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Green Islamic Education: Integrating Environmental Ethics into Islamic Religious Education for Sustainable Development

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Abstract

This study aims to develop a conceptual framework of Green Islamic Education by integrating Islamic environmental ethics into Islamic Religious Education (IRE) to strengthen environmental responsibility and support sustainable development. The study employs a qualitative library research method through conceptual analysis and synthesis of relevant literature on Islamic environmental ethics, Islamic education, environmental education, Education for Sustainable Development (ESD), and ecological pedagogy. The findings demonstrate that Islamic education can foster environmental responsibility through the principles of tawhid, khalifah, amanah, mizan, maslahah, and the prohibition of environmental destruction. The analysis further shows that these principles become pedagogically effective when integrated into curriculum, experiential and project-based learning, environmental literacy, institutional culture, assessment, and community engagement. The novelty of this study lies in proposing an integrated Green Islamic Education framework that connects Islamic theological values, environmental literacy, transformative pedagogy, sustainable behavior, institutional practice, and the Sustainable Development Goals (SDGs) within IRE. The framework positions environmental responsibility as an integral dimension of Islamic faith, character formation, and educational practice.

Keywords: Green Islamic Education, Islamic Religious Education, Environmental Ethics.

Introduction

The environmental crisis has increasingly become one of the most complex challenges confronting contemporary human civilization. Climate change, biodiversity loss, deforestation, water scarcity, pollution, waste accumulation, and unsustainable resource consumption demonstrate that environmental degradation is not merely a scientific or technological problem. It is also a moral, cultural, educational, and spiritual problem because patterns of human behavior are closely connected to how individuals understand their relationship with nature. Environmental education has consequently been recognized as an important mechanism for developing knowledge, attitudes, values, and behaviors that contribute to environmental sustainability (Ardoin et al., 2020; Ardoin

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et al., 2023). These findings indicate that effective environmental education should move beyond the transmission of ecological information toward the development of environmental responsibility and meaningful action. Within this context, Islamic Religious Education has an important opportunity to contribute because its educational objectives encompass knowledge, morality, character, and responsible human conduct.(Hushin et al., 2025) The integration of environmental ethics into Islamic education therefore provides a potentially powerful pathway for connecting ecological responsibility with religious identity.

The urgency of environmental education is reinforced by evidence that educational interventions can influence students' cognitive, affective, and behavioral development. A systematic review by Ardoin et al. (2018) identified diverse positive outcomes associated with environmental education among school-aged learners, demonstrating that environmental learning can influence knowledge, attitudes, skills, and environmental behavior. Similarly, Ardoin et al. (2020) found that environmental education can contribute to conservation outcomes when educational programs connect learning with concrete environmental action. These findings suggest that environmental education becomes more meaningful when students are positioned as active participants rather than passive recipients of environmental information. The implications are particularly relevant for Islamic education because Islamic pedagogy traditionally emphasizes the unity of knowledge and action. Environmental learning can therefore be framed not merely as knowledge about ecosystems but as an expression of religious responsibility. Green Islamic Education seeks to translate this principle into a systematic educational framework.

Islamic teachings contain a substantial body of ethical principles concerning human relationships with the natural world. The Qur'anic concept of *khalifah* positions human beings as responsible trustees of the earth, while *amanah* emphasizes the responsibility entrusted to humanity. The principle of *mizan* emphasizes balance and proportionality, whereas *maslahah* highlights the pursuit of collective benefit and the prevention of harm. Contemporary scholarship increasingly identifies these principles as foundations for Islamic environmental ethics and sustainability education (Yamin et al., 2022; Nuraeni et al., 2025). Their educational significance lies in their capacity to connect environmental responsibility with theological and moral reasoning. Students can consequently understand environmental stewardship not merely as a secular civic obligation but also as part of religious responsibility. This theological framing may strengthen the motivational foundations of environmental behavior among Muslim learners.

Islamic Religious Education has traditionally focused on faith, worship, morality, Qur'anic knowledge, Hadith, jurisprudence, Islamic history, and character formation. However, the contemporary environmental crisis requires Islamic education to expand its contextual relevance without abandoning its foundational objectives.(Nabriz et al., 2025) Environmental issues such as climate change, water scarcity, food security, pollution, and biodiversity loss increasingly affect the social and economic conditions in which Muslim communities live. Wakhidah and Erman (2022) found that environmental education content is already present within Indonesian Islamic Religious Education curricula, including themes concerning natural resources, cleanliness, social responsibility, and environmental practices. Their findings demonstrate that environmental education is not

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entirely foreign to Islamic Religious Education.(Susanti et al., 2025) Nevertheless, the existence of environmental content does not necessarily mean that environmental ethics have been systematically developed into a comprehensive educational orientation. Green Islamic Education therefore seeks to strengthen and reorganize existing environmental elements within Islamic education.

The relationship between Islamic Religious Education and environmental sustainability is particularly relevant within the Indonesian educational context. Indonesia possesses one of the world's largest Muslim populations and has an extensive network of madrasas, Islamic schools, pesantren, universities, and community-based Islamic educational institutions. These institutions possess significant potential to shape environmental values among young Muslims. Research on Islamic education and sustainability has increasingly emphasized the potential of religious institutions to integrate environmental awareness with spiritual and ethical development (Hajar, 2024; Susilawati et al., 2024). Such integration is important because environmental behavior is influenced not only by knowledge but also by values, social norms, institutional practices, and perceived responsibility. Islamic educational institutions can therefore function as spaces in which environmental values are taught, practiced, modeled, and institutionalized. This makes Green Islamic Education particularly relevant to the Indonesian educational landscape.

Environmental education research also demonstrates that effective learning frequently involves experiential and participatory approaches. A recent synthesis of systematic reviews found that effective environmental education tends to incorporate diverse pedagogical approaches, participation, direct action, local contexts, personally meaningful issues, and collaboration with stakeholders (Ardoin et al., 2026). These findings are highly relevant to Islamic Religious Education because religious learning can also employ contextual inquiry, reflection, community engagement, and action-oriented pedagogy.(Bakr et al., 2025) Students can, for example, investigate water consumption in their schools, develop waste-management projects, conduct tree-planting activities, analyze environmental verses in the Qur'an, and reflect on the Islamic ethics of resource consumption. Such activities connect religious knowledge with lived experience. Green Islamic Education therefore requires pedagogical approaches that transform environmental ethics into observable practices.

The need for action-oriented environmental education is further supported by research on Education for Sustainable Development. Systematic research indicates that effective sustainability education tends to combine theoretical understanding with practical experience and learning activities connected to students' interests and social realities (Evans et al., 2021). challenges educational models that treat sustainability as an abstract collection of concepts. Sustainable development requires learners to understand complex relationships between human behavior, social justice, economic systems, ecological processes, and future generations. Islamic education can contribute to this complexity by providing ethical concepts through which students can evaluate human relationships with resources and other living beings. Accordingly, environmental learning in Islamic education should connect knowledge, values, reflection, and action.(Begum et al., 2025) This approach is consistent with the broader educational objective of developing responsible individuals capable of contributing to societal well-being.

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Environmental ethics also provides an important bridge between Islamic theology and contemporary sustainability discourse. Scientific descriptions of climate change can explain physical processes, but they do not by themselves determine how individuals should respond morally to environmental problems. Environmental ethics addresses questions concerning responsibility, justice, stewardship, consumption, intergenerational obligations, and the intrinsic or instrumental value of nature. Islamic environmental ethics can enrich these discussions through concepts such as *amanah*, *khalifah*, *mizan*, *ihsan*, and *maslahah* (Yamin et al., 2022; Mahendra et al., 2025). These concepts provide normative criteria for evaluating environmental behavior. Their integration into Islamic Religious Education can help students understand why environmental conservation matters from both ecological and religious perspectives. Green Islamic Education consequently occupies an interdisciplinary space connecting theology, ethics, pedagogy, and sustainability.

The concept of *khalifah* is particularly important for developing environmental responsibility within Islamic education. Human beings are described as possessing a special responsibility toward the earth, which implies stewardship rather than unrestricted domination. Interpreting *khalifah* in ecological terms can encourage students to understand natural resources as responsibilities that must be managed carefully. Contemporary studies of Islamic environmental education emphasize the relationship between stewardship and sustainable environmental management (Suyuti et al., 2026). This interpretation also challenges anthropocentric attitudes that treat nature solely as an unlimited source of economic resources.(Abdullah et al., 2025) Within Islamic Religious Education, *khalifah* can therefore become a pedagogical principle connecting faith with environmental responsibility. Students can be encouraged to examine how everyday behaviors reflect or contradict the ethical responsibilities associated with stewardship.

The concept of *amanah* further strengthens the moral dimension of environmental responsibility. *Amanah* implies that resources, knowledge, authority, and responsibilities entrusted to human beings should be managed responsibly. When applied to environmental issues, the concept can encourage students to understand water, land, energy, biodiversity, and other natural resources as trusts rather than commodities available for unlimited exploitation. Recent scholarship on ecological Islamic education identifies *amanah* as one of the central theological principles for constructing environmentally responsible behavior (Nuraeni et al., 2025; Maulana et al., 2025). This conceptualization creates a direct connection between religious character education and sustainability. Students can therefore interpret environmentally responsible consumption as an expression of moral accountability. Green Islamic Education uses this theological connection to strengthen the motivational foundation of sustainable behavior.

The Qur'anic principle of *mizan* provides another important foundation for environmental ethics. The principle of balance can be interpreted in relation to ecological equilibrium, moderation in consumption, and responsible resource management. Contemporary environmental problems are frequently associated with imbalance, including excessive consumption, overexploitation, pollution, and unsustainable production. Islamic education can use these realities to encourage students to critically examine the consequences of human actions. The integration of ecological concepts with *mizan* can therefore strengthen students' capacity to interpret environmental issues through both scientific and religious perspectives (Yamin et al., 2022). This approach also

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provides an ethical foundation for the principle of moderation, which is highly relevant to sustainable consumption. Green Islamic Education thus treats ecological balance as both a scientific reality and a moral responsibility.

The concept of *maslahah* extends Islamic environmental ethics into the domain of public welfare and sustainable development. Environmental degradation frequently produces collective consequences that extend beyond individual communities and generations. Pollution, climate-related disasters, and resource depletion can disproportionately affect vulnerable populations, making environmental sustainability closely connected with social justice. Islamic jurisprudential reasoning based on public benefit and harm prevention provides a framework for evaluating environmental decisions according to their broader social consequences. Recent research on Islamic environmental education emphasizes the relevance of *maslahah* and justice to sustainability-oriented Islamic pedagogy (Hajar, 2024). This perspective enables students to understand environmental responsibility as a form of social responsibility rather than merely personal lifestyle choice. Green Islamic Education therefore integrates environmental ethics with broader concerns of justice, welfare, and intergenerational responsibility.

The relationship between environmental education and character formation is another important consideration. Environmental behavior involves habits, attitudes, values, self-discipline, empathy, and responsibility. Islamic Religious Education traditionally places strong emphasis on character formation through concepts such as *akhlaq*, *adab*, responsibility, moderation, and social concern. Environmental responsibility can consequently be incorporated into Islamic character education rather than treated as an independent topic. Recent research indicates that eco-theological approaches can strengthen environmental awareness and sustainable character when religious values are integrated with experiential learning and institutional support (Zahro et al., 2026). This finding suggests that Green Islamic Education should aim to transform everyday behavior as well as conceptual understanding. Environmental ethics becomes educationally meaningful when students practice it through concrete routines and institutional culture.

Curriculum integration represents a major challenge in developing Green Islamic Education. Environmental education is often implemented through science subjects, extracurricular programs, or temporary campaigns rather than being systematically connected with religious education. Wakhidah and Erman (2022) demonstrate that environmental themes already appear within Indonesian Islamic Religious Education competencies, indicating that curricular integration is feasible. However, the presence of themes such as cleanliness, natural resources, and social responsibility needs to be expanded toward more explicit ecological reasoning and sustainability competencies. Green Islamic Education should therefore integrate environmental issues across relevant Islamic educational themes rather than adding a separate environmental subject. Such integration can include Qur'anic interpretation, Hadith, Fiqh, Akhlaq, Islamic history, and contemporary Islamic thought. The curriculum should ultimately establish environmental responsibility as a recurring dimension of Islamic learning.

Pedagogical transformation is equally important because curriculum integration alone does not guarantee meaningful learning. Students may memorize environmental concepts without developing the capacity or motivation to apply them in daily life.

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Research on environmental education emphasizes the importance of active participation, direct experience, reflection, and community-based learning (Ardoin et al., 2026). Within Islamic education, pedagogical strategies such as problem-based learning, project-based learning, contextual learning, reflective learning, and *ijtihad*-oriented inquiry can support environmental learning. Students can investigate environmental problems through both scientific evidence and Islamic ethical reasoning. This approach can develop higher-order thinking while strengthening moral responsibility. Green Islamic Education therefore requires a pedagogy that transforms environmental knowledge into ethical judgment and responsible action.

The development of Green Islamic Education is also closely related to the Sustainable Development Goals (SDGs). The SDGs provide an international framework addressing poverty, health, education, inequality, climate change, ecosystems, sustainable consumption, and partnerships. Islamic education can contribute to these goals by connecting sustainability with theological values and moral development. Research on Islamic education and sustainable development demonstrates that concepts such as *khalifah*, *maslahah*, and justice can provide an ethical foundation for sustainability-oriented educational practices (Hajar, 2024; Susilawati et al., 2024). Such alignment does not require Islamic education to abandon its religious identity in favor of a purely secular sustainability agenda. Instead, the SDGs can provide contemporary contexts through which Islamic ethical principles are applied. Green Islamic Education therefore creates a meaningful intersection between Islamic educational objectives and global sustainability commitments.

The role of Islamic educational institutions extends beyond classroom instruction because institutional practices can function as a hidden curriculum. Students learn environmental values not only through textbooks but also through what they observe in their schools, campuses, mosques, and residential environments. Waste management, water conservation, energy use, green spaces, food practices, and institutional purchasing decisions communicate powerful messages concerning environmental responsibility. Research on green management in Islamic educational institutions emphasizes the importance of connecting environmental ethics with institutional management and sustainable educational environments (Kusnan et al., 2026). This means that institutions cannot effectively teach environmental responsibility while simultaneously maintaining environmentally harmful practices. Green Islamic Education must therefore involve both curricular transformation and institutional transformation.

The development of eco-pesantren provides an important institutional example of this approach. Pesantren possess distinctive opportunities to connect environmental education with daily routines because students live, learn, worship, and interact within the same institutional environment. Waste management, water conservation, organic farming, renewable energy, gardening, and environmental service can become integrated components of student life. Recent research conceptualizes eco-pesantren as a faith-based sustainability model connecting Islamic environmental ethics with curriculum, pedagogy, daily practice, and institutional governance (Widodo, 2026). Such an approach demonstrates that environmental education can become embedded within the entire educational ecosystem. The relevance to Green Islamic Education is significant because it demonstrates how religious learning can move from classroom discourse into

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institutional practice. Eco-pesantren therefore provides an important model for translating environmental ethics into lived Islamic education.

The need for an integrated Green Islamic Education framework is strengthened by the fragmented nature of existing research. Current scholarship addresses Islamic environmental ethics, environmental education, Islamic curriculum, eco-pesantren, sustainability, and ecological pedagogy, but these themes are not always synthesized into one coherent educational model. Recent literature reviews have begun to identify the potential of Islamic environmental education, yet significant conceptual and pedagogical gaps remain (Aulia et al., 2026; Hamdan, 2026). In particular, the relationship among theological values, environmental literacy, instructional strategies, institutional culture, assessment, and sustainable behavior requires further conceptual clarification. This study responds to that gap through an integrative library-based synthesis. The proposed framework positions environmental responsibility as a central dimension of Islamic Religious Education rather than as a peripheral enrichment activity. Its objective is to provide a theoretically grounded model for developing Green Islamic Education that is both religiously authentic and educationally responsive to sustainability challenges.

Theoretical Foundation

The theoretical foundation of Green Islamic Education begins with the understanding of education as a process of transforming knowledge, values, attitudes, and behavior. Contemporary environmental education research increasingly rejects approaches that reduce environmental learning to the transfer of scientific information. Effective environmental education develops cognitive, affective, social, and behavioral dimensions simultaneously (Ardoin et al., 2018; Ardoin et al., 2020). This multidimensional conception is compatible with Islamic education because Islamic pedagogy similarly connects knowledge with character and action. Islamic Religious Education therefore provides a suitable context for transforming environmental information into ethical responsibility.(Yilmaz et al., 2025) Green Islamic Education builds upon this convergence by integrating ecological knowledge with Islamic moral formation. The theoretical implication is that environmental education within Islamic contexts should be designed as a transformative educational process.

Education for Sustainable Development provides a broader theoretical framework for connecting environmental education with social, economic, and ethical dimensions of sustainability. ESD emphasizes learners' capacity to understand complex systems, anticipate consequences, make responsible decisions, and participate in sustainable futures. Systematic research indicates that effective ESD tends to combine conceptual learning with practical experiences and contextually meaningful activities (Evans et al., 2021). This theoretical orientation is important because environmental sustainability cannot be achieved through ecological knowledge alone. Islamic education can enrich ESD by providing moral concepts that address responsibility, justice, moderation, and collective welfare. Green Islamic Education therefore interprets ESD through a theological and ethical lens. Such integration allows sustainability education to become culturally and religiously meaningful for Muslim learners.

Environmental ethics provides the normative foundation for determining how humans ought to relate to the natural world. It addresses questions concerning responsibility, rights, duties, justice, stewardship, consumption, and the moral

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consequences of environmental decisions. Islamic environmental ethics offers concepts that can be used to formulate a religiously grounded ecological worldview. Research on Islamic environmental education emphasizes the significance of *khalifah*, *amanah*, *mizan*, *maslahah*, and prohibition of environmental destruction (Yamin et al., 2022; Mahendra et al., 2025). These principles can function as ethical lenses through which students interpret contemporary environmental problems. Green Islamic Education consequently treats environmental ethics as a core component of Islamic moral education. The theoretical framework therefore moves from environmental awareness toward ethical judgment and responsible action.

The concept of *tawhid* provides an ontological foundation for environmental responsibility within Islamic education. *Tawhid* emphasizes the unity and sovereignty of God and establishes a worldview in which creation is not independent of divine order. From an educational perspective, this worldview can encourage learners to perceive nature as part of a divinely ordered creation rather than merely as an economic resource. Contemporary Islamic ecological scholarship increasingly emphasizes the importance of theological foundations in developing environmental consciousness (Nuraeni et al., 2025; Taufikin & Yusdani, 2026). Such a theological approach may help overcome the separation between religious learning and environmental responsibility. Green Islamic Education therefore begins with a worldview that connects spiritual awareness with ecological consciousness. Environmental care becomes an expression of recognizing the order and value of creation.

The concept of *khalifah* provides an ethical framework for human stewardship. Rather than interpreting human authority as unlimited domination, the concept can be understood as responsibility for maintaining the conditions necessary for life.(Bolat et al., 2025) Environmental education can use *khalifah* to encourage students to analyze the consequences of human activities and to develop a sense of accountability. Recent research concerning Islamic environmental management demonstrates that *khalifah* can be interpreted as a principle of sustainable stewardship (Suyuti et al., 2026). This interpretation strengthens the connection between Islamic theology and contemporary sustainability. In pedagogical terms, *khalifah* can become a basis for environmental projects, community service, and reflective learning. Green Islamic Education therefore transforms theological concepts into practical educational responsibilities.

The principle of *amanah* complements *khalifah* by emphasizing entrusted responsibility. Natural resources can be understood as trusts that require responsible use rather than unrestricted exploitation. This principle has implications for consumption, waste, energy, water, food, and biodiversity. Islamic environmental education research identifies *amanah* as an important theological foundation for environmental responsibility (Nuraeni et al., 2025; Maulana et al., 2025). When students interpret environmental resources as trusts, environmental conservation becomes connected to accountability before God. Such an approach can strengthen the moral motivation underlying sustainable behavior. Green Islamic Education therefore incorporates *amanah* into both curriculum content and behavioral expectations.

The principle of *mizan* contributes an ecological understanding of balance and moderation. Environmental systems depend on complex relationships in which excessive intervention can destabilize ecological processes.(Desyulita et al., 2025) Human consumption similarly requires moderation because unlimited resource use produces

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environmental consequences. Islamic educational discussions of environmental ethics identify *mizan* as a relevant principle for developing ecological responsibility (Yamin et al., 2022). This principle can be connected with contemporary concepts such as sustainable consumption, carrying capacity, ecological balance, and resource conservation. Students can therefore examine environmental problems through both scientific models and Islamic ethical reasoning. Green Islamic Education uses *mizan* to establish moderation as an ecological and moral principle.

The concept of *maslahah* provides a framework for connecting environmental ethics with public welfare. Environmental decisions frequently affect communities collectively, including people who did not directly cause the environmental problem. Climate change, pollution, and resource depletion therefore raise questions concerning justice and intergenerational responsibility. (Haikal Mufid et al., 2026) Islamic jurisprudential reasoning concerning public benefit and harm prevention can provide ethical criteria for evaluating environmental decisions. Recent studies on Islamic education and sustainability emphasize the relevance of *maslahah* to environmental responsibility and social welfare (Hajar, 2024). Students can use this principle to evaluate whether particular practices contribute to or undermine collective well-being. Green Islamic Education consequently connects ecological responsibility with the broader Islamic objective of protecting human and environmental welfare.

Islamic jurisprudence provides another theoretical avenue through which environmental responsibility can be incorporated into religious education. The emerging field of *fiqh al-bi'ah* applies Islamic legal and ethical reasoning to environmental issues. Its relevance lies in translating broad ecological principles into practical considerations concerning waste, water, land, animals, consumption, and environmental harm. Recent research demonstrates the pedagogical potential of integrating *fiqh al-bi'ah* with project-based learning to strengthen students' environmental character (Sulaeman et al., 2025). This approach demonstrates how Islamic jurisprudence can become relevant to contemporary ecological problems. Students can investigate real environmental issues and analyze them using Islamic legal and ethical principles.(Mukhlis, 2026) Green Islamic Education therefore treats *fiqh al-bi'ah* as an important bridge between religious knowledge and environmental practice.

Ecological literacy constitutes the cognitive dimension of Green Islamic Education. Ecological literacy involves understanding ecological systems, environmental problems, human-environment relationships, and sustainable practices. Within Islamic education, ecological literacy should also include the ability to interpret environmental issues through Islamic ethical frameworks. Research on tauhid-based ecological literacy suggests that integrating theological teaching with environmental learning can strengthen students' environmental awareness and responsibility (Taufikin & Yusdani, 2026). This indicates that ecological literacy can be developed without separating scientific and religious knowledge. Green Islamic Education therefore promotes an integrated form of literacy that combines ecological understanding with theological and ethical reasoning. Such literacy can support informed environmental decision-making.

Environmental character represents the affective and behavioral dimension of the framework. Knowledge about environmental problems does not automatically result in sustainable behavior because behavior is influenced by values, habits, social norms, and personal responsibility.(Mukhlis et al., 2025) Islamic education possesses established

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mechanisms for character formation through repetition, example, discipline, reflection, and habituation. Research on eco-theological pedagogy indicates that environmental character can be strengthened when ecological values are integrated with experiential learning and institutional support (Zahro et al., 2026). This finding reinforces the importance of connecting classroom learning with environmental practices. Green Islamic Education therefore conceptualizes environmental character as an outcome of repeated interaction among knowledge, values, experience, and institutional culture. Sustainability becomes a habit rather than merely an academic topic.

Transformative learning provides a useful pedagogical theory for explaining how environmental education can change students' assumptions and behavior. Environmental issues frequently challenge established beliefs about consumption, development, convenience, and human relationships with nature.(Nurhidayah & Handayani, 2025) Transformative learning encourages learners to critically examine assumptions through reflection, dialogue, experience, and perspective transformation. Environmental education research supports approaches that engage learners actively with real environmental problems (Ardoin et al., 2026). Islamic education can enrich this process through reflective engagement with Qur'anic teachings and moral reasoning. Green Islamic Education therefore seeks not only to provide information but also to transform students' ecological worldview. This transformation is central to sustainable behavior.

Experiential learning provides another important pedagogical foundation. Environmental issues are particularly suitable for experiential approaches because students can directly observe ecological conditions and participate in environmental action. School gardens, waste audits, water conservation projects, tree planting, biodiversity monitoring, and community environmental service can become learning experiences.(Kashada et al., 2025) Research on environmental education consistently emphasizes the importance of direct action and locally relevant experiences (Ardoin et al., 2026). Islamic education can incorporate these experiences into religious reflection and ethical analysis. Students may therefore connect environmental activities with concepts such as *amanah*, *khalifah*, and *mizan*. Green Islamic Education consequently treats environmental action as a pedagogical resource.

Project-based learning is particularly relevant because it allows students to integrate knowledge, problem solving, collaboration, and action. Research on integrating *fiqh al-bi'ah* with project-based learning demonstrates its potential to strengthen environmental character among students in Islamic higher education (Sulaeman et al., 2025). Projects can address authentic problems such as plastic waste, water conservation, food waste, energy consumption, or urban greening. Students can investigate the problem scientifically, interpret it through Islamic ethics, design interventions, implement them, and evaluate outcomes.(Wati et al., 2025) Such processes encourage higher-order thinking while simultaneously developing moral responsibility. Green Islamic Education therefore incorporates project-based learning as a mechanism for integrating cognition, ethics, and action.

The social learning perspective further emphasizes the role of institutional modeling in environmental education. Students learn not only from explicit instruction but also by observing teachers, peers, administrators, and community practices. If teachers teach environmental responsibility while institutions waste water or fail to manage waste properly, students receive contradictory messages. Research on green

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management in Islamic educational institutions emphasizes the importance of institutional practices in creating sustainable learning environments (Kusnan et al., 2026). Green Islamic Education therefore requires consistency between curricular messages and institutional behavior. Teachers and administrators become environmental role models. The educational environment itself becomes part of the curriculum.

The concept of the whole-school or whole-institution approach is consequently relevant to Green Islamic Education.(Nurdi et al., 2025) Environmental sustainability should be embedded in curriculum, governance, facilities, community relationships, resource management, and student activities. Research on eco-pesantren similarly emphasizes the integration of Islamic environmental ethics with curriculum, pedagogy, daily practices, and institutional governance (Widodo, 2026). This perspective expands environmental education beyond the classroom. It also creates opportunities for students to experience sustainability as a normal feature of institutional life. Green Islamic Education therefore requires systemic institutional change.

Assessment theory is another important component because environmental learning requires evaluation of knowledge, attitudes, reasoning, and behavior. Conventional examinations may assess factual knowledge but provide limited information about whether students have developed environmental responsibility. Authentic assessment can include project portfolios, reflective journals, environmental action reports, problem-solving tasks, and community projects. Recent research on Islamic environmental education has proposed integrating higher-order thinking, moral reasoning, authentic assessment, and sustainability behavior (Rekan et al., 2023). This approach is particularly relevant because environmental ethics involve judgment and action rather than memorization alone. Green Islamic Education therefore requires assessment methods that capture both cognitive and moral dimensions of learning.

The relationship between environmental ethics and higher-order thinking is theoretically important because environmental problems are complex and cannot be addressed through simple factual recall. Students need to analyze causes, evaluate alternative solutions, assess ethical consequences, and design interventions. Islamic Religious Education can facilitate these processes by presenting environmental problems as ethical dilemmas requiring evidence-based reasoning.(Yusuf et al., 2025) Research on Islamic environmental education suggests that authentic assessment can connect higher-order thinking with moral reasoning and sustainability behavior (Rekan et al., 2023). This integration can strengthen the intellectual rigor of Islamic Religious Education. Green Islamic Education therefore contributes not only to environmental awareness but also to critical and reflective thinking. Finally, Green Islamic Education can be conceptualized as an integrative framework connecting theology, ethics, environmental literacy, pedagogy, character, institutional practice, and sustainable development. Existing research demonstrates that Islamic environmental education has theological foundations, pedagogical possibilities, and institutional applications, but these dimensions are often examined separately (Aulia et al., 2026; Hamdan, 2026). The theoretical contribution of the present framework is to place these dimensions within a single educational architecture. The model begins with Islamic worldview, translates theological principles into environmental ethics, develops ecological literacy, employs transformative pedagogy, reinforces environmental behavior through institutional practice, and evaluates outcomes in relation to sustainability. This integration provides a more comprehensive

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conception of Green Islamic Education. It also establishes a theoretical basis for connecting Islamic Religious Education with the broader agenda of sustainable development.

Method

This study employed a qualitative library research approach to examine the integration of environmental ethics into Islamic Religious Education. Library research was selected because the primary objective was to synthesize existing conceptual, theoretical, and empirical scholarship rather than collect new field data. Literature review can function as a research methodology when the search, selection, analysis, and synthesis of sources are conducted systematically and transparently (Snyder, 2019). This approach is appropriate for Green Islamic Education because relevant knowledge is distributed across Islamic studies, education, environmental education, sustainability studies, curriculum research, and ecological ethics. The study therefore treated published scholarly literature as the primary source of analytical data. The methodological orientation was interpretive and integrative rather than statistical.

The literature search focused primarily on peer-reviewed journal articles published prioritizing recent scholarship while maintaining sufficient historical depth for theoretical development. The search concentrated on combinations of terms including "Islamic environmental ethics," "Islamic Religious Education," "Islamic environmental education," "green Islamic education," "eco-pesantren," "environmental education," "Education for Sustainable Development," "Islamic pedagogy," "fiqh al-bi'ah," and "sustainable development." The selection of multiple search concepts was necessary because the research problem is interdisciplinary. Snyder (2019) emphasizes that literature reviews require a search strategy appropriate to the research purpose and conceptual scope. Accordingly, the present study did not restrict the search to a single academic field. This strategy enabled the identification of connections between environmental education and Islamic educational scholarship.

The inclusion criteria emphasized scholarly relevance, recency, conceptual contribution, and direct relationship to the research topic. Articles were prioritized when they addressed Islamic environmental ethics, environmental education, Islamic curriculum, ecological pedagogy, sustainability education, eco-pesantren, or related educational practices. Studies concerning general environmental education were also included when they provided established evidence concerning environmental learning outcomes or effective pedagogical strategies. This was necessary because Green Islamic Education is positioned at the intersection of Islamic education and broader environmental education research. Systematic reviews have demonstrated the value of integrating evidence from multiple educational contexts when developing environmental education frameworks (Ardoin et al., 2018; Ardoin et al., 2020). The inclusion strategy therefore combined Islamic-specific literature with broader educational scholarship.

The exclusion process was used to reduce conceptual noise and maintain analytical consistency. Sources that were primarily opinion-based, lacked sufficient scholarly information, or did not contribute directly to environmental education, Islamic education, or sustainability were given lower priority. Publications with unclear bibliographic information were also treated cautiously because bibliographic accuracy is essential for scholarly synthesis. Snyder (2019) notes that transparent selection and

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evaluation of sources are important for maintaining the quality of literature-based research. The study therefore emphasized sources with identifiable authorship, publication information, journal context, and substantive relevance. This process strengthened the credibility of the resulting synthesis. It also reduced the possibility of constructing the framework from unsupported claims.

Data extraction was conducted by identifying the main conceptual and empirical contributions of each selected study. The extracted information included research objectives, theoretical concepts, educational context, methodology, major findings, pedagogical implications, environmental values, and sustainability dimensions. The extracted concepts were then compared across studies to identify recurring themes and areas of convergence. Literature-review methodology emphasizes that synthesis should move beyond description toward the identification of patterns, relationships, contradictions, and theoretical implications (Snyder, 2019). Consequently, the analysis did not treat each article as an isolated finding. Instead, studies were interpreted in relation to the broader research problem of integrating environmental ethics into Islamic Religious Education.

The analysis employed thematic synthesis to identify recurring conceptual categories. Initial categories included Islamic theological foundations, environmental ethics, environmental literacy, curriculum integration, pedagogical strategies, character formation, institutional practices, assessment, community engagement, and sustainable development. These categories were subsequently compared and reorganized according to their relationships within the emerging Green Islamic Education framework. Thematic synthesis was considered appropriate because the literature included conceptual studies, qualitative studies, systematic reviews, and educational analyses with different methodological designs. Environmental education scholarship similarly demonstrates the importance of synthesizing diverse evidence when examining educational outcomes and sustainability practices (Ardoin et al., 2020; Evans et al., 2021). The final themes therefore represent conceptual patterns rather than numerical effect estimates. The final analytical stage involved constructing an integrative conceptual framework from the identified themes. The framework was developed by examining how theological principles could provide ethical foundations, how those principles could be translated into curricular and pedagogical practices, and how educational practices could contribute to sustainable behavior and institutional transformation. This process followed the logic of an integrative literature review, in which literature is synthesized to generate conceptual models or theoretical propositions rather than simply summarize previous studies (Snyder, 2019). The resulting model was evaluated according to conceptual coherence, relevance to Islamic Religious Education, consistency with environmental education evidence, and potential contribution to sustainable development. The framework is therefore an interpretive synthesis rather than an empirically validated causal model. Its propositions should subsequently be tested through field-based research.

Results and Discussion

The literature synthesis demonstrates that Green Islamic Education possesses a strong conceptual foundation because Islamic environmental ethics and contemporary environmental education share several fundamental educational objectives. Both approaches emphasize responsibility, awareness, values, behavioral change, and

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collective action. Environmental education research demonstrates that effective programs can influence knowledge, attitudes, skills, and environmental behavior (Ardoin et al., 2018; Ardoin et al., 2020). Islamic education contributes an additional normative dimension by framing responsibility toward nature within theological and ethical commitments. This convergence suggests that environmental education can be integrated into Islamic Religious Education without weakening its religious identity. Instead, ecological responsibility can become an extension of Islamic character education. The resulting model provides a basis for connecting faith, knowledge, and sustainable action.

The synthesis further indicates that environmental education within Islamic curricula should move beyond the inclusion of isolated environmental topics. Wakhidah and Erman (2022) found that environmental content already exists within Indonesian Islamic Religious Education curricula, including natural resources, cleanliness, social interaction, and environmental practices. However, isolated content does not necessarily establish an ecological worldview or consistent environmental behavior.(Wahidah et al., 2025) Green Islamic Education requires environmental ethics to be distributed across learning objectives, teaching materials, pedagogical activities, assessment, and institutional culture. This approach transforms environmental education from an additional topic into a cross-cutting educational orientation. The implication is that curriculum reform should emphasize integration rather than curricular expansion alone.

Integrated Green Islamic Education Framework

Dimension	Islamic Foundation	Educational Implementation	Expected Outcome	SDG Relevance
Ecological Theology	*Tawhid*, *khalifah*	Qur'anic reflection and theological inquiry	Ecological worldview	SDG 4, 13, 15
Environmental Ethics	*Amanah*, *mizan*, *maslahah*	Ethical case analysis and reflection	Environmental responsibility	SDG 12, 13, 16
Ecological Literacy	Knowledge of creation and ecosystems	Inquiry and interdisciplinary learning	Ecological knowledge	SDG 4, 13, 15
Fiqh al-Bi'ah	Islamic jurisprudence and harm prevention	Problem-based learning	Ethical decision-making	SDG 6, 12, 13
Green Pedagogy	*Tarbiyah*, *ta'dib*, *akhlaq*	PjBL, experiential and contextual learning	Sustainable behavior	SDG 4
Environmental Character	*Ihsan*, responsibility, moderation	Habituation and modeling	Pro-environmental habits	SDG 12, 13

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Dimension	Islamic Foundation	Educational Implementation	Expected Outcome	SDG Relevance
Green Institution	*Amanah* and *maslahah*	Waste, water, energy, and biodiversity management	Sustainable campus/school	SDG 6, 7, 11, 12
Authentic Assessment	Accountability and responsibility	Portfolio, project, reflection	Integrated competence	SDG 4
Community Engagement	*Ukhuwah* and social responsibility	Community environmental projects	Collective action	SDG 11, 13, 17
Sustainable Development	*Khalifah* and public welfare	SDG-oriented learning	Sustainability citizenship	SDGs broadly
Digital Ecological Literacy	Responsible knowledge use	Digital campaigns and environmental media	Ecological communication	SDG 4, 13
Green Leadership	*Amanah* and stewardship	Teacher and institutional leadership	Sustainable governance	SDG 16, 17

The framework indicates that the theological dimension should function as the philosophical foundation rather than merely as supplementary religious content. Concepts such as *tawhid*, *khalifah*, *amanah*, *mizan*, and *maslahah* provide a coherent moral vocabulary for interpreting environmental responsibility. Recent scholarship similarly emphasizes the potential of Islamic theological values to provide foundations for ecological education (Nuraeni et al., 2025; Hamdan, 2026). This theological foundation can prevent environmental education from becoming disconnected from students' religious worldview. It also enables Islamic Religious Education to address contemporary environmental problems through established Islamic intellectual traditions. The educational consequence is that ecological responsibility becomes connected to faith and character. Such integration represents a major distinguishing feature of Green Islamic Education.

The pedagogical dimension of the framework emphasizes active and experiential learning rather than memorization. Environmental problems are complex, contextual, and closely connected to everyday life, making them appropriate for project-based, inquiry-based, and problem-based approaches. Research on environmental education demonstrates that participatory approaches and direct action are among the recurring characteristics of effective environmental learning (Ardoin et al., 2026). Within Islamic education, these methods can be connected with reflection on Qur'anic principles, Hadith, jurisprudence, and ethical reasoning. Students can therefore investigate environmental problems while simultaneously developing religious arguments concerning appropriate responses. Green Islamic Education consequently transforms the classroom into a space for both ecological inquiry and Islamic ethical reasoning.

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The framework also demonstrates the importance of *fiqh al-bi'ah* as a bridge between Islamic jurisprudence and environmental action. Environmental issues often involve questions concerning permissible consumption, resource use, harm prevention, public welfare, and responsibility toward other living beings. Integrating *fiqh al-bi'ah* into Islamic education allows students to examine these issues systematically through Islamic legal and ethical reasoning. Research on project-based learning involving *fiqh al-bi'ah* indicates its potential to strengthen environmental character among university students (Sulaeman et al., 2025). This suggests that environmental jurisprudence can move from theoretical discussion toward practical learning. Green Islamic Education therefore gives students opportunities to apply Islamic legal principles to authentic ecological problems.

Environmental literacy emerges as another central outcome of the proposed framework. Students need scientific knowledge concerning climate change, biodiversity, pollution, ecosystems, energy, water, and sustainable consumption. However, scientific literacy alone does not determine how students evaluate environmental choices. Green Islamic Education combines ecological knowledge with Islamic ethical concepts so that students can understand both what is happening environmentally and why particular responses are morally appropriate. Research on tauhid-based ecological literacy indicates that theological integration can strengthen environmental awareness and responsibility (Taufikin & Yusdani, 2026). This synthesis therefore creates a distinctive form of ecological literacy. It is simultaneously scientific, ethical, religious, and practical.

The framework further identifies environmental character as a central educational outcome. Environmental character involves habits of conservation, moderation, responsibility, empathy, discipline, and willingness to act for collective benefit. Islamic education already possesses a strong tradition of character formation through habituation, exemplary behavior, moral instruction, and community practice. Research on eco-theological pedagogy suggests that environmental character is strengthened when religious values are combined with experiential learning and institutional support (Zahro et al., 2026). This finding supports the proposition that environmental responsibility should be treated as an element of *akhlaq*. Students should therefore encounter environmental care not only as a lesson but also as a daily practice. Green Islamic Education consequently seeks behavioral consistency between what students learn and how they live.

Institutional culture is another crucial component because students learn environmental values through direct observation of their educational environment. A school that teaches conservation but wastes electricity, uses excessive plastic, or lacks appropriate waste management communicates contradictory values. Green management research in Islamic educational institutions demonstrates the importance of aligning institutional practices with environmental sustainability (Kusnan et al., 2026). This suggests that environmental education must be supported by institutional policies and operational practices. Schools and pesantren can establish environmentally responsible routines involving waste separation, water conservation, energy efficiency, sustainable food practices, and green spaces. Such practices transform the institution into a living laboratory for sustainability. Green Islamic Education therefore requires a whole-institution approach.

The proposed framework also emphasizes the importance of authentic assessment. Environmental competence cannot be adequately measured through conventional written

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examinations because sustainable behavior involves knowledge, values, skills, reasoning, and action. Students can instead be assessed through environmental projects, portfolios, reflective journals, community-service reports, ecological audits, and problem-solving tasks. Research concerning Islamic environmental education recommends linking higher-order thinking, moral reasoning, authentic assessment, and sustainability behavior (Rekan et al., 2023). Such assessment can reveal whether students are able to transfer religious and environmental knowledge into practical decisions. Green Islamic Education therefore requires assessment instruments capable of capturing multidimensional competence. Assessment becomes part of the transformation process rather than simply a measurement of memorized content.

The framework also demonstrates the importance of community engagement because environmental problems are rarely solved within educational institutions alone. Students need opportunities to work with communities, local governments, environmental organizations, religious leaders, and other stakeholders. Environmental education research identifies collaboration, local action, and direct participation as important elements of effective environmental learning (Ardoin et al., 2026). Islamic educational traditions provide compatible concepts through *ukhuwah*, social responsibility, mutual assistance, and community service. Community-based environmental projects can therefore strengthen both ecological citizenship and Islamic social responsibility. Green Islamic Education should consequently extend learning beyond the institutional environment. Such engagement can transform students into agents of environmental change.

The connection between Green Islamic Education and sustainable development further strengthens its relevance to contemporary educational policy. Sustainable development requires the integration of environmental protection with social welfare, economic responsibility, and intergenerational justice. Islamic concepts of *maslahah*, justice, moderation, and stewardship can provide ethical foundations for these dimensions. Research on Islamic education and sustainable development identifies significant opportunities for connecting Islamic pedagogy with sustainability objectives (Hajar, 2024; Susilawati et al., 2024). Green Islamic Education can therefore contribute to SDG-oriented learning without reducing Islamic education to an instrument of international policy. Instead, sustainability goals become contemporary contexts through which Islamic values are operationalized. This creates a meaningful dialogue between Islamic educational philosophy and global sustainability agendas.

The proposed model also highlights the significance of teacher competence. Teachers require sufficient knowledge of environmental issues as well as the pedagogical capacity to connect those issues with Islamic teachings. Professional development should therefore cover ecological knowledge, Islamic environmental ethics, project-based learning, environmental assessment, and community engagement. Without teacher competence, curriculum reforms may remain formal documents with limited classroom impact. Research on sustainability education consistently indicates that teachers play a central role in translating sustainability objectives into learning experiences (Evans et al., 2021). Green Islamic Education consequently requires sustained teacher development rather than one-time environmental workshops. Teachers should become facilitators of ecological inquiry and moral reflection.

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Leadership is equally important because institutional transformation requires strategic direction and resource allocation. School principals, *madrasah* leaders, *kyai*, university administrators, and Islamic education policymakers can determine whether environmental programs become institutional priorities or remain temporary initiatives. Research on green management in Islamic educational institutions emphasizes the role of leadership in establishing sustainable institutional practices (Kusnan et al., 2026). Leadership should therefore connect environmental education with institutional planning, budgeting, facilities, curriculum, and evaluation. Green leadership also requires role modeling because institutional members are more likely to adopt environmental practices when leaders demonstrate them consistently. Green Islamic Education consequently depends on both pedagogical and organizational leadership.

The eco-pesantren model provides a particularly significant institutional pathway for implementing Green Islamic Education. Pesantren offer residential environments in which students' academic learning, worship, social interaction, and daily routines are closely interconnected. Environmental programs can therefore become embedded within everyday life rather than confined to classroom activities. Recent scholarship conceptualizes eco-pesantren as a faith-based sustainability education model integrating Islamic environmental ethics with curriculum, pedagogy, daily practices, and governance (Widodo, 2026). This model illustrates how Islamic educational institutions can become laboratories for sustainable living. It also demonstrates the potential for religious institutions to influence environmental behavior through community norms. Green Islamic Education can consequently draw upon eco-pesantren practices as an institutional model.

Digital technology can further strengthen Green Islamic Education when used appropriately. Digital platforms can support environmental campaigns, ecological mapping, data collection, environmental storytelling, digital Qur'anic studies, and student-generated sustainability content. Students can produce videos explaining Islamic environmental ethics, develop digital campaigns on waste reduction, or document local environmental problems. Such activities can strengthen both digital literacy and ecological literacy. However, technology should support rather than replace direct environmental experience because environmental learning benefits from engagement with real places and communities. Green Islamic Education should therefore integrate digital tools with experiential learning. This creates a hybrid approach combining technological communication with physical environmental action.

Artificial intelligence also presents emerging possibilities for Green Islamic Education, although its use requires careful ethical governance. AI can assist teachers in generating learning scenarios, analyzing environmental data, creating differentiated materials, translating environmental resources, and supporting student inquiry. At the same time, AI-generated information may contain inaccuracies and should not replace scholarly verification. Islamic education requires particular caution when AI is used to generate religious interpretations or claims concerning Qur'anic and Hadith sources. Green Islamic Education should therefore establish clear principles for responsible AI use, including verification, transparency, academic integrity, and teacher supervision. AI can become an educational support tool while maintaining human and scholarly responsibility. Its value ultimately depends on whether it strengthens learning rather than merely increasing technological novelty.

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The framework also has implications for higher-order thinking. Environmental problems are characterized by uncertainty, interconnected systems, competing interests, and ethical dilemmas. Students therefore need to analyze evidence, evaluate alternatives, make ethical judgments, and formulate sustainable solutions. Islamic Religious Education can contribute to these processes by combining environmental case studies with Qur'anic interpretation, jurisprudential reasoning, and moral reflection. Research on Islamic environmental education highlights the potential of authentic assessment to integrate higher-order thinking with moral reasoning and sustainability behavior (Rekan et al., 2023). Green Islamic Education therefore has the potential to strengthen both environmental competence and intellectual development. This makes environmental education an opportunity for improving the academic rigor of Islamic Religious Education.

The literature also reveals an important gap between environmental awareness and long-term environmental behavior. Students may express positive environmental attitudes while continuing unsustainable consumption practices. Environmental education research indicates that educational programs should incorporate direct action, community engagement, and sustained investment to generate meaningful outcomes (Ardoin et al., 2026). Islamic education can address this gap through habituation, moral accountability, and institutional reinforcement. Environmental responsibility should therefore become embedded in daily routines such as waste management, water use, food consumption, transportation, and energy conservation. Green Islamic Education seeks to create continuity between classroom learning and daily conduct. This behavioral dimension is essential for translating environmental ethics into sustainable development.

Taken together, the findings indicate that Green Islamic Education should not be understood simply as “Islamic Religious Education with environmental topics.” Such a limited interpretation would fail to capture the transformative potential of the framework. Instead, Green Islamic Education represents a comprehensive educational orientation in which Islamic theology, environmental ethics, ecological literacy, pedagogy, character formation, institutional culture, community engagement, and sustainable development are mutually connected. Recent literature supports each of these dimensions individually, but their systematic integration remains an important area for further development (Aulia et al., 2026; Hamdan, 2026). The proposed framework addresses this conceptual fragmentation by placing Islamic environmental ethics at the center of an integrated educational ecosystem. Its principal novelty lies in connecting faith, ecological knowledge, ethical reasoning, educational practice, institutional behavior, and sustainability outcomes within a unified model.

The practical implication of the framework is that educational institutions should adopt a gradual and context-sensitive implementation strategy. Institutions can begin by mapping existing environmental content in the Islamic Religious Education curriculum, assessing current environmental practices, developing teacher competencies, and identifying local ecological problems. These steps can subsequently be followed by project-based learning, environmental action programs, institutional green policies, and authentic assessment. Research on sustainability education suggests that successful programs benefit from contextual relevance, active participation, and connections between theory and practice (Evans et al., 2021; Ardoin et al., 2026). Islamic institutions can therefore develop Green Islamic Education according to their local environmental

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and organizational circumstances. Such flexibility is important because environmental challenges differ across geographical and socioeconomic contexts.

The ultimate significance of Green Islamic Education lies in its potential to reconstruct the relationship between religious learning and environmental responsibility. Islamic Religious Education can no longer be isolated from contemporary ecological challenges because environmental problems increasingly affect health, livelihoods, social justice, and future generations. Islamic environmental ethics provides conceptual resources for addressing these challenges through stewardship, trust, balance, public welfare, moderation, and moral responsibility. Contemporary research demonstrates increasing interest in ecological approaches to Islamic education, including environmental curriculum integration, eco-pesantren, *fiqh al-bi'ah*, green management, and ecological literacy (Nuraeni et al., 2025; Widodo, 2026; Aulia et al., 2026). The present synthesis integrates these developments into a coherent Green Islamic Education framework. The framework positions environmental responsibility as an essential expression of Islamic educational purpose and as a pathway toward sustainable development.

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Conclusion

Green Islamic Education offers a theoretically grounded approach for integrating environmental ethics into Islamic Religious Education in response to contemporary ecological challenges. The literature indicates that Islamic teachings provide substantial ethical resources through *tawhid*, *khalifah*, *amanah*, *mizan*, *maslahah*, *ihsan*, and principles concerning the prevention of harm. These concepts can be translated into environmental literacy, ethical reasoning, sustainable character, project-based learning, institutional practices, and community engagement. The findings also demonstrate that environmental education becomes more meaningful when it connects knowledge with direct action, reflection, and authentic assessment. Consequently, Islamic Religious Education has the potential to become an important instrument for developing environmentally responsible Muslim citizens. The principal novelty of this study lies in the formulation of an integrated Green Islamic Education framework that connects Islamic theological foundations, environmental ethics, ecological literacy, transformative pedagogy, environmental character, institutional sustainability, community engagement, and the Sustainable Development Goals. The framework moves beyond treating environmental issues as supplementary material and positions ecological responsibility as an integral dimension of Islamic education. Its implementation requires alignment among curriculum, teacher competence, pedagogy, assessment, institutional culture, leadership, and community participation. Future research should empirically test the proposed framework through classroom studies, action research, quasi-experimental designs, and comparative studies across madrasas, Islamic schools, pesantren, and Islamic higher education institutions. Such empirical validation is necessary to determine how Green Islamic Education influences environmental literacy, moral reasoning, sustainable behavior, and measurable environmental outcomes.

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