

## Fostering Ecological Awareness from an Early Age: Integrating Environmental Education Based on the Qur'an and Hadith into Primary School Learning

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### Article Information

Received:  
April 2025

Accepted:  
May 2025

Published:  
June 2025

### ABSTRACT

**Background:** This study examines integrating the *Huma Betang* philosophy—a way of life rooted in the Dayak community of Central Borneo—into the curriculum of progressive Islamic education. The core values of *Huma Betang*, such as solidarity, collaboration, tolerance, and respect for diversity, align closely with the principles of Islamic education, which emphasize character formation and moral development. **Method:** This research is motivated by the need to respond to the challenges faced by modern Islamic education, including those related to globalization, pluralism, and technological advancement. A qualitative descriptive method was employed, using a literature review approach through thematic analysis of relevant sources. The findings reveal that integrating *Huma Betang* values can enhance students' character development, increase social awareness, and foster an inclusive and contextual Islamic identity. Moreover, a curriculum incorporating local values has proven to be more relevant to the socio-cultural realities of the community, thereby improving the effectiveness of education. However, several challenges were identified, such as educators' low awareness of the importance of local wisdom, limited teacher training, and the rigidity of national curriculum regulations. This study recommends strategies such as local value-based teacher training, developing contextual pedagogy, and formulating a flexible curriculum that adapts to local culture. In conclusion, integrating the *Huma Betang* philosophy into Islamic education in elementary schools enriches the curriculum substantively and significantly contributes to producing ethical graduates who are socially responsible and ready to face global challenges without losing their cultural and spiritual roots.

**Keywords:** Fostering Ecological, Environmental Education, Primary School Learning



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**Citation Information:** Noor, M., & Anwar, K. (2025). Fostering Ecological Awareness from an Early Age: Integrating Environmental Education Based on the Qur'an and Hadith into Primary School Learning. *Tunas: Jurnal Pendidikan Guru Sekolah Dasar*, 10(2), 191–197. <https://doi.org/10.33084/tunas.v10i2.10117>

## INTRODUCTION

Ecological awareness, or environmental awareness, refers to an individual's consciousness of the importance of protecting and preserving the natural environment (Putri et al., 2025). Amidst the growing global ecological crisis—including climate change, deforestation, marine pollution, and species extinction—education plays a crucial role in shaping environmentally conscious behavior and values from an early age. As a form of value-based education, environmental education must be instilled from the primary level to foster a strong ecological character in future generations (Barizi & Yufarika, 2025).

In Indonesia, environmental issues have gained national attention by including environmental aspects in the primary school curriculum, both thematically and through the Profil Pelajar Pancasila (P5) reinforcement project (Kurniawan, 2022). However, implementing environmental education is often technical and fails to address children's

moral and spiritual dimensions (Vioreza et al., 2023). Building an environmentally caring character requires ecological knowledge and the reinforcement of values that shape personal awareness and responsibility toward nature (Nurlita et al., 2024).

Islam, as a comprehensive (syamil) religion, places great emphasis on environmental preservation. The Qur'an and Hadith contain numerous verses and prophetic traditions that reflect ecological principles such as the prohibition against spreading corruption on Earth (fasad), the call to maintain balance (mizān), and the command to reflect upon the signs of Allah's power in the universe (El-Bassiouny et al., 2023). In this context, environmental education can be integrated with Islamic values as a theologically grounded and contextually relevant approach—particularly in Islamic-based primary schools or institutions incorporating religious education into the learning process (Ibrahim, 2016).

Integrating environmentally friendly Islamic values into primary school learning can foster ecological spirituality among students. This is supported by Qur'anic verses and Hadiths that emphasize the importance of environmental preservation as a form of worship to Allah, (Rohmatulloh et al., 2023).

Research has shown that Islamic values—such as avoiding wastefulness, living simply, practicing gratitude, and maintaining balance—can be applied in energy efficiency lessons (Rohmatulloh et al., 2023). The concepts of cleanliness and environmental conservation are also emphasized in Islamic teachings (Mohidem & Hashim, 2023). Integrating these values into Learning can shape students' awareness and behavior toward environmental responsibility (Jamilah et al., 2023).

In its implementation, teachers may adopt various instructional strategies, including digital media, problem-based Learning (Arianti & Pramudita, 2022), and cooperative learning approaches (Hayaturraiyen & Harahap, 2022). Moreover, developing lesson plans (RPP) incorporating Islamic values is essential to achieving effective learning outcomes (Iskandar & F, 2020).

Overall, integrating environmentally friendly Islamic values into primary school learning can cultivate ecological spirituality in students—not only helping them understand the importance of environmental preservation, but also instilling the belief that caring for nature is a form of worship to Allah.

Unlike previous studies focusing more on general approaches or the secondary education level, this research specifically emphasizes the primary education stage. This focus is essential because childhood is critical for developing values and character. When ecological values based on Islamic teachings are instilled from an early age, the likelihood of shaping a holistically environmentally conscious generation increases significantly.

Primary education is characterized by more thematic and contextual Learning. Therefore, integrating Qur'anic verses and Hadiths into teaching is not limited to Islamic Religious Education (PAI) subjects, but can also be applied in other subjects such as Social Studies (IPS), Bahasa Indonesia, and project-based activities. In this way, environmental education is not separate but becomes part of the core values embedded in students' daily lives.

In developmental psychology, Jean Piaget posits that children in primary school are in the concrete operational stage, meaning they learn most effectively through direct experiences and values connected to real-life situations (Obasi & Osah, 2022). Instilling Islamic values related to environmental responsibility through practices such as planting trees, cleaning the school environment, or recycling—when accompanied by supporting Qur'anic verses and Hadiths—provides more meaningful Learning and leaves a lasting impression in children's memory (Safitri et al., 2020).

Another relevant theoretical foundation is Thomas Lickona's theory of character education, which emphasizes

that moral education must involve three dimensions: moral knowing, feeling, and behavior (Hu & Shen, 2018). The integration of Qur'anic verses and Hadiths into environmental education can simultaneously fulfill these three dimensions—providing moral understanding, evoking spiritual feeling, and encouraging concrete actions.

The novelty of this study lies in its integrative approach, which systematically connects Islamic ecological values with environmental education practices in primary schools. This research moves beyond the conceptual or ideological level by offering applicable learning strategies that align with the current needs of primary education in fostering ecological awareness grounded in religious values.

The primary objective of this study is to conduct a literature-based analysis of how the Qur'an and Hadith convey ecological messages and how those messages can be contextually integrated into primary school learning.

Through this approach, the research is expected to provide both theoretical and practical contributions to developing curriculum and instructional strategies for environmental education that are more contextual and spiritually grounded. Furthermore, this study forms part of a broader effort to build an education system that nurtures cognitive intelligence, strong character, and faith.

## METHOD

This study employs a qualitative approach with a descriptive qualitative research design. This approach was selected as it aligns with the research objective, which is to explore and provide an in-depth description of integrating environmental education values based on the Qur'an and Hadith into primary school learning. A qualitative approach enables the researcher to understand meanings, values, and educational practices that are contextual and not measurable through quantitative methods.

The descriptive qualitative method is used to understand the concept of ecological awareness from an Islamic perspective and to examine how these values can be applied within the learning process. The study seeks to explain the meanings embedded in the teachings of the Qur'an and Hadith related to the environment and how these values can be integrated educationally and practically into thematic Learning at the primary education level.

The data sources for this study are obtained through document analysis and literature review, including Qur'anic verses, the sayings of Prophet Muhammad (peace be upon him), classical and contemporary tafsir (interpretations), academic journals, primary education curriculum documents, and previous studies related to environmental education, Islamic character education, and curriculum development. The analysis focuses on identifying ecological meanings within the Qur'anic and Hadith texts and assessing their potential for integration into the structure of primary school instruction.

The data collection technique employed in this study is library research, which involves tracing, examining, and interpreting both primary and secondary documents. Primary documents include the Qur'an, Hadiths, and authoritative tafsir (interpretations), while secondary documents consist of previous research findings, scholarly articles, textbooks, and relevant educational policies. Data were collected systematically to ensure the analysis's validity and depth.

The data analysis technique used in this study follows a content analysis model conducted through three stages: (1) data reduction, by selecting and sorting parts of the text relevant to the research topic; (2) data presentation, by organizing the findings into key themes such as the concept of environmental theology, Islamic ecological values, and instructional strategies; and (3) conclusion drawing and verification, aimed at formulating a comprehensive understanding of the integration of Qur'an- and Hadith-based environmental education into primary education.

The credibility and validity of the data were maintained through source triangulation and intertextual analysis, by comparing and critically reviewing various references from both classical and contemporary literature to gain a deep and comprehensive understanding. The researcher also conducted conceptual validation by examining the consistency of themes and narratives within the context of primary education.

Through this approach, the study is expected to yield applicable conceptual contributions to the field of education, particularly in the development of instructional materials and environmental learning methods grounded in Islamic values. This research addresses theoretical questions and seeks to formulate practical recommendations for teachers and policymakers in advancing ecological character education rooted in Islamic spirituality.

## RESULTS AND DISCUSSION

### Results

#### Ecological messages contained in the Qur'an and Hadith

The literature review results indicate that the Qur'an and Hadith contain rich and profound ecological messages. These messages are conveyed through ayat kauniyah (signs of Allah's power in the universe) and moral and ethical instructions regarding human treatment of the environment. Analysis of these texts shows that Islam regulates not only the relationship between humans and Allah (*ḥablum minallāh*) and between humans themselves (*ḥablum minannās*), but also the relationship between humans and nature (*ḥablum minal-‘ālam*).

First, the Qur'an explicitly prohibits environmental destruction (*fasād fī al-ard*). One of the key verses analyzed is Surah Al-A'raf [7]: 56:

*"And do not cause corruption on the earth after it has been set in order..."*

This verse indicates that the Earth was created in a state of balance and harmony. Human actions that disrupt this balance are considered acts that are displeasing to Allah. This prohibition also reflects a central principle in Islamic ecology: that all forms of pollution, excessive exploitation, and environmental degradation represent a betrayal of the trust (*amanah*) given to humans as stewards (*khalifah*) of the Earth.

Second, the Qur'an affirms that humans have been entrusted with the responsibility of being stewards (*khalifah*) on Earth, as stated in Surah Al-Baqarah [2]: 30. The role of *khalifah* is not only social and political in nature, but also ecological—encompassing the duty to preserve, care for, and manage nature wisely. In this context, humans are not absolute owners of the Earth, but trustees (*amānah*-holders) who must act according to the principles of sustainability and ecological justice.

Third, the concept of balance (*mīzān*) is emphasized in Surah Ar-Rahman [55]: 7–9, where Allah declares that He created the heavens with balance and commands mankind not to disrupt it. This concept reflects the principle of ecological justice, which is highly relevant to environmental education. Violating this balance may include the excessive exploitation of natural resources without considering the consequences for future generations.

Fourth, the Prophet Muhammad's Hadith reinforces the Qur'an's ecological messages through concrete examples and moral directives. In a Hadith narrated by Bukhari, the Prophet said:

*"If the Day of Judgment occurs while one of you has a seedling in his hand, let him plant it."*

This message emphasizes that preserving nature is an act of worship, even in extreme circumstances. Planting a tree becomes a symbol of human responsibility for life and hope.

In other narrations, the Prophet Muhammad prohibited polluting water sources, littering, and cutting down trees indiscriminately in public areas. All of these illustrate that Islam possesses an advanced environmental ethic—long before the term "ecology" emerged as a scientific concept in the modern world.

Content analysis also reveals that ayat kauniyah—verses referring to signs of God's power in nature—are found throughout the Qur'an, such as in Surah An-Nahl, Surah Al-Mulk, and Surah Yunus. These verses invite humans to contemplate Allah's creation as a form of both spiritual and ecological education. Nature serves as a medium for reflecting on God's greatness and provides a foundation for developing ecological awareness rooted in *tawhid* (the oneness of God).

Through this theological approach, environmental awareness is understood not merely as a form of civic responsibility, but also as an act of obedience to divine commandments. Therefore, integrating these values into primary education can be a strong foundation for instilling ecological behavior early on.

Overall, the findings of this study affirm that the Qur'an and Hadith provide a strong theological and ethical foundation for shaping human ecological consciousness. These teachings can serve as a core value source in developing environmental education at the primary school level, particularly within the context of Islamic education, whether in general schools or madrasahs.

### **The contextual integration of ecological messages from the Qur'an and Hadith into primary school education**

The research findings indicate that the ecological messages found in the Qur'an and Hadith hold significant potential to be contextually integrated into primary school learning. This integration can be implemented through various thematic, project-based, or character education approaches grounded in Islamic values. An analysis of the structure of the primary education curriculum reveals that there is ample opportunity within subjects such as Islamic Religious Education (PAI), Natural Sciences (IPA), Social Sciences (IPS), and even Indonesian Language to incorporate ecological values derived from Islamic teachings.

Thematic Learning in the Merdeka Curriculum allows teachers to develop contextual and value-based learning modules. This flexibility allows for the inclusion of Qur'anic verses or Hadiths in topics such as "clean and healthy environments," "living beings and their surroundings," or "community togetherness." For instance, when teaching environmental cleanliness in Grade 3 or 4, teachers can link the lesson to Surah Al-A'raf: 56 (the prohibition against corruption on Earth) or Hadiths that forbid littering in public pathways.

The integrative approach can be implemented in various forms, such as:

1. Value reinforcement: Students are taught scientific facts about the environment and Islamic values that underlie a caring attitude toward nature.
2. Project-Based Learning (PBL): For example, recycling or school greening projects can be accompanied by an introduction to Islamic values (e.g., planting trees as an act of worship).
3. Stories and exemplary narratives: Stories of the Prophet or his companions who loved and cared for the environment can be used in subjects such as Indonesian Language or Islamic Religious Education (PAI) to instill values.

This integration is also reflected in the Pancasila Student Profile Strengthening Project (P5), which includes the theme "sustainable lifestyle." Through this program, teachers can develop modules based on Islamic teachings, such as reciting ayat kauniyah (verses about the signs of Allah in nature) during activity openings or discussing the meaning of human responsibility as khalifah (steward) during end-of-activity reflections. In this way, spiritual ecological values are

not treated as separate components but are naturally and meaningfully embedded within the learning process.

In the practice of Islamic Religious Education (PAI), environmental themes can be incorporated into lessons on moral conduct toward living beings, responsibilities as creations of Allah, or gratitude for God's creation. For instance, teachers can ask students to memorize and understand the meaning of Surah Ar-Rum: 41 (which addresses corruption caused by human actions), and relate it to activities such as caring for the school garden or writing brief reflections in their learning journals.

This study also found that strategies for integrating Islamic values into environmental education require language and activity design adaptation to suit the characteristics of primary school students. For example, when explaining the concept of khalifah, teachers should simplify the term using expressions such as "guardian of the earth" or "caretaker of Allah's creation." This aligns with the principle of concrete and contextual Learning appropriate for the cognitive development stage of elementary students, as explained in Piaget's theory (concrete operational stage).

Teachers can also develop student worksheets or value journals that integrate the Qur'an and Hadith messages with reflective activities and real-life actions. For example, students may record small actions they take each week to care for the environment and connect them with an Islamic value they have learned.

The integration of these values has the potential to cultivate ecological spirituality—the awareness that caring for the environment is not only a social responsibility but also an act of obedience to Allah SWT. This approach strengthens the religious dimension of character education and enriches the pedagogical strategies employed by teachers.

1. In general, this study affirms that the integration of ecological messages from the Qur'an and Hadith into primary school learning can be carried out contextually through:  
Thematic and content alignment across different subjects.
2. Experience-based and project-based learning approaches.
3. The use of stories, illustrations, and hands-on practices.
4. The simultaneous reinforcement of religious and ecological character.

Thus, learning at the primary school level can serve as a strategic means to shape a generation that is not only environmentally conscious but also understands that ecological responsibility is an integral part of faith.

### **Discussion**

Findings from the literature analysis reveal that the Qur'an and Hadith not only contain normative teachings on faith (aqidah) and worship (ibadah), but also ecological principles that are highly relevant in the context of modern

education. Verses that prohibit environmental destruction, call for balance, and affirm the role of humans as khalifah (stewards) demonstrate that Islam is a religion with a strong ecological orientation.

These values reflect the concept of spiritual ecology or Islamic environmental theology, which emphasizes that the human relationship with the environment is part of worship and a moral responsibility to the Creator. In this context, caring for the environment is not merely a social activity but a devotion to Allah SWT. This perspective is essential in shaping a holistic educational paradigm that develops cognitive and practical skills and spiritual and ethical dimensions.

For students at the primary school level, these concepts can be internalized through concrete and contextual learning approaches. For instance, the command to avoid corruption on Earth (QS. Al-A'raf: 56) can be connected to school-based activities promoting cleanliness. The concept of stewardship (QS. Al-Baqarah: 30) can be linked to tree-planting or waste-sorting projects. Values such as responsibility, love for nature, and simplicity can be embedded into character education based on Islamic principles.

Thematic Learning in primary schools—particularly within the Merdeka Curriculum or the Pancasila Student Profile Strengthening Project (P5)—strongly supports integrating these values. Islamic Religious Education (PAI) can serve as the primary entry point. Still, cross-curricular integration (e.g., in Social Studies, Indonesian Language, and Natural Sciences) is also essential to ensure a transdisciplinary learning experience. In this way, students are not merely memorizing Qur'anic verses or Hadiths, but also understanding their meanings and relating them to their environmental realities.

Moreover, the affective and psychomotor dimensions must also be activated. As Thomas Lickona explains in his theory of character education, the development of ecological character requires a synergy between moral knowledge, moral feeling, and moral behavior. In this regard, project-based Learning or experiential learning approaches are highly appropriate. Activities such as creating a class garden, recycling waste, or observing the surrounding environment can be connected to the values in Qur'anic verses and Hadiths.

From a developmental psychology perspective, this approach aligns with the characteristics of primary school students who are in the concrete operational stage (Piaget). Learning is most effective when supported by direct activities, real-life examples, and value reinforcement through stories or exemplary narratives. Stories of Prophet Muhammad (SAW)—who loved animals, maintained cleanliness, and lived modestly—can enrich educational approaches grounded in Islamic values.

Based on the discussion above, several important implications arise in the field of primary education:

#### I. Curriculum Development

There is a need to develop curricula that explicitly integrate Qur'anic verses and Hadiths related to environmental issues into thematic or project-based Learning. This can be achieved by designing teaching modules or instructional tools rooted in Islamic values that support ecological awareness.

2. The Role of Islamic Religious Education (PAI) Teachers  
PAI teachers play a crucial role in bridging the understanding of religious values with real-life contexts, including environmental issues. Therefore, teachers must have proper training and learning resources to effectively incorporate ecological aspects into religious education.
3. Contextual Learning Strategies  
Learning approaches that emphasize local context and real-life activities—such as environmental observation, community clean-ups, or green school programs—are highly effective in instilling ecological values grounded in Islamic teachings. These strategies also help students develop life skills and sustainable character traits.
4. Islamic-Based Character Education  
Ecological awareness is part of Islamic character that must be consistently cultivated from an early age. Therefore, character education in primary schools should incorporate values such as responsibility toward nature, love for living beings, and simplicity as expressions of faith and worship.
5. School–Community Collaboration  
Integrating Islamic values into environmental education will be more effective when involving parents and the wider community. Schools can collaborate with mosques, environmental organizations, or nature-based pesantren to strengthen the synergy in developing ecological awareness in students' everyday lives.

Furthermore, the ecological messages found in the Qur'an and Hadith possess high pedagogical value and can be contextually integrated into the learning process at the primary school level. This integration aligns with the goals of national education, which emphasize character formation and the development of awareness regarding social and environmental responsibility. A contextual learning approach allows these spiritual messages to be cognitively understood and internalized and applied by students in their daily lives.

Contextual Learning is based on the principle that students learn most effectively when lesson content is connected to real-life experiences. In this context, Islamic ecological values such as responsibility toward nature, the prohibition of environmental destruction, simplicity, and cleanliness can be integrated through practical activities in the school environment. For instance, through school cleanliness projects, waste sorting, classroom plant cultivation, or school garden preservation—accompanied by reflections on Islamic values.

Project-Based Learning and thematic approaches in the Merdeka Curriculum strongly support the integration of these values. Under the theme "Sustainable Lifestyle" in the Pancasila Student Profile Strengthening Project (P5), teachers can highlight the verse QS. Al-A'raf: 56 as a moral foundation to motivate students to implement school environmental conservation projects. These religious messages reinforce the meaning of such activities, enabling students to see them not merely as school obligations, but as part of worship and obedience to Allah.

The integration of Islamic ecological values is also highly compatible with the characteristics of primary school students in the concrete operational stage of development. Children at this age understand concepts more effectively when connected to real-life activities, symbols, or exemplary stories. Therefore, stories about Prophet Muhammad (SAW) or his companions—who demonstrated love for living beings and concern for cleanliness—effectively convey moral and spiritual messages to students.

Moreover, the thematic approach in the elementary curriculum enables teachers to connect learning across multiple subjects. For example, in science lessons, students may learn about the water cycle and pollution, which can be linked to a hadith about the prohibition of contaminating water. In Indonesian language classes, students can create stories or poems about the environment based on Islamic values. In social studies, they may explore collaborative efforts to protect the environment as a form of social responsibility. Even in mathematics, students can calculate the volume of waste collected during a classroom clean-up project, followed by a values-based reflection.

Another implication is the need to develop media and teaching materials that support this integration. Student worksheets, textbooks, and thematic learning modules based on Islamic values can be developed to include relevant Qur'anic verses and Hadith quotations, accompanied by activity illustrations or reflective questions. This approach can help students understand that Islamic teachings are not separate from real life—including the responsibility to preserve the environment.

This study also emphasizes the importance of the teacher's role as a facilitator of values. Teachers are not merely conveyors of content but also role models in practicing Islamic ecological values. A teacher's example in maintaining cleanliness, conserving energy, and caring for plants will strengthen students' internalization of these values. Character education—specifically, religious ecological character—cannot rely solely on lectures but must be consistently demonstrated and practiced.

Furthermore, collaboration between schools, families, and communities is also a key factor in strengthening Islamic-based environmental education. Schools can involve parents in environmental activities grounded in Islamic values, such as plant donations (sedekah tanaman), family clean-up

days, or religious-themed home cleanliness competitions. Community institutions like mosques or Islamic youth groups can also partner in organizing children's environmental awareness programs.

Thus, the ecological messages in the Qur'an and Hadith can be taught cognitively and shape students' behavior and character when integrated contextually into the learning process. This integration provides significant added value in primary education by combining spirituality, character development, and life skills—all of which are highly relevant to the demands of 21st-century education.

## CONCLUSION

The Qur'an and Hadith contain strong and relevant ecological messages, including the prohibition of causing destruction (*fasād*), the human responsibility as *khalifah* (steward) on Earth, the importance of maintaining balance (*mīzān*), and the command to uphold cleanliness and environmental preservation. These messages are not only normative but also reflect an environmental ethic that is integral to Islamic teachings. Through this theological approach, ecological awareness is understood as a part of worship and obedience to Allah SWT.

These ecological messages can be contextually integrated into primary school learning through thematic approaches, project-based Learning, the use of Islamic stories, and the strengthening of character education. The Merdeka Curriculum and the Pancasila Student Profile Strengthening Project (P5) provide space for teachers to concretely connect Islamic values with environmental issues. By aligning spiritual values, instructional practices, and students' daily contexts, this integration can foster ecological awareness that is both practical and rooted in faith-based values.

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