



## REALIZING ENVIRONMENTAL-ORIENTED ISLAMIC EDUCATION BASED ON THE VALUES IN THE QUR'AN

**Annisa Mayasari**

State Islamic University of Sunan Kalijaga Yogyakarta, Indonesia

Koresponden e-mail: 21204011004@student.uin-suka.ac.id

### Info Artikel

Diajukan: 6-11-2023

Diterima: 7-10-2023

Diterbitkan: 7-20-2023

#### Keywords:

Environmental Education,  
Islamic, Qur'an

#### Kata kunci:

Pendidikan Berwawasan  
Lingkungan, Islam, Al-  
Qur'an

### Abstract

*The environment and humans are two inseparable things, both are interconnected and influence each other. The environment as a unitary space with all objects, power, circumstances, and living things, has organized life for humans and provided all the necessities of life. Meanwhile, humans as leaders on earth (khalifah fil ardh) have a role to maintain and preserve the surrounding environment. However, human attitudes and behavior often cause environmental damage and natural disasters. Human greed to exploit nature has caused various environmental problems on earth. The presence of Islam through the Qur'an helps humans to carry out their duties in maintaining environmental sustainability and harmony and also solving any existing problems. Through the Qur'an, Allah SWT. has provided spiritual information to humans to be friendly and care for the environment. The content of values in the Qur'an about the environment can be a guide for realizing Islamic education with an environmental perspective. Environmental education is an effort towards a balanced life between humans and their environment, which is characterized by cultivating a livable and sustainable ecosystem. This research focuses on the study of the efforts to realize environmentally Islamic education based on the values in the Qur'an. The method used in this research is library research. From the results of this study, it was obtained a study of environmental Islamic education and its values, the environment in the view of the Qur'an, as well as steps to realize environmental Islamic education.*

### Abstrak

*Lingkungan dan manusia merupakan dua hal yang tidak terpisahkan, keduanya saling berhubungan dan saling mempengaruhi satu sama lain. Lingkungan sebagai suatu kesatuan ruang dengan semua benda, daya, keadaan, dan makhluk hidup, telah menyelenggarakan kehidupan bagi manusia serta menyediakan segala kebutuhan hidupnya. Sementara itu, manusia sebagai pemimpin di muka bumi (khalifah fil ardh) memiliki peran untuk menjaga dan melestarikan lingkungan di sekitarnya. Namun, sikap dan perilaku manusia seringkali justru menimbulkan berbagai kerusakan lingkungan dan bencana alam. Keserakahan manusia untuk mengeksploitasi alam telah menimbulkan berbagai permasalahan lingkungan di bumi. Kehadiran Islam melalui Al-Qur'an membantu manusia untuk mengemban tugas dalam menjaga kelestarian dan keserasian lingkungan serta menyelesaikan setiap permasalahan yang ada. Melalui Al-Qur'an, Allah Swt. telah memberikan informasi spiritual kepada manusia untuk bersikap ramah dan peduli terhadap lingkungan. Kandungan nilai-nilai dalam Al-Qur'an tentang lingkungan dapat menjadi pedoman untuk mewujudkan pendidikan Islam berwawasan lingkungan. Pendidikan Berwawasan Lingkungan merupakan upaya menuju suatu kehidupan yang berkeimbangan antara manusia dengan lingkungannya yang ditandai*



---

*dengan mengusahakan ekosistem yang layak huni dan berkesinambungan. Penelitian ini terfokus pada kajian mengenai pendidikan Islam berwawasan lingkungan berdasarkan nilai-nilai dalam Al-Qur'an. Metode yang digunakan dalam penelitian ini adalah penelitian kepustakaan. Dari hasil penelitian ini diperoleh kajian mengenai pendidikan Islam berwawasan lingkungan dan nilai-nilainya, lingkungan dalam pandangan Al-Qur'an, serta langkah-langkah mewujudkan pendidikan Islam berwawasan lingkungan.*

---

## **Introduction**

The environment for humans is one of the important elements in their lives, because the environment is not only a place for humans to live, but also plays a role in supporting various human activities. The environment is a spatial unit with all objects, power, circumstances, and living things, including humans and their behavior, which affect the continuity of life and the welfare of humans and other living things. Attitudes and human behavior will determine the good and bad conditions of an environment. Conversely, how humans treat the environment, the impact will affect the quality of human life itself.

Badan Nasional Penanggulangan Bencana or National Agency for Combating Disaster (BNPB) notes Already there are 185 disasters at the start year 2021 with the most disasters happen is flood. Meanwhile, Badan Meteorologi, Klimatologi, dan Geofisika or The Meteorology, Climatology and Geophysics Agency (BMKG) said that factor weather and climate including peak season raining show exists potency multirisk. Indonesia is in the Ring Fire Pacific the place where the plates tectonic often collide, so Lots cause activity mountain fire and earthquake earth. This also has an impact on increasing potency seismicity.

A number organizations and activists environment say that besides factor weather and climate, logging forest follow contributed to the disaster floods and landslides, Greenpeace Indonesia said that floods, landslides and fires happening forest - a number of year final especially occur in the conditioned area the forest Already critical. Accumulation damage forest This impact on power support and power capacity environment so that resulted ecosystem disturbed. Global Forest Watch data states that Indonesia has lost 324,000 hectares primary forest by total area loss of primary forest as much as 9.4 million hectars in 20 years period.

Islam is a blessing from Allah that should always be grateful for by every human being. The presence of Islam at the same time helps humans to become pioneers in maintaining environmental sustainability and harmony and solving every problem, including environmental problems. Allah said in QS. Al-Furqan verses 48-49 which means "*It is He (Allah) who blows the wind as (carrier) good news before the arrival of His mercy (rain); and We send down from the sky very clean water (48), so that we can revive with it the dead land, so that we can drink with it most of our creatures, livestock, and many people. (49).*" Of course, we must always guard, care for, and preserve this blessing that has been given by Allah so that later our children and grandchildren can still enjoy what He has given.

Existentially, humans are still creations (creatures) like the other creations of Allah SWT. Human existence as a creature never changes just because he has been appointed by Allah SWT as His caliph. At this point humans and nature are two of the same things; creatures of Allah who are equally proof of the existence of divinity (QS. Al-Fushshilat verse 53). As fellow creatures, humans and nature both submit to the power of Allah SWT, praising and glorifying Him (Fata, 2014: 140).

Even though humans and nature have points in common, humans still have sides of excellence that make him elected as the mandate holder as caliph on this earth, caliph means substitute (Baalbaki, 1995: 519). With three tasks pinned on humans, namely worshiping Allah, prospering the earth, and upholding justice and not following lust; the position of caliph is precisely a mandate for humans to preserve this nature. The various tasks that accompany the role of caliph on earth require humans to establish a harmonious relationship with nature, maintain the balance and order of nature, and not over-exploit so that it damages nature itself (Fata, 2014: 143).

Human behavior towards the environment will have an impact on human life, both positive and negative impacts. To avoid the negative impact, we must maximize the means that are considered the most effective, namely by realizing Environmental Education. Environmental Education is an effort towards a balanced life between humans and their environment which is characterized by cultivating a livable and sustainable ecosystem. Efforts to create a life in harmony with the environment is a must that should not be postponed. As human beings who are given the advantage of reason, we should realize that without real effort, this condition will never come true.

Environmental-oriented Education needs to be instilled and accustomed to every individual so that he can preserve the existing nature. Cleanliness and environmental health need to be realized as a form of harmony between the world of education and government policies. Even the Al-Qur'an has mentioned verses that explain the values of Environmental Education. The messages of the Qur'an regarding the environment are very clear and prospective. There are several verses about the environment in the Qur'an, including the environment as a system, human responsibility to protect the environment, the prohibition against damaging the environment, vital resources and their problems, warnings about environmental damage caused by human activities, and management that ignores Allah's guidance and environmental management solutions.

Through the Qur'an, Allah has given spiritual information to humans to be friendly to the environment. This information provides an indication that humans must always protect and preserve the environment so that it does not become damaged, polluted, or even extinct, because what God has given to humans is solely a trust. Islam is a religion that teaches its followers to be environmentally friendly. Based on this background, the author will focus on the study of efforts to realize an environmentally sound Islamic education based on the values in the Qur'an. This study aims to reveal the values in the Qur'an that can guide people to realize Islamic education with an environmental perspective.

The uniqueness of this research can be seen from the innovation of research ideas on efforts to realize Islamic education that is environmentally sound and supports "adiwiyata" as a national environmental education program. First, *Islamic Education and Development of Environmental Awareness*. This study explores the development of environmental awareness in Islamic education as an effort as well as a journey process that must be initiated for the survival of the next generation so that it is not threatened due to today's irresponsible human behavior. The results of the research show that the development of environmental awareness can be implemented through environmental-based religious values in educational institutions through several approaches (Nurulloh, 2019, 238).

Second, *Integration of Environmentally Friendly Education (Green School) through PAI Learning in Schools*. This study explains that human activities that use technology excessively and unwisely are the main factors causing global warming. This is very contrary to Islamic teachings which always teach to always preserve the environment.

The results of this study indicate that Islamic Religious Education in schools has a role in realizing environmentally sound education (Green School) through forms of integration (Muzadi, 2019: 53).

Third, *Islamic Religious Education with an Environmental Insight*. This study emphasizes the role of humans as caliphs, regulators, and caretakers of the earth. However, in reality humans openly exploit natural resources on earth and force the earth to provide more than what the earth produces according to its capacity. The results of this study indicate that the role of Islamic education is needed in guiding humans to become caliphs who are able to preserve the environment on earth (Yumnah, 2020: 325). The three studies in this research have the same theme, which is related to Islamic education with an environmental perspective. The difference with this research is that the author does not only describe the relationship between Islamic education and the environment, but more than that the author focuses on exploring deeply the values in the Qur'an to realize Islamic education with an environmental perspective.

## Methods

This research is a type of descriptive-qualitative research with a *library research approach*. Descriptive-qualitative research aims to systematically describe the facts and characteristics of the objects and subjects studied. The descriptive-qualitative research method was chosen because this method is appropriate when used to obtain a variety of problems related to education and human behavior. Descriptive-qualitative research emphasizes its analysis on deductive and inductive inference processes as well as on analysis of the dynamics of observed phenomena relationships using scientific logic. *The library research approach* is also called the library approach where in the process of making works to obtain the data needed by the author does not go directly to the field. *The library research approach* is a method or way of searching for data or in-depth observations of the ideas being studied in order to find hypotheses for problems that have been determined from the start. The data collection in this study was obtained by examining or exploring literature from several journals, books, news, and other credible sources, both electronic and other media that are relevant to the study the author is conducting.

The study method used by the author in this study is thematic interpretation, meaning that the themes in which the verses are taken from the totality of the Qur'an contain certain themes. Of course, not all letters contain verses that will be included in the theme or the title under study. Because the messages of the Al-Qur'an are presented by the Al-Qur'an itself partially, then with this thematic study method the author uses an effective method by collecting verses within the framework of a certain theme (Solehudin, 2020: 8). In this case, the steps are to determine a specific theme, namely Islamic Education with an Environmental Insight, then collect verses within the framework of that theme, also study and interpret it.

## Results and Discussion

### 1. *The Environment in the View of the Qur'an*

#### a. Environment as a system

The environment is everything around that influences the development and behavior of living things. The environment is defined as a unitary system of space with everything that exists such as objects, forces, conditions that cause behavior that affect the continuity of life and the well-being of living things. The system consists of components that work regularly as a unit. The environment consists of

biotic elements (humans, animals and plants) and abiotic (air, water, soil, climate and others) (Balasubramanian, 2008).

Allah said in QS. Al-Hijr verses 19-20: *"And We have spread out the earth and made it mountains and We have grown everything according to measure. (19) And We have created for you on earth the necessities of life, and (We also created) creatures for which you are never a provider of sustenance. (20)"*. The verse explains that in the environment as a living system there is human interference with the ecosystem order. Humans, including their behavior, determine the life and well-being of humans and other living things.

The existence of the environment is indeed provided for humans. The environment as a system as well as a means for humans to make it easier to worship Allah SWT. This is as stated in QS. Al-Baqarah verse 29 *"He is Allah, Who made everything on earth for you and He willed (created) the heavens, then He made seven heavens. And He is All-Knower of all things."* (Alim et al, 2022: 67).

Fakhrudin Al-Razi wrote in his interpretation of the explanation of the verse, *"He is the one who created for you everything that is on earth..."* this is a great pleasure that Allah has given to humans to prosper the earth. All of His creation on earth is for the benefit of religion and the world. Everything that exists on earth, be it animals, plants, minerals, mountains, and everything else, humans can benefit from it (Razi, 1420).

Ibn Katsir in the explanation of the interpretation of this verse quotes QS. An-Nazi'at verses 30-33 *"And the earth after that He spread out. (30) It emits from it springs of water, and (grows) its vegetation. (31) And the mountains he emits firmly, (32) (all of that) for your pleasure and for your livestock. (33)"*. The earth stores water and releases it for plants, so various types of plants grow, with various characteristics, colors and shapes (Katsir, 1419).

In addition to explaining the components that make up an environment with humans as the main actors in carrying out Allah's mandate on earth, as well as other Allah's creatures whose management mandate is assigned to humans, the Qur'an also reveals the interactions that must be carried out between these components. Humans must pay attention to the cues shown in the Qur'an and Sunnah when interacting with nature (Ibrahim, 2016: 109).

b. Environmental development

The environment as a resource can be used by humans to meet their needs. Allah SWT said in QS. Al-Mulk verse 15: *"He is the one who made the earth easy for you, so walk in all directions and eat some of His sustenance. And only to Him do you (return after) being resurrected."* The verse explains that humans have the responsibility to maintain and prosper their environment. Environmental development essentially aims to improve the environment, either by reducing environmental risks or by increasing environmental benefits. Therefore, all human actions towards the environment must be based on careful calculations so that they can support the principles of order and natural balance.

Plants and trees that exist on earth provide many great benefits for life. They are useful as a place for water absorption, natural balance, produce oxygen, produce food and other useful purposes. Allah makes the water grow shady trees and seeds that can be harvested (QS. Qaaf verse 9). Allah removes from this earth grain plants that can be consumed (QS Yasin verse 33) and many others. Therefore, there is a lot of advice in the hadith of the Prophet Muhammad Saw, the command to plant. Planting activities in the hadiths conveyed by the Messenger of



Allah are not only for the benefit of worldly life. But more than that, planting is a rewarding goodness that will give great goodness to those who do it in the afterlife.

c. Environment contains vital resources

Humans with their advantages have managed to control their own lives. However, humans are also required to strive for the normal regulatory process of nature and the environment so that it is always in balance. Allah SWT said in QS. Asy-Syu'ara verse 7: *"And do they not look at the earth, how much We grow on the earth various kinds of good plants?"*. The verse explains that land is a very important resource for humans. Humans come from the land and live from and on the land, because with land or land humans can make a place to live, grow crops, and carry out other activities.

Allah SWT also said in QS. Al-Anbiya verse 30: *"And do those who disbelieve do not know that the heavens and the earth were both one solid, then We separated between them. And from water We made every living thing. So why don't they also have faith?"*. The verse describes one of the other vital resources for humans. Humans also need water for their life because two-thirds of the human body consists of water. The Al-Qur'an has given instructions that nature has a hydrological cycle where water will come and go continuously to meet the needs of human life.

In the Qur'an, it is stated that Allah created various of His creatures, starting from water as a source of life, it is Allah who creates water and flows it for humans (QS. Al-Mulk verse 30). Water is the source of life (QS. Al-Anbiya 'verse 30). Allah revives barren lands with water that is sent down from the sky (QS. Al-Hajj verse 5). Allah created all kinds of animals from water (QS. An-Nur verse 45). Also with water, God created humans (QS. As-Sajdah verse 8; QS. Al-Mursalat verse 20; and QS. At-Tariq verse 6).

Likewise animals, Allah created livestock for vehicles and to be slaughtered (QS. Al-An'am verse 142). The creation of various types of animals from water, some of which walk on their stomachs or walk on two and four legs (QS. An-Nur verse 45). The Qur'an also reveals about the creation of trees and plants. The trees that exist on these two earths prostrate to Allah (QS. Al-Hajj verse 18). Plants and trees both submit to Him. (QS. Ar-Rahman verse 6).

The Qur'an also reveals other important elements in the environment, such as soil, rocks, air, clouds, wind, fire, minerals, sea and others. All that has been mentioned above is a vital natural resources forming the environment on this earth. All of that is for humans, and humans are responsible for managing it fairly and wisely.

d. Prohibition of destroying the environment

Humans have been warned by Allah SWT and His Messenger not to do damage on earth, but humans have denied it. Allah SWT said in QS. Al-Baqarah verse 11: *"And when it is said to them, 'Do not make mischief in the earth', they replied: 'Indeed, we are the ones who make repairs.'"* In reality, humans become disaffected because of their greed in managing the earth so that natural disasters and various damages occur.

Allah SWT also said in QS. Ar -Rum verse 41: *"It has been seen that damage on land and at sea is caused by the actions of human hands, so that Allah will feel to them a part of (the result of) their actions, so that they return ( to the right path )"*. The verse explains that because of irresponsible human hands, a damaged

environment causes inconvenience to all living things and disasters will also befall humans themselves. The verse also reminds people that one way to deal with environmental damage can be done by returning to the instructions of Allah SWT and His Messenger in environmental management.

Imam ath-Tabari interprets the verse by quoting the words of Ibn Zayd in interpreting, "*Corruption has appeared on land and sea caused by sin.*" He also quoted Al-Hassan's words, that the damage that appeared on land and sea was caused by human hands, Allah damaged them with their sins, with the evil deeds they had committed (Thobari, t.t.).

Ibn Katsir interprets the verse "*Corruption has appeared on land and at sea with what is done by human hands*" with some interpretations of the scholars, the word *al-bahr* is urban and rural areas that are above the sea or rivers. While *al-bar* are urban and rural areas that are not above the sea or river with the lack of crops and fruits due to sin. He also quoted the words of Abu al-Aliyah, that anyone who disobeys Allah means that he has caused damage to the earth. The goodness of the universe is due to the obedience of a servant to Allah SWT (Katsir 1419).

In general, the occurrence of damage and disaster on earth in the Qur'an, is caused by human disobedience. There are many stories from previous nations that Allah sent down punishment on them due to disobedience, such as the stories of the prophets Noah, Hud, Lut, Saleh, Shuaib, the people of Saba and others (Alim et al, 2022: 71). Likewise the damage that is happening at this time, it is very likely caused by disobedience committed by people who do not understand Islamic teachings. They destroy nature and the environment with greed, excessive exploitation of nature, greed, lack of awareness, littering, and so on. In fact, Islamic teachings have reminded and taught prevention so that nature is not damaged.

## **2. The Global Phenomenon of Religious Radicalism**

Islam as *rahmatan lil 'alamin* own rule as guidelines life man including in matter maintenance environment and preservation nature. Guidelines life the are the Al-Qur'an and Al- Hadith in it there is values about Mindful Education environment, as following:

### **a. Keep the environment clean**

Guard cleanliness is one way you can done by humans for perfect his faith. Maintaining cleanliness can be done starting from yourself by diligently bathing, brushing your teeth, and cleaning the environment around the house; in the school environment in an orderly manner following class pickets and disposing of trash in its place; as well as in the community by working together to clean up the environment.

### **b. Utilizing Land**

Utilizing abandoned vacant land and dry land is one of the ways humans can do to create a cool environmental atmosphere while increasing environmental productivity. Environmental Education that can be carried out such as planting live pharmacies as herbal medicinal ingredients, making hydroponics, planting flowers or leafy plants, and so on.

### **c. Define Conservation Areas**

Set area conservation is one way you can done by humans for keep and protect ecosystem environment. Determination of conservation or nature protection areas is usually carried out by government agencies/agencies to maintain areas with certain characteristics that have the main function of preserving plants and animals and their ecosystems. By studying conservation

areas and their benefits, we can understand the importance of Environmental Education.

d. Planting Trees and Reforestation

Plant trees and greenery is one way you can done by humans for prevent erosion and protect land from damage. Tree planting or reforestation can be an educational medium with *the learning by doing* method because by planting plants or trees directly it can simultaneously implement Environmental Education.

e. Maintaining Natural Balance

Guard balance natural is one \_ way you can done by humans For prevent happening disaster natural with notice processing source Power natural with best . Environmental-oriented education that can be carried out, for example, uses motorized vehicles wisely and as needed to prevent air pollution, does not burn garbage to prevent damage to the ozone layer, implements a selective logging system to prevent erosion and flooding risks, applies the 3R method (reduce, reuse, and *recycle*) in the processing of waste or garbage, as well as various other ways of saving energy.

Based on the values in the Qur'an, humans can realize Environmental-Oriented Islamic Education with the ways that have been writer summarize as following:

a. Developing Environmentally Friendly Education Policy

Environmental-oriented Education Policy is prepared by the Education unit with the aim of creating the character of students who are environmentally-minded and have a high concern for environmental issues. An example of an Environmentally Friendly Education Policy is as follows:

- 1) Develop adiwiyata program as form concern to environment.
- 2) Implement an optimally environmentally sound curriculum so that students are able to achieve the expected competencies.
- 3) Carry out an environmentally sound learning process effectively by utilizing all available resources.
- 4) continuously and sustainably improve the quality of natural and human resources.
- 5) Strengthening the appreciation and practice of the teachings of the religion adhered to so that they can become a source for the formation of noble character.
- 6) Fostering a spirit of independence so that students are able to face life in the future.
- 7) Implementing participatory management in improving and developing the quality of education insightful environment.
- 8) Carrying out environmentally sound character education both in school or at house.
- 9) Implementing environmentally sound education in every relevant subject.
- 10) Develop activity learning based environment life and culture.

b. Integrating Islamic Education Curriculum with Environmental Education

Even though the values of Environmentally Friendly Islamic Education are found in the Qur'an, they are not directly included in the curriculum. The curriculum must be prepared in advance according to national education goals and adjusted to the level of the educational unit. The curriculum can be structured by emphasizing the learning process on providing direct experience to develop competencies in order to explore and understand the environment and natural



surroundings scientifically. The examples of the integration of the Environmentally Friendly Islamic Education curriculum include the following:

- 1) Integrate environmental education in Islamic Religious Education and Moral Education subjects.
  - 2) Develop an environment-based syllabus and learning implementation plan.
  - 3) Carry out learning activities by utilizing the environment as a learning resource.
  - 4) Develop extracurricular activities to increase knowledge and awareness about the environment.
  - 5) Develop an environmental literacy curriculum.
- c. Implementing Religious Activities with Environmentally Friendly Education

One of the characteristics of environmental education is participatory activities in which all school members have the same rights and obligations in carrying out programs based on concern for the environment, including the implementation of religious activities. Examples of implementing religious activities with environmentally sound education are Clean Friday activities by working together to clean the school environment together, carrying out pickets to clean the mushalla or mosque for the smoothness and comfort of worship, beautifying parks, conducting scientific study activities with environmental themes, holding nature tadabbur activities, as well as putting up posters containing verses or hadiths of the Prophet Muhammad on cleanliness, beauty, and environmental sustainability.

## **Conclusion**

Based on results analysis discussion and assessment conducted by the author, can concluded that Islamic Education with an environmental-oriented is a procedure or guide as a provision for students how they can interact and treat nature according to Islamic concepts. Environmental Islamic Education emphasizes the aspects of *hablum min al-alam* or the relationship between humans and nature. Environment in the view of the Qur'an has a number of values, that is environment as something system, environment maintained by humans, the environment contains source vital force for humans, and humans forbidden damage the environment. Realizing Environmental-Oriented Islamic Education based on the values in the Qur'an can done with method compile policy education insightful environment, integrate curriculum Islamic education with education insightful environment, and implementing activity religious with education insightful environment.

## **References**

- Alim, Akhmad and Bahrum Subagiya. 2022. Discourse on Islamic Education with an Environmental Insight with the Maudhu'i Interpretation Approach. *Journal of Islamic Education*, Vol. 11, no. 1.
- Ahmadi. 2004. *Educational Psychology*. Jakarta: Rineka Cipta.
- Darajat, Zakiyah. 2008. *Islamic Education*. Jakarta: Earth Script.
- Fata, Ahmad Khoirul. 2014. Environmental Theology in Islamic Perspective. *Journal Ulul Albab*, Vol.15, No. 2.
- Hamza, Shukri. 2013. *Environmental Education A Few Insights Introduction*. Bandung: Refika Aditama.
- Ibrahim, Sulaiman. 2016. Environmental Preservation in the Perspective of the Qur'an: A Study of Maudu'iy Interpretation. *Al-Jauhari Scientific Journal*, Vol. 1, No. 1.

- Ilyas, Muhtarom. 2008. The Environment in Islamic Views. *Journal of Social Humanities*, Vol. 1 No. 2.
- Katsir, Abu al-Fida Ismail bin 'Umar bin. 1419. *Interpretation of Al-Qur'an Al-'Adzim*. Beirut: Dar al-Kutub al-'Ilmiyah.
- Latipah, Eva. 2016. *Educational Psychology Research Methods*. Yogyakarta: Deepublish.
- Muzadi, Ahsan and Siti Mutholingah. 2019. Insighted Education Integration Environment Live (Green School) through PAI Learning in Schools. *Journal Ta'limuna*, Vol. 9, No. 5.
- Nurulloh, Endang Sharif. 2019. Islamic Education and Development Awareness Environment. *Journal Islamic Education Research*, Vol. 7, No. 2.
- Razi, Fakhruddin Al-. 1420. *Mafatih Al-Ghayib*. Beirut: Dar Ihya al-Turast al-'Arabi.
- Regulation of the Minister of the Environment Life Republic of Indonesia Number 5 of 2013 Guidelines Adiwiyata Program Implementation.
- Ridwan and Wardhana. 2019. Islamic Education with an Environmental Insight at Madrasah Ibtidaiyah in Bone, South Sulawesi. *Mudarrisuna Journal*, Vol. 9 No. 1.
- Solehudin, et al. 2020. *Three Variants of Thematic Methods in Interpreting the Qur'an*. Bandung: UIN Sunan Gunung Djati.
- Thobari, Ibn Jarir al-. (t.t.). *Jami Al-Bayan 'an Ta'Wil Ay al-Qur'an*. Makkah: Dar al-Tarbiyah al-Turast.
- Usmar, Ali. 2014. Insightful Islamic Education Environment. *Journal of An- Nahdhah*, Vol. 8, No. 1.
- Yumnah, Siti. 2020. Insightful Islamic Religious Education Environment live. *Journal Lisan Al-Hal*, Vol. 14, No. 2.
- Yusuf, Burhanuddin. 2016. Man and His Trust: Theological Study with an Environmental Perspective. *Journal of Aqidah*, Vol.2, No. 2.