

## FUNCTIONS OF THE ISLAMIC EDUCATION ENVIRONMENT

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### ABSTRACT

This study aims to examine and analyze the functions of Islamic education in fostering awareness and responsibility toward environmental preservation. Islamic education not only emphasizes scientific and spiritual aspects but also plays a strategic role in shaping environmental ethics through Qur'anic and Hadith values. The research method used is descriptive qualitative with a library research approach, analyzing classical and contemporary literature related to Islamic education and the environment. Data were obtained from tafsir books, hadith collections, and relevant scholarly works, then analyzed using content analysis techniques. The results show that Islamic education has three main functions regarding the environment: (1) the theological function, which instills the belief that caring for the environment is part of worship; (2) the moral function, which cultivates a sense of responsibility and trust (amanah) toward nature; and (3) the practical function, which encourages the implementation of Islamic values in concrete actions for environmental conservation. In conclusion, Islamic education plays a vital role in developing ecological awareness among the Muslim community through a value-based approach that promotes harmony between humans and nature.

**Keywords:** Islamic Education, Function, Environment, Islamic Values, Ecological Awareness

### ABSTRAK

Penelitian ini bertujuan untuk mengkaji dan menganalisis fungsi pendidikan Islam dalam membentuk kesadaran dan tanggung jawab terhadap pelestarian lingkungan hidup. Pendidikan Islam tidak hanya menekankan aspek keilmuan dan spiritual, tetapi juga memiliki peran strategis dalam membangun etika lingkungan melalui nilai-nilai Qur'ani dan Hadis. Metode penelitian yang digunakan adalah kualitatif deskriptif dengan pendekatan studi kepustakaan (library research), yang menganalisis berbagai literatur klasik dan kontemporer mengenai pendidikan Islam dan lingkungan. Data diperoleh dari kitab tafsir, hadis, dan karya ilmiah yang relevan, kemudian dianalisis dengan teknik analisis isi (content analysis). Hasil penelitian menunjukkan bahwa pendidikan Islam memiliki tiga fungsi utama terhadap lingkungan, yaitu: (1) fungsi teologis, yang menanamkan keyakinan bahwa menjaga lingkungan adalah bagian dari ibadah; (2) fungsi moral, yang menumbuhkan sikap tanggung jawab dan amanah terhadap alam; dan (3) fungsi praktis, yang mendorong implementasi nilai-nilai Islam dalam tindakan konkret pelestarian lingkungan. Kesimpulannya, pendidikan Islam berperan penting dalam membentuk kesadaran ekologis umat melalui pendekatan nilai-nilai spiritual dan etika, sehingga mendukung terciptanya keseimbangan antara manusia dan alam.

**Kata Kunci:** Pendidikan Islam, Fungsi, Lingkungan, Nilai Islam, Kesadaran Ekologis

## INTRODUCTION

Humans live in this boundless environment, where this environment is different from each other in several ways, namely its geographical location, plains, climate, geological and soil processes, natural resources, and flora and fauna. Basically, the elements contained in it can all affect the human environment as humans are composed at the same time which can affect these elements.

Islamic education can carry the mission to educate human life through spiritual principles by sourcing the Qur'an and Hadith. Islam has established that education is inseparable in the human environment in which there are activities that require both men and women regardless of age. Education as a necessity of life that demands changes that occur that are based on the ultimate goal, both conceptually and operationally. So that the position is expected to obtain *problem-solving skills* in various challenges, including the challenge of environmental ecological damage.

Humans are creatures that have material (physical) and immaterial (intellect and soul) elements. The development of his intellect produces knowledge. The development of the soul can produce purity and ethics. Meanwhile, physical coaching can produce many skills. By combining these elements, beings are created in two dimensions in a balance of this world and the hereafter, knowledge and faith.

These problems should be faced through religious aspects, namely through the image of education based on Islamic education with its orientation leading to justice and welfare between humans as entities that live around the environment. Environmental education as one of the strategies requires social environmental stimulus to achieve in risk reduction and quality that is in reducing risks from the natural quality of the environment that has a real impact through educational efforts.

## LITERATUR REVIEW

### Definition of Education and Environment

Education can be interpreted as an effort or activity that includes guidance, coaching, teaching a person or individual to know and understand a place and practice it in their life in a real and clear way. The environment is a sum of all living and non-living things, as well as the conditions that exist in the space we occupy. In the Law on Environmental Protection and Management Number 32 of 2009, it is explained that the environment is a unity of space with all objects, powers, circumstances, and living things, including humans and their behavior that affects nature itself, survival, and the welfare of humans and other living beings.

The Islamic educational environment can be understood as an activity carried out to provide encouragement, guidance, to a person or group in an effort to raise awareness and ethical responsibility for its preservation and survival. Through this Islamic education environment, a person will better understand his existence as a human being who needs the environment and the resources and reliance on his life to be able to play a role in prevention efforts and communicate it coherently to other individual entities or groups.

### Functions of the Islamic Education Environment

The function of the Islamic educational environment is as a means of forming the personality of a Muslim as a whole, both in spiritual, intellectual, moral, and social aspects. In general, it has several main functions of the Islamic educational environment:

- a. Internalization of Islamic Values

- The environment can help instill Islamic faith, morals, and sharia values in daily life.
- b. Formation of Islamic Character  
A good environment creates positive habits such as discipline, honesty, responsibility, and empathy.
  - c. Social Control  
The environment functions as social supervision in the form of individual behavior to conform to Islamic norms.
  - d. Learning Motivation and Support  
A conducive environment (family, school, community) encourages the spirit of learning and educational achievement.
  - e. Application of Knowledge in a Real Context  
The environment provides space to practice Islamic values and knowledge in real life, for example through social interaction, worship activities, and cooperation.
  - f. The Formation of Islamic Culture  
The environment forms a collective culture that is in accordance with Islamic principles, such as mutual cooperation, tolerance, and love of knowledge.

## METHOD

This research uses qualitative research, in which this journal tries to propose how the environmental education model in the treasure of Islamic education as one of the solutive views on ecological-environmental problems. Therefore, in exploring this, it is included in three formulations of the main problem which of course are expected to provide information and understanding to various parties, especially in environmental ethics, as well as take a critical and solutive role and be able to place themselves on the sidelines of the emptiness of space in the dynamics and polemics of today's environment.

## RESULTS AND DISCUSSION

A supportive Islamic education environment can provide opportunities for students to experience religious teachings in real life. It encompasses everything from physical facilities such as mosques, libraries, and classrooms that promote concentration and reflection, to deep social interactions with Islamic communities that can support spiritual development. The Islamic education environment is also able to create ethical norms that direct students in daily life, cultivate values such as honesty, justice, and compassion and deepen religious understanding. All of these things, in turn, can help achieve the main goal of Islamic education, which is to improve the morality and character of students, so that they can make a positive contribution to society and strengthen their religious foundation.

The formation of an Islamic culture in the environment forms a collective culture that is in accordance with Islamic principles such as mutual cooperation, tolerance and love of knowledge.

As an educator, especially a formal educator or teacher, has the responsibility of a scientist, namely to convey his knowledge to students sincerely, in this case educators should not be miserly to provide knowledge, let alone hide their knowledge. In addition, an educator must add his knowledge, must not stop to add let alone provide knowledge in conveying knowledge, there is a predetermined schedule, and this is where an educator must carry out learning management, starting from preparation, evaluation process, and learning counseling carried out by the educator.

In this scientific responsibility, the educator must always think about how to make efforts and ways so that the knowledge he conveys is imprinted and can be understood by students. His responsibility is not only limited to teaching and delivering subject matter, but can make an understanding in a lesson that has been delivered to students.

### Islamic Education Paradigm and Environmental Ethics

The term *education* comes from the Latin word "*educere*" which means to put something, perhaps to put knowledge into someone's head. In Arabic, several terms are used in Islamic education, separi *ta'alim*, *tarbiyah*, and *ta'dib*. These three terms are used for the same meaning. In other words, *ta'lim* is only part of education. Meanwhile, education taken from *education* is only for humans.

Islamic education is designed not only to determine the black or white pattern of a person's life, but also to direct in the frame of consciousness both the awareness of monotheism, the awareness in maintaining one's relationship with fellow humans, as well as the awareness in interacting with other creatures or with the nature of their environment. The direction of Islamic education at this time that socializes human awareness of its environment is an aspect that is widely practiced both in Islamic pulpit forums, scientific seminar forums, and public socialization. This gives a sense of how important human consciousness is in maintaining its relationship with the universe. If it is associated with daily education, then the environment plays a very important role and provides an educational pattern for a person, the environment as one of the educational media that has an extraordinary influence on the development of a person's life. The environment as one of the educational media that has an extraordinary influence on the development of a person's life. On the other hand, there is something that can increase his faith through the examination of the signs of the greatness of Allah SWT through the signs of the universe at this time.

The word of Allah which is *qauliyah* of the Qur'an and includes several Saheeh Hadiths which are the main source of Islamic education, as well as the word of Allah which is *qauniyah* which is related to his creation as one of the signs of His power and greatness. This can bring the understanding that human life is very oriented towards the educational aspect. Therefore, in order to achieve an educational goal, one must return to the main source of education for both, which is the same as the nature of His *qauriyah*.

Islamic education that has the principle of integration does not only talk about *metaphysical* problems, but also covers the macro scale in which this universe is located. Therefore, in the Islamic view of this universe and all natural phenomena that occur in it are the result of Allah's creation and are subject to the laws of His mechanism as one of His greatness, therefore all human beings in this universe must know and be able to understand the values in the law of Allah.

Islamic education must be developed because of the mastery of teaching related to science, namely physics, chemistry, biology, astronomy and so on. Regarding education related to all of this, it is balanced with moral faith education, namely about faith, and monotheism that must be understood by humans in order to create an environment based on Islamic education that occurs in the environment at this time.

Therefore, the development of Islamic education has the intention of humanizing humans or in other words glorifying humans. In this context, noble human beings certainly also have an unlimited view of glory in themselves but are oriented towards other human beings. Education is also a vehicle towards the creation of faith and scientific awareness so that the process that is

going through by humans is dynamic which leads to the realization of education through the limits of educational goals.

Humans as part of technology cannot escape from environmental studies because humans are one of the elements that can have the greatest influence on environmental quality aspects. Based on these things, it is possible to connect religion as a dimension of environmental ethics with ecological issues in an effort to learn lessons from the ecological crisis that occurs which is very urgent because religion is often seen as a teaching that only provides realistic and normative life instructions.

### **The Concept of Environmental Management in Islamic Education**

Paradigms and movements emerged from various aspects of the desire to *survive* environmental destruction. So it does not only lead to the individual aspect, but rather to the collective human aspect. The human view of environmental ecology as a basis for exploitation tends to have pragmatic assumptions, towards the environment that is more based on Islamic traditions.

Islam has a very clear concept of the importance of conservation, saving and preserving the environment. Regarding the concept of Islam that leads to the environment, it turns out that some of it has been adopted and has become an ecological principle developed by environmental scientists at this time. Islamic concepts here as principles of environmental ethics in Islam will direct the study material to the environment based on the sources and values of Islamic religious teachings. The concept of environmental ethics in Islam is at least based on five principles, including:

#### **a. *Taubid***

Tawhid is the axis on which life activities must be centered. Islam can view the environment is unified and interconnected, whose components are the Creator of nature and the creatures that exist in this universe. This can mean that the concept related to saving the environment is integrated and inseparable from the concept of the greatness of Allah (Tawheed), sharia, and morals.

Efforts in environmental education with the concept of monotheistic awareness can make individuals who interpret the natural environment as something that deserves attention and conservation. Environmental education through the concept of monotheism is very important because the problems contained in it are very broad and global moral issues.

#### **b. Halal and Haram**

Halal and haram are two different concepts, some are allowed and some are not. This is a strong barrier that affects the emergence of human actions not to do damage to the environmental order and ecosystem in an orderly human life. Environmental education with the emphasis on halal and haram concepts can bring humans to an awareness of acting on their environment.

If society and the environment apply the concepts of monotheism, caliph, trust, halal and haram combined in a concept of justice, balance, harmony and benefit, then a complete and complete framework system will be built regarding good Islamic educational environmental ethics.

#### **c. *Caliph* and Trust**

In the concept of the caliph, man does not have freedom just like that, but must also be responsible to Allah for all the activities carried out. All human beings can use this mandate to do

their own interests, but they do not have an absolute right to everything. A Trust must be maintained and returned to its owner. Humans must be accountable for all the mandates that they have so that they are not misused. And if the Mandate is misused, then it must be accounted for in the hereafter.

The Caliph is also a human leader on earth. As the leader's duty is as a trustee, this can also be called the principle of ownership, where humans are intended to take care of the earth or in other words the earth is allocated and accounted for by humans. And on the other hand, the principle of human responsibility for environmental damage is the formation of a dimension that should contain awareness of money, love for the environment.

This caliphate also has three interrelated elements, and then also added to the fourth element which is outside, but is very decisive in the caliphate in the view of the Qur'an. These four elements are: *first*, human beings who in this case are called *caliphs*. *Second*, the universe designated by the 21st verse of Surah Al- Baqarah as the earth. *Third*, the relationship between humans and nature and their essence, including with humans (*istiklaf* or tasks that fulfill the caliphate). While the fourth element that is outside is something that gives an assignment, namely Allah SWT. It also has a duty that must pay attention to the will of those who have assigned it.

## CONCLUSION

Nature and the environment are ecological units that are in a series of ecosystems, which are in a state that must be balanced. With this balance, it is very urgent to maintain which should be understood by humans in the use of environmental natural resources, because the balance order can occasionally interfere with the natural resources of the environment and nature. Environmental education based on Islamic Education is a very strategic thing to create a very pragmatic human paradigm. Environmental education must also be normalized in holistic Islamic education. Islamic education has a very urgent position to frame the mindset of a human action that is characterized by an Islamic-based environmental movement. Therefore, it is very necessary in this case environmental education and Islamic-based education for the management of an environment.

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