



Construct of The Environmental Education on The Quranic Paradigm: a Literature Review

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Abstract

Keywords:

Environment;
Education;
Qur'anic
Paradigm.

The rise of environmental crisis are caused by human activities. The effect of destructive behavior, threat of human life substainabilities is felt. The center of enviroment problems philosophically is lack of relation equilibrium between human being and enviroment. This research focused on environmental education concept, Qur'anic view of environment, and environmental education construct of Qur'an paradigm. The kind of this research is library one. The data collection is documentation technique. The results of this research are environmental education is an effort to change behavior and attitude made by various parties or elements of society that aims to increase knowledge, skill and communities' awareness of environmental values that ultimately can drive environmental safety for the benefit of future generation. The Qur'an becomes moral code governing human relationship with their environment. environment structure becomes human's responsibility as God's servant on earth. The Qur'an very firmly says that the main role of human is as servant (*'abd Allâh*) whose their primary mission is serving his Lord as well as the manager (*khalîfah*) who are able to utilize and prosper this universe. The environmental education based the Quranic paradigm is directed to programme and education activities that aim at consiousness and wisdom to environment based on the Quranic values, and finally having the Quranic character in protecting the environment from damages and quarenting its conservation.

Abstrak:

Kata Kunci:

Lingkungan;
Pendidikan;
Paradigma al-Qur'an.

Munculnya krisis lingkungan disebabkan oleh aktivitas manusia. Dampak dari perilaku destruktif, ancaman kelangsungan hidup manusia sangat terasa. Inti problematika lingkungan secara filosofis adalah tidak adanya keseimbangan relasi antara manusia dan lingkungan. Penelitian ini difokuskan pada konsep pendidikan lingkungan, pandangan Al-Qur'an tentang lingkungan, dan konstruksi pendidikan lingkungan paradigma Al-Qur'an. Jenis penelitian ini adalah penelitian pustaka. Pengumpulan data dilakukan dengan teknik dokumentasi. Hasil penelitian ini menunjukkan bahwa pendidikan lingkungan hidup merupakan upaya perubahan perilaku dan sikap yang dilakukan oleh berbagai pihak atau elemen masyarakat

yang bertujuan untuk meningkatkan pengetahuan, keterampilan, dan kesadaran masyarakat akan nilai-nilai lingkungan yang pada akhirnya dapat mendorong keselamatan lingkungan bagi lingkungan hidup dan bermanfaat pada generasi mendatang. Al-Qur'an menjadi kode moral yang mengatur hubungan manusia dengan lingkungannya. struktur lingkungan menjadi tanggung jawab manusia sebagai hamba Tuhan di muka bumi. Al-Qur'an dengan tegas mengatakan bahwa peran utama manusia adalah sebagai hamba ('abd Allāh) yang misi utamanya adalah mengabdikan kepada Tuhannya serta sebagai pengelola (khalifah) yang mampu memanfaatkan dan memakmurkan alam semesta ini. Pendidikan lingkungan hidup berparadigma Al-Qur'an diarahkan pada program dan kegiatan pendidikan yang bertujuan untuk penyadaran dan kearifan terhadap lingkungan hidup yang berlandaskan nilai-nilai Al-Qur'an, akhirnya memiliki karakter Qur'ani dalam menjaga lingkungan dari kerusakan dan menjaga kelestariannya.

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1. Introduction

Nowadays, environment have become a globally topic. On this context, education have an important role in building confidence, understanding and human ecological behavior¹. The emergence of the destruction of nature, disaster, flood, landslide and other environmental crises assessed by human activities outside the proportional limit, the values of religion and culture. The effect of destructive behavior towards nature, the threat of human life sustainability is felt. It is clear behind the disasters that have been flushed Indonesian society is not separated from the failure of human interaction with nature. Patterns of interaction that makes the environment as a subject to be conquered and the conqueror of human as the subject of the paradigm of society most all that was clear evidence of the effect of human behavior .

Increasingly prominent ecological damage and even began to beat the issues of politics and economics. In fact, the ecological damage is considered as a super-sensitive issue. On the one hand, a half of human devastated ecology act on the basis of ambition and selfishness. On the other hand, the adverse effects of ecological damage is felt by almost all human. Every effort is deemed absolutely necessary in order to prevent ecological damage is not worse. It does not include diseases and disorders of decreasing the quality of human life due to damage and environmental pollution².

Philosophically, point of environmental problems, is not the point of balance human relationship with nature. Humans feel has complete power over the management of natural resources. Consequently, there is inequality of what to do and what not to do. Humans ended up stuck in the dichotomy of anthropocentrism and ekoposentrisme³.

¹ Chaira Saidah Yusrie et al., "Pengembangan Kurikulum dan Proses Pembelajaran Pendidikan Tinggi:," *Reslaj: Religion Education Social Laa Roiba Journal* 3, no. 1 (February 19, 2021): 52–69, <https://doi.org/10.47467/reslaj.v3i1.276>.

² Rachmad K. Dwi Susilo, *Sosiologi Lingkungan dan Sumber Daya Alam* (Yogyakarta: ar-Ruzz Media, 2012.)

³ Siswanto Siswanto et al., "Environmental Cultured Education and Its Implication on the Student's Competencies in an Adiwiyata School," *Jurnal Cakrawala Pendidikan* 38, No. 3 (October 24, 2019): 552–64, <https://doi.org/10.21831/Cp.V38i3.23154>.

Domination view of anthropocentrism, put human on nature, has made very powerful human who could do anything to achieve self-satisfaction. In principle, the ecological crisis that has been happening pesolannya roots lie in building structures of unequal value of human life perceive and interact with nature.

The environmental problems immediately look for alternative solutions in order to save human life on earth. Because saving the environment is essentially a human rescue itself⁴. The world of education was supposedly able to participate in finding a solution to the ecological damage, not toward the nadir point of collapse. Environmental problems can not be solved only by repositioning the human relationship with the natural environment, but also have to go through a reorientation of values, ethics and norms of life are then summed in a collective action, as well as the restructuring of social relations between individuals, individuals and groups, group by group, and between groups with larger organizations (eg, countries, international institutions).

At this point anyway, the education required is able to develop relevant perspectives, those are: First, education should develop an understanding that ecological damage is the adverse effects of human activities compete for resources. Second, the education to understand the ecological damage as bad reality which cost some human sacrifice. These Two things are important to understand the world of education as a mutual relationship between human and environment⁵.

Education and self-awareness of human relationships intertwined in solving ecological problems⁶. In this case, the environmental education of the Quranic paradigm is expected to bridge the gap of human consciousness to manage the environment. This article offers a new paradigm in developing environmental education, namely the Al-Quran paradigm. This offer is important because epistemologically, the Quran is the main source of knowledge, including the educational dimension. Even the Quran is closely related to ethical function and a source of inspiration morality and spirituality. The position of the article is very important to study because in the researcher's elaboration, there are no articles that examine environmental education using the Quran paradigm approach. Internalizing values of the Quran in the conversion of the environment and the rescue efforts of environmental degradation become a necessity that can not be avoided that could integrate proportionally between dimensions spiritualitas and rationality in the educational process.

2. Method

This study uses a qualitative approach, a procedure producing descriptive data in written form or oral words of people or behavior can be observed⁷. The kind of this research is library research, which is utilizing library resources to obtain data relevant to the research under study⁸. In this context, researcher collects a data or information derived from reading sources, such as books,

⁴ Otto Soemarwoto, *Menynergikan Pembangunan dan Lingkungan, Telaah Kritis Begawan Lingkungan* (Yogyakarta: PD. Anindya, 2005).

⁵ Lyn Parker and Kelsie Prabawa-Sear, *Environmental Education in Indonesia: Creating Responsible Citizens in the Global South?*, 1st ed. (London: Routledge, 2019), <https://doi.org/10.4324/9780429397981>.

⁶ R Alexandar and G Poyyamoli, "The Effectiveness of Environmental Education for Sustainable Development Based on Active Teaching and Learning at High School Level-a Case Study from Puducherry and Cuddalore Regions, India" 7 (2014): 20.

⁷ Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2009).

⁸ Zed Mestika, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Obor, 2008).

journals, dissertations, and Tafsir book. Next, researcher analyzes critically, namely by providing an interpretation of the amount of data available.

The data sources on this case rests on documentary data, both primary and secondary documents. The primary document focuses on the Qur'an, while secondary document includes some references related environmental education learning and Islamic education.

Referring to this research kind, the data collection technique is documentation. While the data analysis done during and after research took place. The analysis method is document analysis

3. Result and Discussion

3.1. *Basic Concepts of Environmental Education*

Based on the UU 32, 2009, Environment is the unity with all things space, power, state, and living creatures, including humans and their behavior, which affect the nature it self, the continuity of livelihood, and welfare of human beings and other living creatures. According to Fitria, the environment is the natural environment of biological, non-biological natural environment, built environment, and social environment that affect the sustainability of livelihoods and human well-being and other creatures⁹.

Environment should receive attention and comprehensive handling, both in the use, regulation, maintenance, monitoring, control, recovery and development. It considers the management of ecosystem in environmental elements that influence each other¹⁰. Protection and environmental management is a systematic and integrated efforts are being made to preserve the environment and prevent pollution and / or damage to the environment that includes planning, utilization, control, maintenance, supervision, and enforcement¹¹.

Environmental protection and management aims to: (1) Protect the territory of the Republic of Indonesia of pollution and/or damage to the environment; ensure the safety, health, and human life, (2) Guarantee the continuity of our life and the preservation of ecosystems, (3) Preserving the environmental function, (4) Achieve harmony, harmony, and balance the environment, (5) Ensure the fulfillment of justice of the present generation and future generations, (6) Ensure the fulfillment and protection of the right to environment as part of human rights, (7) Controlling the use of natural resources wisely, (8) Realizing sustainable development, and (9) In anticipation of global environmental issues¹².

Management of the environment has been declared by the government through Dasakarya Environmental Management includes the following efforts: (1) Preserve the function and structure of the environment, (2) Increase the carrying capacity of the environment, (3) Raise the quality of the environment, (4) Moves the protection and utilization of the diversity of flora and fauna, (5) Coordinate the integration of human resources, natural resources and artificial resources in environmental management, (6) Seek optimal spatial use, (7) Normalize the function of the environment by reducing the risk of destruction and environmental pollution, (8) Stimulating community participation, (9) Anticipate and rely on environmental information systems and environmental economics, and (10)

⁹ Rachmadi Usman, *Pokok-Pokok Hukum Lingkungan Nasional* (Jakarta: Akademika Pressindo, 1993).

¹⁰ Bram Deni, *Politik Hukum Pengelolaan Lingkungan Hidup* (Malang: Setara Press, 2014).

¹¹ Kementerian Lingkungan Hidup, "Undang-Undang No. 32 Tahun 2009 Tentang Perlindungan Dan Pengelolaan Lingkungan Hidup Pasal 67," 2009.

¹² Kementerian Lingkungan Hidup.

Harness science and technology for environmental management and enforcement of environmental management¹³.

Education is an activities that provide a conducive atmosphere to develop human cultural ethos that is able to interact with the surrounding nature. From this stand point, education is defined as the acculturation process, in the process of socialization of moral values, knowledge and skills developed in the community and free from any form of interest. That, education is always related to the problem of developing human abilities and personality development¹⁴.

Environmental education is required to deliver the role of humans who have environmental awareness. Education should be progressive and respect for the dynamics of the times. Education is also required to respond to the problems of social reality. Reality ecosystem imbalances that are part of the inadequacies of human interaction with the environment indirectly urged to make environmental education as part of educational teaching materials that are transmitted to students.

Many factors cause the environment to be damaged. According to various experts, environmental damage is caused by human behavior that is exploitative. If the previous ecological behavior is ethical-aesthetic in the frame of morality, which is manifested by still trying to maintain the harmony of man and his environment, then people behave pragmatic modern capitalist, exploitative and technocratic in using and developing the natural environment.

Then the massive environmental damage in need of the growing awareness of all parties to resolve it. Environmental problems do not only need the legal firmness and alertness of the government in problem solving, but the role of education to foster a paradigm of learners and the school community environmentally sound into a program that is vital in sustaining the future of mankind. Because the issue of environmental damage caused by many perspectives and paradigms are wrong on the environment. They are not aware of the particulars position itself and the environment. Then growing collective awareness of the role of the environment in a sustainable future is the first key to restore exploitative behaviors toward the environment. Everyone is obliged to preserve the function of the environment and control pollution or damage to the environment¹⁵.

Education should be able to change their beliefs, values and understanding of the importance of maintaining and preserving the environment in order to remain healthy and quality. At the same time, beliefs, values and understanding of educational practices are implemented in a more tangible. This is where the required environmental leadership (environmental leadership) to push the capacity, attitude and practical experience in realizing environmental sustainability through an interdisciplinary approach in managing the environment.

Implementation of environmental education and more rampant now been implemented in schools are not hiring students as workers in the school environment, but building the spirit of love to the environment, hopefully the next generation become the cultured environment generation and become a habit for

¹³ Aca Sugandhy and Rustam Hakim, *Prinsip Dasar Kebijakan Pembangunan Berkelanjutan Berwawasan Lingkungan* (Jakarta: Bumi Aksara, 2009).

¹⁴ Mujia Rahardjo, "Agama dan Moralitas, Reaktulisasi Pendidikan Agama di Masa Transisi," in *Qou Vadis Pendidikan Islam, Pembacaan Realitas Pendidikan Islam, Sosial Dan Keagamaan* (Malang: UIN MalangPress, 2006).

¹⁵ Kementerian Lingkungan Hidup, "Undang-Undang No. 32 Tahun 2009 Tentang Perlindungan dan Pengelolaan Lingkungan Hidup Pasal 67."

all school commites. For the meaning is the schools and all the stakeholders as well as environmentalists do consistent holistic education to consumers about the role of the environment to the sustainability of life on earth, the threat to life and recovery solution life on earth, as well as explaining about the portion of interest of the school to the ecosystem of the surrounding environment.

Implementation of environmental education is presented in integrative with other subjects may not have received proper portion. Moreover, with a functioning education system today is in fact still more favor than the cognitive aspects affective aspects. The other hand, perhaps this was due to lack of knowledge and understanding of environmental education by many teachers themselves as one of the integrative elements in subjects which is taught, till the knowledge related to the environment was untouched¹⁶.

In this context, the value and character of the legal-formal and defined as a function of national education goals, must be owned learners to be able to face the challenges of life at this time in order to encourage them to be members of the community who have a superior personality¹⁷, and have a high concern for the environment.

3.2. Discourse about Environment in the Quranic Perspective

Islam considers environmental management is the responsibility of human beings as a vice gerent of God on earth¹⁸. *Khalifah fi al-ard* doctrines is often valued as a source of anthropocentrism in Islam, and became a tool of legitimacy for the process of exploitation and destruction of nature, let alone a few verses of the Koran states that the universe was created for the benefit of man as khalifah (QS. al Baqarah (2): 29, QS. al-Jâthiyah (45): 13 and QS. Luqmân (31): 20). But the assumption actually does not have a strong theological base if we pay attention to the verses of the Koran more associated with man's position and duties¹⁹. The Quran very clearly says that the main role of human is as god's servant whose primary mission is to serve God at the same time as a caliph (*khalifah*), that must harness and prosperity in this universe²⁰. On the other hand, it also should be remembered that the caliphate means "the guidance for every living creature reached the end of its creation"²¹.

The responsibility of human lies in the arrangement, maintenance, monitoring and system development environment that have many benefits for human. The environmental governance that give substantial benefits for humans lies in the mechanism of action between ecosystems with human communities. If the mechanism goes well, mean people have put themselves in the position as the caliph of God on earth. A healthy environment provides an opportunity for the survival of the ecosystem as a whole, otherwise the polluted environment will not be able to support the overall survival. Therefore, create a living environment that positively impact the prosperity and survival becomes imperative for humans²².

¹⁶ S. Hamzah, *Pendidikan Lingkungan* (Bandung: Refika Aditama, 2013).

¹⁷ Umi Kulsum, *Implementasi Pendidikan Karakter Berbasis PAIKEM (Sebuah Paradigma Baru Pendidikan di Indonesia)* (Surabaya: Gena Pratama Pustaka, 2011).

¹⁸ M. Quraish Shihab, *Membumikan Al-Qur'an* (Bandung: Mizan, 1998).

¹⁹ Ahmad Khoirul Fata, "Teologi Lingkungan Hidup dalam Perspektif Islam" 15 (2014): 17.

²⁰ Samsul Nizar, *Pengantar Dasar-Dasar Pemikiran Pendidikan Islam* (Jakarta: Gaya Media Pratama, 2001).

²¹ Shihab, *Membumikan Al-Qur'an*.

²² Muhtarom, *Reproduksi Ulama Di Era Globalisasi, Resistansi Tradisional Islam* (Yogyakarta: Pustaka Pelajar, 2005).

Thus, the task of the caliphate requires interaction between people with each other and with nature. It is a harmonious interaction in accordance with instructions contained divine in his revelation. This is a basic principle which is the cornerstone of interaction between people and the surrounding environment and harmonious relationship was exactly the goal of all religious ethics²³.

In this context, the human is Allah's replacement on earth who has the duty to prosperity of the earth (QS. Hûd (11): 61). The position of caliph for human is not a tool for people to be able to do whatever he pleases on this nature, though Allah has provided all available to human (QS. al-Rahmân (55): 10 and QS. al-Baqarah (2): 29). Nevertheless, it should be understood that the human rights and authority given by God to harness nature in ecological limits because the human is not the owner of an essential nature. The rightful owner is Allah SWT²⁴.

Ecologically, human is part of the environment. This living environment provides a wide range of natural resources into carrying capacity for human life. The survival of humanity depends on the integrity of its environment, otherwise the integrity of the environment depends on how the human wisdom in managing it. Environment where life that requires harmony and balance between man and his environment. All of it was intended as an ecosystem of human life. Everything has been measured in accordance (QS. al-Hijr (15):19) and in certain patterns are irregular (QS. al-Furqân (25): 2 and QS. al-Qamar (54): 49).

The human must realize that all living beings on this earth-paced life of dependence between one another. All the earth's natural environment requires care in order the survival is well preserved, otherwise humans also need an environment to survive on earth. Thus, the human relationship with the environment is a symbiotic mutualism. Hence the balance and harmony should be maintained in order to avoid damage. Human beings are the most precious and given a sense, who was ordered to manage the earth in order to stay in balance and prohibited from destroying²⁵.

Humans occupy important positions in this environment to protect from damage and to ensure it sustainability²⁶. Environment should receive attention and comprehensive handling, both in the using, regulation, maintenance, monitoring, control, recovery and development. It considers the management of ecosystem in the environmental elements that influence each other.

With some tasks were embedded in human, the position of caliph is precisely the mandate for human to preserve nature. A variety of tasks that accompany the role as caliph in the earth, demanding man to have a relationship of harmony with nature, maintaining the balance and order of nature, being friendly and the preservation of nature, and not doing so destructive exploitation of nature itself (QS. al-A'râf (7): 56, 74, 85).

It means that in the view of religion, people are required to be able to respect the processes of growing and whatever against. Ethics religions will lead human to the nature to be responsible till he did not do the destruction or in other words "any destruction of the environment should be assessed as the destruction

²³ Shihab, *Membumikan Al-Qur'an*.

²⁴ Fata, "Teologi Lingkungan Hidup dalam Perspektif Islam."

²⁵ Wahjoetomo, "Hidup Islami dalam Hukum Keseimbangan Allah," in *Qou Vadis Pendidikan Islam, Pembacaan Realitas Pendidikan Islam, Sosial dan Keagamaan* (Malang: UIN MalangPress, 2006).

²⁶ Usman, *Pokok-Pokok Hukum Lingkungan Nasional*.

of the human himself"²⁷. The perpetrators of nature are categorized as those who exceed the limits (QS. al-Shu'arâ' (26): 151-152). Assertiveness' Allah forbids people to destroy the nature with various threats of punishment in this world and hereafter occur to the action (destroying a nature) is a crime that can destroy mankind and humanity²⁸.

Human as vicegerent on earth is given the right to build, preserve, and prosperity nature and environment. Therefore, God gave a mandate. It can be understood that the basic ethics of ecology Islam really lies in the idea of the Quran about the caliph and mandate. The nature that God has given to human solely as a mandate. Looking to the conception above, the Quran has made ethical principles in maintaining and dealing between man and other living beings, which can form the foundations of ethics for environmental conservation.

3.3. Constructing the Environmental Education on Quranic Paradigm

The Quran is as guidance (*huda*) definitely talk about education. Verses of the Quran give instructions and the explanatory on how to educate is supposed to do²⁹. Therefore, it should be the effort to explore the content of the Quran to be proactive in instructing people to the right path³⁰.

After the Quran has been understood as a book of guidance to provide direction, guidance, references, ordinances, guidelines for all the coffers of human life and even life of the universe that provide assurance of safety and happiness to those who follow it, then the next effort is to apply the content of the Quran in life in order the life can be filled with the values of the Quran.

As a paradigm, the Quran become a source of reference for many worker of science³¹. The Quran become a moral code in governing human relationships with the environment³². The environmental education on the Quranic paradigm directed at programs and educational activities leading to awareness and knowledge of the environment based on the values of the Quran. Environmental education encourages learners to have a character of the Quran in protecting the environment from damage and ensure its sustainability.

To support the manifestation of environmental education, it is necessary to construct science education towards a values-based education of the Quran. It means that all the existing science is a source from the God of Allah. Environmental education should be oriented towards building a harmonious relationship between human reason and revelation. All dimensions in environmental education should be integrated in the delivery of human plenary has the robustness of faith, spiritual depth, breadth of knowledge, and the majesty of manners. So that, in turn, humans can enable him to perform his duties as the caliph of God and as Allah's servant. With such a pattern, the revelation continues to provide a very wide space and freedom for the human

²⁷ Shihab, *Membumikan Al-Qur'an*.

²⁸ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan Kesan dan Keserasian al-Quran*, vol. 11 (Jakarta: Lentera Hati, 2003).

²⁹ Imam Suprayogo, *Pendidikan Berparadigma Al-Quran, Pergulatan Membangun Tradisi dan Aksi Pendidikan Islam* (Malang: UIN Malang Press, 2004).

³⁰ Aksin Wijaya, *Arah Baru Studi Ulum Al-Quran, Memburu Pesan Tuhan di Balik Fenomena Budaya* (Yogyakarta: Pustaka Pelajar, 2009).

³¹ Ahmad Barizi, *Pendidikan Integratif, Akar Tradisi dan Keilmuan Pendidikan Islam* (Malang: UIN Maliki Press, 2011).

³² Abdul Mukti, "Pendidikan Agama dalam Masyarakat Teknokratik," in *Paradigma Pendidikan Islam* (Yogyakarta: Pustaka Pelajar, 2001).

mind to study, examine, observation, and find the knowledge to guide the revelation of Allah SWT.

In developing and constructing environmental education - to borrow Muhaimin opinion in the development of Islamic education - we need prophetic ethics, it means the ethics that was developed on the basis of the divine values (*qauliyyah*) for the development and application of science. There are a few items of value, the results deduced from the Quran, can be developed for the prophetic ethics development and implementation of environmental education in particular, namely: (1) worship value, development and implementation is worship (QS. Al-Dzâriyât (51): 56, Ali 'Imran (3): 190-191), (2) *Ihsan* value, it should be developed to do well to all parties in each generation, it is caused Allah SWT have done well to us in a variety of His favors, and are prohibited from doing damage of any sort (QS. al-Qasas (28): 77), (3) the future value, it should be directed to anticipate the better future, because it means setting educate generations to live and face the challenges of different future from the previous period (QS. Al-Hashr (59): 18), (4) God mercy's value, it should be directed to the interests and welfare of all mankind and the universe (QS. Al-Anbiya' (21): 107), (5) The trust value, the development and implementation is done by intention, means, and purpose as He wants (QS. Al-Ahzab (33): 72), (6) Missionary endeavor value, the development and implementation is a propaganda dialogue to convey the truth of Islam (QS. Fushshilat (41): 33), (7) *Tabsyîr* value, always gives a better hope to all mankind about their future, includes in maintaining the balance or nature's conservation (QS. Al-Baqarah (2): 119)³³.

The environmental education constructs with some values above have a philosophical rationale that provides a framework holistic view especially about the environment intactly from the Quran approach³⁴. Based on this approach, the development of environmental education has a strong normative foundation and can generate a comprehensive and integralistic education construct, the education system has a Islam's vision and education oriented environment. Education developed is an insightful study of the universe, insightful and multidimensional a full life, which includes insights about God, man and nature integrately³⁵.

Therefore, the curriculum should be constructed integrally between apocalyptic dimensions, dimensions faulty and social dimensions of humanity³⁶. The school curriculum should be developed in an integrated manner, by making the teaching and values of Islam as a guide and source of consultation for the development of subjects-general subjects, that critical operations can be developed in a way that adds Quran value into faulty material and the environment, such as science, social studies, and others.

On environmental education in the Quran has described how is attitude to be developed to the physical environment, and it should be implicitly in Natural

³³ Muhaimin, *Pemikiran dan Aktualisasi Pengembangan Pendidikan Islam* (Jakarta: RajaGrafindo Persada, 2011).

³⁴ Nizar, *Pengantar Dasar-Dasar Pemikiran Pendidikan Islam*.

³⁵ Hujair AH Sanaky, *Paradigma Pendidikan Islam, Membangun Masyarakat Madani Indonesia* (Yogyakarta: Safiria Insania Press - Magister Studi Islam Universitas Islam Indonesia, 2003).

³⁶ Mujtahid, *Reformulasi Pendidikan Islam, Meretas Mindset Baru, Meraih Peradaban Unggul* (Malang: UIN Maliki Press, 2011).

Sciences. It is particularly concerned with the way finding out about nature or environment systematically, so that science is not only a mastery of knowledge in the form of a collection of facts, concepts, or principles but also a process of discovery. Science education is expected to become a vehicle for students to learn about nature and prospects of further development in applying it in our daily lives. The learning process emphasizes providing direct experience to develop competencies in order to explore and understand the environment and the surrounding nature scientifically. Science education is directed to inquire and doing so can help learners to gain a deeper understanding of around a nature.

In the Quran, God shows to people the amazing natural phenomenon and beneficial for human (QS. al-Ghâshiyah (88): 17-20), which shows that the universe was created by Him with a plan and a clear goal. All of it needs to be understood by human beings to be aware of the greatness of Allah as Creator, and awaken people will provision that humans have to account for his life to God. Therefore, the man destined to become a manager and the caliph (khalifah) on earth. Humans also informed that the grace of God bestowed through the heavens and the earth is for human and he was given a wide range of abilities to understand all the secrets of nature and enjoy all the benefits found in nature (QS. Jâtsiyah (45): 12-13; QS. al-Baqarah (2): 29 and QS. Luqmân (31): 20). The human are forbidden to do mischief on an organized and orderly earth. Instead they were told to do well and keep all the existing order QS. al-A'râf (7): 56, 85).

Science education programs need to be designed in an effort to develop the potential of students by facilitating, motivate, guide, train, inspire and as well as teaching and or create a situation in order learners can appreciate nature, understand and enjoy it as a gift from Allah and protect and care for nature, should not damage it. Basic competences and learning outcomes of educational life through IPA is emphasized by the ability to understand and accept with gratitude the physical environment, as well as the ability to use it without destroying it³⁷.

Similarly, the formulation of educational goals to be achieved in the Natural Sciences - focused on the following indicators: (a) an understanding as being physical and biological manifestations oneness, creation, power, justice, greatness and God's beauty through his creation (God as creator of the Supreme everything and its creation as a reflection of his character), (b) an understanding of the dignity and position of the creature within the framework of creation of the universe (the unity of nature), (c) be able to understand the principles and implications of science in the context of the knowledge extracted through the Quran and the Sunnah (the circuit between scientific knowledge and knowledge-revelation), and (d) to recognize the study and application of science must be integrated with the values of ethics and moral religion³⁸.

Learning models should be designed by teamwork, which is a science teacher or otherwise cooperate with religious education teachers to prepare instructional design in a concrete and detailed, to be implemented in the learning activities³⁹. And With the learning design, the learning model can be boosted with

³⁷ Muhaimin, *Pengembangan Kurikulum Pendidikan Agama Islam di Sekolah, Sekolah, dan Perguruan Tinggi* (Jakarta: RajaGrafindo Persada, 2009); Muhaimin, *Pemikiran dan Aktualisasi Pengembangan Pendidikan Islam*.

³⁸ Munzir Hitami, *Mengonsep Kembali Pendidikan Islam* (Pekanbaru: Infinite, 2004).

³⁹ Muhaimin, *Rekonstruksi Pendidikan Islam dari Paradigma Pengembangan,*

the values of the Quran. On a practical level, the learning model will look at the potential of learners as a whole, so that they can carry out their duties and responsibilities in preserving the environment.

Therefore, the environmental education on Quranic paradigm contains the great ideals in creating environmental governance in the face of the earth with justice and ethics. As a source of life guidance of Muslims, the Quran brought the noble values in cultivating human and containing motivation for their education⁴⁰.

The view above shows that environmental education is developed through the pillars of human nature wrapped in the spirit of the teaching of the divine. The intended target is not a single-dimensional partial, but multi-dimensional integral, both cognitive, affective, and psychomotor learners. That is, the paradigm of environmental education in the Quran that was developed not only in the direction of the educational process, but also in the process of multi-dimensional education for the life of the world and the here after, which is the process of developing the physical, spiritual, intellectual, moral and social. This study looked at the man on the principles of monotheism to Allah, and look at the universe as a system of integrated and continuous with the physiological and psychological human dimension. With this system, the education will be able to direct people to not doing ugliness because the dynamics of the intellectual void of religious or Quranic values⁴¹.

To create a integrative education system which is able to strength an environmental education at the same time accommodate all potential students completely, resulting in human complete (perfect man), then it need for a harmonious integration in all educational component to be an integral and integrated, particularly in the scientific field.

4. Conclusion

Islam emphasizes the people to preserve the environment and apply wise to the nature (ecology wisdom). Therefore, the understanding of human as a vicegerent on earth is free to do whatever to the surrounding environment, it really did not have a theological backrest. Indeed, all forms of exploitation and destruction of nature is a big violation.

Environment Protecting is an ecological necessity which can-not be compromised by anyone and any time. Therefore, the human must become active participants in the process and preserve the environment, do not do damage to the environment, and always get used to being friendly to the environment, and also capable to integrate spiritual values with world cultural values in a sturdy construction, balanced, harmonious, dynamic and creative in human life.

Such a view underlined the importance of thinking established from the fundamental doctrines and fundamental values set forth and contained in the Quran and Sunnah as the principal source. Teaching and divine values embodied in the Quran as a source of wise consultation, while other aspects of life is placed as human values that have vertical-linear relationship with the divine values or religion.

Manajemen Kelembagaan, Kurikulum Hingga Strategi Pembelajaran (Jakarta: RajaGrafindo Persada, 2009).

⁴⁰ M. Arifin, *Ilmu Pendidikan Islam, Tinjauan Teoretis dan Praktis Berdasarkan Pendekatan Interdisipliner* (Jakarta: Bumi Aksara, 2008).

⁴¹ Zainuddin, *Paradigma Pendidikan Terpadu* (Malang: UIN Malang Press, 2008).

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