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Available at:

<https://journal.nahnuinisiatif.com/index.php/ARJI>

Volume 7 Number 4 Year 2025

 DOI : 10.61227

 E-ISSN : 2775-0787

 P-ISSN : 2774-9290



3068– 3080

Environmental Education in an Islamic Perspective: A Literature Review of the Qur'an and Hadith


Articles Submitted :
2025-10-13

Articles received :
2025-10-29

Published Articles :
2025-11-04

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Keywords:

Pendidikan Lingkungan,
Perspektif Islam

Abstrak: Macam-macam kerusakan lingkungan yang sedang terjadi, seperti pencemaran, penebangan hutan, dan perubahan cuaca, menunjukkan kebutuhan akan kesadaran kolektif untuk menjaga dan mempertahankan alam. Islam, sebagai agama yang mencakup semua aspek kehidupan, telah memberikan bimbingan tentang pentingnya mempertahankan keseimbangan dan kelestarian lingkungan. Al-Qur'an dan hadits berisi berbagai pelajaran yang menekankan posisi manusia sebagai pemimpin di bumi yang harus menghindari tindakan merusak. Karenanya, analisis terhadap ayat-ayat Al-Qur'an dan hadits yang berkaitan dengan lingkungan menjadi dasar yang krusial dalam pendidikan lingkungan dari perspektif Islam, untuk membentuk kesadaran ekologi yang didasarkan pada nilai-nilai agama. Penelitian ini bertujuan menganalisis konsep lingkungan pendidikan dari Al-Qur'an dan Hadits, khususnya bagaimana ajaran Islam menciptakan suasana yang mendukung perkembangan ilmu pengetahuan, karakter, dan moral. Studi juga membahas peran keluarga, sekolah, serta masyarakat dalam membangun lingkungan belajar yang sesuai nilai Islam. Data diperoleh dari tinjauan literatur menggunakan tafsir Al-Qur'an dan analisis hadits untuk mengungkap arti pendidikan dalam Islam. Data sekunder ini diperoleh melalui tinjauan literatur dari sumber terpercaya seperti buku tafsir ibn katsir, koleksi hadits, dan jurnal akademik dari tahun 2021-2025. Data dianalisis menggunakan teknik content analysis kualitatif untuk mengidentifikasi tema, pola, dan kontribusi utama. Hasilnya menunjukkan bahwa pendidikan Islam tak hanya fokus pada aspek akademik, tapi juga membentuk etika dan hubungan spiritual yang erat dengan Tuhan, serta mendorong inklusivitas dan keadilan agar semua orang punya kesempatan sama belajar. Penelitian ini

diharapkan memberi wawasan baru untuk menerapkan pendidikan berbasis Islam di masyarakat modern.

Keywords:

Environmental Education,
Islamic Perspective

Abstract: The various environmental damage that is taking place, such as pollution, deforestation, and climate change, demonstrate the need for collective awareness to protect and defend nature. Islam, as a religion that encompasses all aspects of life, has provided guidance on the importance of maintaining balance and environmental sustainability. The Qur'an and hadith contain various lessons that emphasize man's position as a leader on earth who must avoid destructive actions. Therefore, the analysis of the verses of the Qur'an and hadith related to the environment becomes a crucial basis in environmental education from an Islamic perspective, to form ecological awareness based on religious values. This research aims to analyze the concept of the educational environment from the Qur'an and Hadith, especially how Islamic teachings create an atmosphere that supports the development of science, character, and morals. The study also discusses the role of family, school, and community in building a learning environment that is in accordance with Islamic values. Data were obtained from a literature review using Qur'an interpretation and hadith analysis to uncover the meaning of education in Islam. This secondary data was obtained through a literature review from reliable sources such as the book of tafsir ibn katsir, hadith collections, and academic journals from 2021-2025. The data was analyzed using qualitative content analysis techniques to identify key themes, patterns, and contributions. The results show that Islamic education does not only focus on academic aspects, but also forms ethics and a close spiritual relationship with God, as well as encourages inclusivity and justice so that everyone has the same opportunity to learn. This research is expected to provide new insights to implement Islamic-based education in modern society.


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Available at : <https://journal.nahnuinisiatif.com/index.php/ARJI>

 DOI : 10.61227

 P-ISSN : 2774-9290

 E-ISSN : 2775-0787



INTRODUCTION

Education is an important thing in human life. According to Islam, education is not only a way to gain knowledge, but also a tool to form a noble, knowledgeable, and obedient character to Allah SWT. The educational environment has religious values related to human relationships with God (*habluminallah*) and others (*habluminannas*). In Islam, this environment has a great influence on personal and societal qualities. Therefore, understanding the concept of the educational environment from the perspective of the Qur'an and Hadith is crucial to develop an education system that is in harmony with Islamic teachings. (Berliani et al., 2025; Fauzan et al., 2025; Mulyaningrum et al., 2025; Rahman Hakim et al., 2025; Shah, 2020).

Global education reflects the incompatibility between the theoretical concept of Islamic education and its application in Muslim countries. The majority of educational institutions emphasize the mastery of secular knowledge, while the development of morals and the internalization of religious moral values are less given a balanced priority. In addition, rapid globalization and modernization encourage the infiltration of Western educational models, which generally separate the worldly dimension of science from transcendental values. In this context, Islamic education management plays a strategic role in forming a learning ecosystem based on Islamic values, improving the quality of education, and producing a generation that is intellectually superior and has noble character. (André Fauzan et al., 2025; Anshori et al., 2025; Ardhana et al., 2025; Baidah et al., 2025; Satria et al., 2025).

The lack of parental role in managing the educational environment that is completely left to the school leads to the creation of a less effective learning environment for the younger generation. This has the potential to make them lose the inculcation of quality educational values in their daily lives. (Ananta, 2025; Atika et al., 2025; Hidayatulloh et al., 2025; Jerianti et al., 2025; Utami et al., 2025).

The previous three studies have discussed the role of Islam in raising environmental awareness through the explanation of the Qur'an and hadith, but they have not addressed in depth formal education, Islamic economics, or local conditions in Indonesia. This research provides a more complete way by combining the explanations of the Qur'an and hadith, applying them to environmentally friendly economic ideas based on Islamic rules, while highlighting specific problems in Indonesia, such as low public awareness of the environment. (Azhari, 2025; Gani et al., 2025; Noor & Anwar, 2025).

Global education indicates a disparity between the theoretical conception of Islamic education and its implementation in various Muslim countries. Most educational institutions tend to prioritize the mastery of worldly knowledge, while the aspects of moral development and the internalization of religious moral values receive less attention in proportion. In addition, the rapidly growing influence of globalization and modernization has also encouraged the penetration of Western educational models, which generally separate the worldly scientific dimension from transcendental values. In this context, Islamic education management has a strategic role in forming a learning

ecosystem based on Islamic values, encouraging improvement in the quality of education, and producing a generation that is not only intellectually superior, but also noble.

This research is particularly important given the growing urgency of global environmental issues such as climate change and natural degradation, which are often underpaid in terms of spirituality and religion in conventional approaches. In Indonesia, as a country with a Muslim majority population, it is necessary to integrate Islamic values, especially the concept of humans as caliphs, into environmental education to build awareness and sustainable actions more effectively. This research is expected to encourage educational innovation by combining religious ethics and daily practices, thereby creating a generation that cares about the environment in accordance with the sustainable development goals (SDGs 4, 13, and 15). In addition, this study provides a contextual framework to address local challenges such as limited resources and low public awareness through faith-based interventions, as well as to make social contributions with a practical holistic approach to changing the behavior of Muslim communities. Based on previous research reviews, there are several shortcomings, including the lack of integration between spiritual aspects and sharia green economy innovations, lack of focus on the local Indonesian context, lack of empirical analysis on the synergy between formal and informal curricula and community actions, and limited innovative approaches that combine sharia values with environmentally friendly technologies. This research seeks to fill this gap with a holistic approach that comprehensively integrates ethical, spiritual, economic, and local context dimensions, so that it has the potential to have a real impact.

This research aims to analyze the concept of the educational environment from the perspective of the Qur'an and Hadith, especially how Islamic teachings create an atmosphere that supports the development of science, character, and morals. In addition, this study examines the role of Islam in building environmental awareness by exploring the concept of human beings as caliphs, in order to develop holistic environmental education based on Islamic moral values that integrate spiritual aspects and real practices. The research also developed an environmental education curriculum framework that combines Qur'anic interpretation, Hadith, conservation skills, and green economy innovation, and links them to sustainable development goals (SDGs 4, 13, and 15). Furthermore, this study identifies local challenges, such as resource limitations in Indonesia, and proposes an innovative intervention model that is inclusive as a differentiator from previous research.

METHOD

This research uses a qualitative approach through literature study and descriptive-analytical text analysis of Islamic sources such as the interpretation of the Qur'an and hadith. The focus of the study is directed to the theme of environment and education, with the main source in the form of verses of the Qur'an (QS. Ali Imran: 85, At-Tahrim: 6, Al-Mujadalah: 11, and At-Taubah: 119), Tafsir Ibn Katsir, hadith in Sahih Muslim, as well as contemporary commentaries such as *Fi Zhilalil Qur'an*.

Inclusion Criteria: Primary sources: The Qur'an and the Hadith of the Prophet PBUH which discuss the environment and education. Academic literature (2021–2025), in Indonesian or English, SINTA-accredited, and relevant to environmental education from an Islamic perspective. **Exclusion Criteria:** Non-academic sources (blogs, opinions, popular books without scientific references), material before 2021, or not directly related to Islam and the environment. **Data Collection Techniques:** Documentation Studies: Collection of data from books of commentary, hadith, and scientific literature in various languages. **Text Analysis:** Interpreting texts in a descriptive-analytical manner, taking into account historical and social contexts. **Literature Studies:** A review of literature and previous research to strengthen the theoretical foundation.



Figure 1. Research Design Flow Drawings

RESULTS AND DISCUSSION

In Islam, the educational environment does not solely refer to physical space as a place of learning. The Qur'an and Hadith affirm that the ideal educational environment is one that supports the search for useful knowledge while forming noble character and morals. The concept of three education centers, namely family, school, and community, has a crucial role because all three function as the main forum in the learning process and

personal formation of students. (Aisyah et al., 2025; Aryani et al., 2025; Barizi & Yufarika, 2025; Marzuki et al., 2025; Muhammadiyah et al., 2025).

The family is the first and main educational environment for children, where parents serve as role models that greatly influence children's development, especially during sensitive imitation periods. Education in the family is early and fundamental, which instills the basis of children's personality through the process of non-formal education from an early age. Interaction between children and parents and siblings helps in distinguishing good and bad behavior and forming moral and ethical values. As the smallest unit in society, the family provides protection, comfort, and psychological calm for its members, based on the principles of *sakinah*, *mawaddah*, and *rahmah*. Family education also plays a role in forming a sense of responsibility, independence, and a strong work ethic. The Qur'an emphasizes the importance of religious education in the family as the main foundation for the formation of children's faith. (Arhaya Umil Azmah et al., 2025; Aulia et al., 2025; Dwistia et al., 2024; Klau et al., 2025; Rosela et al., 2025).

As in QS. Ali Imran Verse 85 Allah SWT said:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٨٥﴾

Meaning: "Whoever seeks a religion other than Islam, it will never be accepted from him and in the Hereafter he will be among the losers"

According to Tafsir Ibn Kathir, the verse affirms the cancellation of all forms of worship other than Allah and emphasizes that only Islam can bring happiness in this world and the hereafter. He quoted the words of the Prophet PBUH: "Whoever dies in a state of ignorance of Islam, then he is among the inhabitants of Hell." In addition, the Qur'an pays great attention to education in the family, which must be based on compassion. Parents not only act as educators and guides, but also as primary role models for their children. Family education is the main foundation in child development, where the greatest responsibility lies with the parents. The character and behavior of parents have a significant influence on children's growth. Therefore, the Qur'an directs parents to be kind and provide positive examples, as stated in the Qur'an. At-Tahrim verse 6.

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾

Meaning: "O you who believe, protect yourselves and your families from the fire of Hell whose fuel is men and stones. Its guardians are the harsh and harsh angels. They do not disobey Allah in what He commands them and always do what He commands."

Shaykh Abdurrahman bin Nashir as-Sa'di (n.d.) explained that for those who have been endowed with faith by Allah, it is important to fulfill all the obligations and

consequences of that faith. In His Word, God commands that every individual protect himself and his family from the fiery fires of hell. Taking care of oneself means carrying out God's commandments, staying away from His prohibitions, and repenting from actions that can invite His wrath and punishment. Meanwhile, caring for the family includes the responsibility to educate, guide, and ensure that family members, especially children, grow in obedience to God. A servant will not be saved unless he carries out God's commands, both for himself and for those under his responsibility, such as his wife, children, and other family members. (Rizky Mahruzar Utama et al., 2025).

The method of education that parents give to children has been explained in the hadith. The recommended approach is to start by teaching knowledge and accustoming children to good behavior. If the child has reached a sufficient age and still does not practice this knowledge, then it is permissible to give a proportionate punishment. This is in accordance with a hadith narrated by Amr bin Shu'aib, from his father, from his grandfather (may Allah be pleased with him), that the Messenger of Allah (peace and blessings of Allaah be upon him) said.

مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ ، وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ
أَبْنَاءُ عَشْرِ سِنِينَ ، وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ

Meaning: "Command your children to perform the Prayer when they are 7 years old. Beat them if they don't do it when they're 10 years old. Separate their beds." (HR. Abu Daud no. 495. Al-Hafizh Abu Thahir said that this hadith is saheeh.

The school environment is a central element in the learning and teaching process that has a significant impact on the development of students. Adequate school conditions are essential to create an optimal learning atmosphere, including the availability of physical facilities such as classrooms, laboratories, libraries, and sports facilities. Apart from being a place to learn, the school also functions as a space for social interaction between students. Through these interactions, students can develop social skills such as cooperation and empathy, which are essential for successful learning. Positive social relationships also contribute to increased students' confidence and communication skills, thus supporting the creation of a conducive learning climate, where students feel comfortable sharing ideas and working together in groups. (Anggraeni et al., 2025; Anggraini, 2025; Scott, 2025; Hani et al., 2025; Welianti & Sartono, 2025).

Teachers have a central role in creating an effective and supportive learning environment. Their duties are not limited to delivering material, but also include fostering aspects of students' personalities and academic achievements. A harmonious relationship between teachers and students contributes to the formation of a comfortable and productive learning atmosphere. Although the Qur'an does not explicitly mention the term "school" in the modern context, the concept of education in the school environment

can be examined through the principles of Islamic teachings that emphasize the importance of knowledge, learning process, and ethics in teaching and interacting with knowledge.(Fauzi, 2025; Grasella Yulianti Mona, 2024; Pramanda & Priyatmono, 2025; Syifaurrehman et al., 2025; Wulandari et al., 2025). As in QS. Al-Mujadalah Verse 11 Allah SWT says,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾

Meaning: "O you who have believed, if it is said to you, 'Give space in the assemblies,' make it clear, surely Allah will give you space. When it is said, "Stand up," (you) stand up. Allah will certainly raise up the believers among you and those who are given knowledge of some degree. Allah is Thorough in what you do"

According to the interpretation of QS. Al-Mujis verse 11, Allah SWT will raise the status of those who have knowledge. This knowledge is widely obtained through formal education, namely schools, which are the main environment for students to absorb academic values. In fact, there is a preference for a person who travels in search of knowledge, as the Messenger of Allah (peace and blessings of Allaah be upon him) said.

وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ

It means: "Whoever takes the path to seek knowledge, Allah will make the way to heaven easy for him." (HR. Muslim, no. 2699).

The community environment plays a role as an educational institution after family and school, with an important contribution to the formation of students' character. Education that takes place in the community is diverse, including the development of habits, knowledge, attitudes, interests, as well as moral and religious values. This process takes place dynamically and adaptively, following social developments to remain relevant in answering the needs and challenges of the times. Therefore, the community has a strategic role in forming a comprehensive and sustainable educational environment, in order to prepare a competent generation. The Qur'an also emphasizes the importance of building an educational environment in a good society, namely a community that is active in encouraging goodness and preventing evil.(Chandra et al., 2025; Ifa Farhatin Hasbiyalloh et al., 2025; Intan Wahyuningtyas Andin et al., 2024; Istiqomah et al., 2025). This concept emphasizes the importance of mutual support to maintain piety and noble morals, as Allah SWT says in QS. At-Taubah verse 119.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ﴿١١٩﴾

Meaning: "*O you who believe, fear Allah and remain with the righteous*"

The statement about Allah as the Most Repentant is accompanied by an appeal to the believers to be pious, that is, to earnestly carry out His commandments and stay away from His prohibitions. In addition, they are commanded to join honest people, both in speech, behavior, and actions. In the context of education, social diversity in society demands more attention from parents to the environment in which their children grow and learn. Not a few children are affected by negative associations due to a less supportive social environment. However, there are also children who gain positive influence and motivation thanks to interactions with peers who set a good example. (Reni Novitasari et al., 2025).

CONCLUSION

Based on the review of the book of tafsir ibn katsir and journal sources for 2021-2025, the educational environment in Islam is not just an ordinary place of physical learning. It involves three main centers: family, school, and community. This concept is supported by the explanation of the Qur'an and Hadith related to education.

Family Environment: The family is the first place of learning that forms the basis of a child's character. Parents play the role of role models and teachers, who instill moral and religious values so that children can live a good life. This is like in the story of the Prophet Luqman (QS. Ali Imran: 85) and the order to take care of the family (QS. At-Tahrim: 6). Parents are obliged to teach religion and be an example for their children.

School Environment: Schools are official places of learning where students interact with teachers and friends. This interaction greatly affects the social and emotional development of children. Education in schools must combine academic lessons with character building. The Qur'an emphasizes this in the Qur'an. Al-Mujadalah: 11, who praises the learned and the importance of manners in learning.

Community Environment: The community functions to support good and prevent bad things. It creates an atmosphere that helps build piety and good morals among its citizens. This is in accordance with QS. At-Taubah: 119, which suggests associating with good people for a comfortable learning environment. In essence, this concept is comprehensive, not only focusing on school lessons but also morals and spiritual relationship with Allah SWT. To create an ideal educational environment according to the Qur'an and Hadith, families, schools, and communities must work together to form a generation that is smart and virtuous.

My analysis of this topic has major limitations such as its reliance on secondary sources (such as scholarly interpretations and academic literature), so I am unable to conduct a primary analysis or deal with the nuances of the interpretation of the Qur'an and Hadith in depth which makes my analysis more descriptive than comprehensive, without the ability to explore practical applications or inter-sectarian variations in depth.

To overcome these limitations and open up new avenues of exploration, I recommend advanced research that extends the scope to practical applications, such as field studies of environmental education in Muslim communities (e.g., the integration of Qur'anic verses in conservation programs).

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