

The Integration of Islamic Religious Education (PAI) and Islamic Humanistic Ecology

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ABSTRACT

The purpose of this study is to formulate the integration of Islamic humanistic ecology principles in religious education as a moral and spiritual foundation for environmental preservation. The method used is a qualitative approach through library research, where data is collected from literature and analyzed descriptively using thematic and conceptual approaches. The results show that integrating Islamic humanistic ecological values into Islamic Education forms the foundation for building students' character, faith, and ecological responsibility. The principles of tawhid, amanah, balance, justice, and ihsan serve as the moral basis that strengthens the human role as khalifah. This integration is implemented through a contextual curriculum, character building, teacher examples, dialogic learning, and a humanistic school environment. In conclusion, integrating these values into the PAI curriculum and learning process can foster faith and environmental care as a form of worship and responsibility on earth.

INTRODUCTION

The importance of collective awareness in preserving nature has become an essential need in this modern era. Ecological awareness is not just a theoretical concept, but it is part of good deeds and a responsibility of faith, especially from an Islamic perspective (Quddus, 2020).

Islamic Religious Education (PAI) is the main foundation for developing students' character, faith, and noble morals. PAI does not only transfer religious values but also serves as a moral and spiritual basis for the national education curriculum. It is stated that PAI is a conscious and planned effort to prepare students to know, understand, and believe in Islamic teachings from the main sources, the Qur'an and Hadith (Sitika et al., 2025). According to Rulam Ahmadi, as quoted in the National Education System Law (UU Sisdiknas) Number 20 of 2003, education is a series of conscious and planned efforts. These efforts are made to create a learning process where students can develop their potential. Through education, students are expected to have self-control, personality, intelligence, and noble character (Jazuli, 2023).

According to research by Cepic, Bechtold, and Wilfing titled 'Modelling human influences on biodiversity at a global scale a human ecology perspective', human activities such as land-use change, pollution, and development significantly affect biodiversity on Earth. The model, created to understand global human impact on nature, found that humans are not only a cause of destruction but also a part of nature that continues to adapt. Thus, the reciprocal relationship between humans and the environment becomes the moral and ethical foundation of Islamic humanistic ecology, where humans are responsible not only for their own needs but also for maintaining environmental sustainability for the sake of present and future generations (Cepic et al., 2022). Furthermore, research by John F. Benson et al. titled 'The Ecology of human-caused mortality for a protected large carnivore' shows that mountain lion deaths in California are mostly caused by human activities and are additive, meaning they are not balanced by natural deaths. The risk of death increases near low-density development areas and is influenced by public attitudes toward the environment, where support for environmental issues can lower the risk of mortality. By involving the community through education, environmental awareness, and policies that reflect local values and increase tolerance toward large carnivores, conflicts can be minimized and human-caused deaths can be reduced.

This integration of human values is the core of the humanistic ecology approach, which recognizes the importance of socio-cultural interactions between humans and the environment (John F. Benson et al., 2023). Meanwhile, the journal 'Consumer Society and Social Ecology in Charlie and the Chocolate Factory' reveals a consumerist society filled with a dependency on overconsumption and socio-ecological damage without providing critical solutions, thus reinforcing the culture of overconsumption in capitalist societies. In contrast, Q.S. Al-A'raf [7]: 31 explains the principle of anti-consumerism.

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ "

"O children of Adam, wear your beautiful clothing at every masjid, and eat and drink, but do not be excessive. Indeed, Allah does not like those who commit excess."

Based on this normative foundation, religion does not only provide information but also obligates all humans to take ecological action through a culture of preservation and by not exploiting nature excessively (Korat, 2024). Meanwhile, research titled 'The relevance of knowledge and use of medicinal plants for health and biodiversity, a perspective from Social Ecology' by Frede, et al. discusses how the knowledge and use of medicinal plants are important for both human health and maintaining biodiversity. The One Health and Planetary Health approaches emphasize that the health of humans, animals, and the environment are all interconnected (Frede et al., 2025). Similarly, regarding humanity, the journal written by Rafael Quintana titled 'The Ecology of Human Behavior: A Network Perspective' explains that human behavior is formed by many interconnected factors, such as thoughts, emotions, physical conditions, and the social environment. Human behavior is seen as the result of interactions between various factors within a single linked system (Quintana, 2022). Finally, the journal 'Problematizing the discursive bases of contemporary ecopolitical vanguardism in social ecology and ecosocialism' by Adrian Konik explains the importance of understanding how ideas and communication influence real actions in social ecology and ecosocialism (Konik, 2024).

These studies confirm that human activities have a significant impact on global biodiversity and the environment. However, humans are not just a cause of destruction; they are a part of nature that must adapt and take responsibility for the Earth's sustainability. The Islamic humanistic ecology approach emphasizes the moral responsibility of humans to not only fulfill their own needs but also to preserve nature for the sake of present and future generations. Within the framework of Islamic humanistic ecology, the relationship between humans and the environment must be based on moral and ethical responsibilities derived from Islamic values.

However, the study of integrating Islamic Education (PAI) values with humanistic ecology in the context of education has not been widely researched in depth. Therefore, this study examines and strengthens the relationship between Islamic education and humanistic-based ecological awareness. This aims to provide a real contribution to developing students' character so they care for the environment based on Islamic values.

THEORETICAL REVIEW

Islamic Religious Education (PAI)

Islamic Religious Education (PAI) is a crucial component of the education system, aiming to develop individuals who are faithful, pious, and possess noble morals in accordance with Islamic teachings. PAI emphasizes not only cognitive aspects such as understanding the Quran, Hadith, and Islamic law, but also the development of attitudes and behaviors that reflect Islamic values in everyday life (Abdullah et al., 2025). Thus, PAI plays a role in integrating spiritual, moral, and social dimensions, enabling students to live a balanced life between their relationship with God (*hablumminallah*) and their relationships with others (*hablumminannas*). Furthermore, PAI has evolved to keep pace with the times,

prioritizing a more contextual and humanistic approach. In the context of modern education, PAI is expected to instill critical awareness, social awareness, and environmental responsibility as part of Islamic teachings. This aligns with the concept of humans as caliphs on earth, entrusted with the responsibility to protect and preserve nature. Therefore, the integration of ecological and humanistic values in Islamic Religious Education (PAI) is important to form a generation that is not only religious, but also broad-minded, tolerant, and concerned about the sustainability of life.

Ecology

Ecology is a branch of science that studies the reciprocal relationships between living things and their environment, both biotic and abiotic. From a general perspective, ecology addresses not only the interactions between organisms but also the balance of ecosystems, energy flows, and the cycles of matter that sustain life (Arman et al., 2021). Understanding ecology is crucial because environmental damage such as pollution, deforestation, and climate change indicate an imbalance in the relationship between humans and nature. Therefore, an ecological approach is necessary to maintain environmental sustainability and ensure that life can continue harmoniously. From a humanistic and Islamic perspective, ecology is viewed not only as a scientific study but also as a moral and spiritual responsibility of humans towards nature. Islam views humans as caliphs on earth, entrusted with the responsibility to protect, preserve, and prevent damage to the environment. Values such as balance (*mizan*), prohibitions against causing damage (*fasad*), and encouragement to preserve nature serve as the foundation for building ecological awareness. Thus, ecology, in this context, is oriented not only toward environmental preservation but also toward the formation of human ethics and behavior that align with humanitarian values and religious teachings.

Humanism

Humanism is an approach that emphasizes humanitarian values, the development of individual potential, and respect for human dignity. In the context of education, the humanistic approach views students as individuals with unique freedoms, needs, and potential that must be optimally developed. Humanistic theory, pioneered by figures such as Abraham Maslow and Carl Rogers, emphasizes the importance of self-actualization, empathy, and student-centered learning. Thus, education focuses not only on the transfer of knowledge but also on the development of a holistic and meaningful personality (Kumari, 2024). In practice, the humanistic approach encourages the creation of a democratic, dialogical learning process that respects differences. Teachers act as facilitators, helping students develop critical thinking skills, creativity, and self- and social awareness. From an Islamic perspective, humanistic values align with Islamic teachings, which uphold compassion (*rahmah*), justice (*'adl*), and respect for fellow human beings. Therefore, the humanistic approach is not only relevant in the world of modern education, but can also be integrated with religious values to form individuals who are noble, tolerant, and responsible in social life.

METHODOLOGY

This research uses a qualitative approach with a library research method. This approach was chosen because the study focuses on the integration of Islamic Education (PAI) and humanistic ecology. Data collection was conducted through literature reviews and content analysis of relevant sources. The data was analyzed using a descriptive-analytical method with a thematic-conceptual approach. The steps included identifying themes, interpreting meanings, and drawing relevant conclusions regarding the integration of PAI and humanistic ecology. The results are expected to show how Islamic humanistic ecological values are integrated into Islamic Education.

RESULTS AND DISCUSSION

The Concept of Islamic Religious Education

According to Zakiah Daradjat, Islamic Religious Education (PAI) is the guidance provided to students so they can understand and practice Islamic teachings and make them a way of life (Sritama, 2019). PAI is also a conscious and planned effort in formal institutions to prepare students to know, understand, and believe in Islam. It aims to develop faith, piety, and noble character by practicing Islamic teachings from the main sources, the Qur'an and Hadith, through teaching, training, and experience (Ishak, 2021). Furthermore, the overall goal is to develop the "*insan kamil*" (perfect human) personality. This refers to a person who is physically and spiritually complete, growing naturally and normally through their devotion (*taqwa*) to Allah SWT (Saadah & Nurussafaa, 2024). An *insan kamil* must have a healthy and strong body, be skilled, intelligent, and have deep faith in Allah (Meinura, 2022).

Principles of Islamic Religious Education (PAI)

Islamic Religious Education (PAI) has strong foundations and principles in Islamic teachings. These principles serve as a guide in designing and implementing the educational process to produce students who are not only intelligent but also have noble character and an Islamic personality. The main principles of PAI include:

1. Principle of Tawhid. All aspects of Islamic education must be based on the principle of *Tawhid* (the Oneness of Allah). This realizes that all activities, including learning, are meant to bring oneself closer to Allah. With *Tawhid* as the foundation, education is directed toward creating individuals who obey His laws and make Allah the center of their lives.
2. Principle of Balance (*Tawazun*). Education does not only focus on intellectual and physical development but also on the soul and spirit. Balance is also reflected in the attention given to individual needs and social responsibilities. The curriculum must harmoniously accommodate both worldly and hereafter (*ukhrawi*) needs.
3. Principle of Humanity (*Insaniyah*). Islamic education views humans as noble creatures with the potential (*fitrah*) to become a perfect human (*insan kamil*). Therefore, education is directed toward developing all human potential while respecting human dignity and the role of humans as leaders (*khalifah*) on earth.

4. Principle of Exemplary Conduct (*Uswah Hasanah*). One of the most effective methods in Islamic education is providing a good example. It has a strong influence on internalizing values because students more easily imitate positive behaviors they see directly from their teachers and environment.
5. Principle of Continuity (*Istiqamah and Tathawwur*). Education in Islam is dynamic and lifelong. *Istiqamah* teaches consistency in doing good and seeking knowledge, while *tathawwur* emphasizes the importance of development and innovation. The curriculum must be adaptive to modern challenges while maintaining basic Islamic values.
6. Principle of Universality (*Syumuliyah*). Islam is a universal religion covering all aspects of life, from worship to social relations. Therefore, PAI must instill values that guide students to be aware of their roles in a global society, allowing them to live inclusively and tolerantly without losing their Islamic identity.

By applying these principles, Islamic education can significantly contribute to forming students who are religious, intelligent, and competitive, using Islamic values as their main guide (Sitika et al., 2025).

Islamic Humanistic Ecology

Ecology comes from the Greek words *oikos*, meaning house or place to live, and *logos*, meaning science. Ecology is defined as the study of interactions between living things and between living things and their environment (Sandika, 2021). Meanwhile, humanism comes from the English word (Latin: *humanismus*), which simply means to be more "human" or humane. Humanism is derived from *humanus*, with the root word *homo* meaning human. Technically, humanism refers to the values within humans and all ways to maximize human capabilities (Zuhri et al., 2020). In Islamic discourse, the term humanism refers to *al-insan*, which in the Qur'an is often understood as human in a psychological dimension (Amalya et al., 2025).

Islamic humanism emphasizes the harmony between intellect, morality, and spirituality. It is based on divine values that place Allah as the center of ethical and spiritual orientation. The concept of humanism in Islamic education aims to shape a person's feelings so that spiritual and ethical Islamic values influence their behavior in social interactions, actions, attitudes, and their approach to knowledge (Sutikno et al., 2025). Therefore, Islamic education is required to produce individuals who are not only academically excellent but also have strong character, noble morals, and a spirit of social service. Furthermore, individuals should be able to fulfill their role as leaders/stewards (*khalifah*) with full responsibility (Amalya et al., 2025).

As stated by Setiawan in his book *Manusia Utuh* (The Whole Human), religion can lead humans to the perfection of life. This enables them to maintain good relationships with fellow humans, nature, and God. In addition, the position of humans in Islam remains as *khalifah* (steward) and *abdullah* (servant of Allah). Humans, God, and religion cannot be separated in any problem faced by mankind. Moreover, humanism in Islam is inclusive; it aims to "humanize humans,"

meaning to care for and sympathize with others' difficulties without being limited by ethnicity or social status (Kurniati & Kreamer, 2020).

In an Islamic perspective, the relationship between spirituality and the environment is reflected in the concept of *khalifah fil-ardh*. This confirms that humans are given the trust (*amanah*) as Allah's representatives on earth to manage and preserve nature and all God's creations, as explained in QS. Al-Baqarah: 30.

وَأَذَقْنَا لِرَبُّكَ رُحْمًا حَلِيمَةً
وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

"And (remember) when your Lord said to the angels, 'I am going to place a *khalifah* on the earth.'"

The Qur'an also forbids *fasad fil-ardh* (corruption or destruction of the earth), as emphasized in Q.S. Ar-Rum: 41.

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

"Corruption has appeared on land and at sea because of what the hands of humans have earned, so that Allah may let them taste some of the consequences of what they have done, so that they may return (to the right path)."

The concept of humans as *khalifah* (stewards) does not mean absolute ownership, nor is it a justification to exploit nature arbitrarily. Instead, it means managing nature wisely, fairly, and responsibly while ensuring sustainability for future generations (Hamid, 2026). In other words, as God's representatives on earth, humans are required to act not only for their own interests but also to maintain environmental balance (Rakhmat, 2022).

Islam emphasizes the importance of preserving natural resources, forbids all forms of environmental destruction (*fasad fil-ardh*), and encourages a simple life while avoiding waste (*israf*). These values have great implications for modern environmental policies that are holistic, ethical, and sustainable. Such policies are not only aimed at overcoming the ecological crisis but also at achieving social justice and collective welfare (Widiastuty & Anwar, 2025).

Islamic ecological ethics are rooted in fundamental values from the Qur'an and Hadith. These principles provide practical guidelines for Muslims to maintain the balance of ecosystems. Below is a detailed explanation of these key principles:

1. Principle of *Tawhid* (The Oneness of God). This confirms that only Allah created all creatures and the universe. In an ecological context, nature is not an object for total exploitation but a trust (*amanah*) from Allah that must be respected. Damaging nature is seen as denying Allah's will. Therefore, environmental preservation is considered a form of worship.
2. Principle of *Khalifah* (Human Role as Earth Managers). Humans are *khalifah fi al-ardh*, which means representatives of God assigned to manage the earth. Humans must uphold balance and justice in using natural resources, rather than exploiting them.
3. Principle of *Amanah* (Moral and Spiritual Responsibility). This concept instills awareness that every human action toward nature will be held accountable before Allah. *Amanah* means managing resources in a fair and sustainable way.
4. Principle of Justice and Goodness (*Ihsan*). Justice means maintaining balance so that resource use does not negatively impact other creatures or

future generations. *Ihsan* (kindness) means treating nature with compassion and going beyond basic obligations to protect the earth.

5. Principle of *Mizan* (Balance). *Mizan* refers to the exact measure or balance in all aspects of life. By maintaining this balance, humans show obedience to God and protect the existence of other living beings. It emphasizes moderation and moral awareness.
6. Principle of Universal Goodness. Protecting nature, such as planting trees or saving water, is a form of spiritual service and worship. Preserving the environment means guarding God's gift for the benefit of current and future generations (Andrini et al., 2025).

Efforts taught in Islam to preserve the environment include: First, managing nature wisely as *khalifah*. Second, respecting nature as God's creation (*Tawhid*). Third, practicing moderation (*wasathiyah*) and balance (*mizan*) in consumption. Fourth, following the Prophet Muhammad's example in loving nature and planting trees. Fifth, using Islamic principles as a basis for environmental education and social initiatives (Agustin et al., 2023).

إِنْ قَامَتِ السَّاعَةُ فِي يَدِ أَحَدِكُمْ فَسِيلَةٌ فَإِنْ اسْتَطَاعَ أَنْ لَا تَقُومَ حَتَّىٰ يَغْرَسَهَا فَلَْيَغْرِسْهَا

"Even if the Last Day (Judgement Day) is about to happen, and one of you has a palm seedling in his hand, if he is able to plant it before the Last Day comes, then he should plant it." (H.R. Ahmad).

This Hadith shows the importance of preserving the environment, both spiritually and through real action, even until the end of time. Therefore, Islam does not only provide moral guidance but also gives practical direction regarding ecological responsibility (Mista, 2026). Thus, the way humans use natural resources such as land, water, plants, and animals should be done with full awareness and responsibility to avoid damaging the balance of the ecosystem created by Allah. For example, in Islamic humanistic ecology, human activities like farming, building houses, or fishing must be done sustainably without destroying biodiversity. Humans must use nature wisely, preserve the environment, and respect other living beings as part of Allah's creation that must be protected.

Integration in Islamic Religious Education

Integration comes from the English word "integration," which means a whole. It refers to the blending or uniting of different elements to become a complete unit. Integration is synonymous with blending, uniting, or combining two or more objects. As stated by Poerwandarminta, integration is the act of uniting parts to become a whole (Trianto, 2007). It is a complete unity that is not divided, covering the needs of the members that form a unity with close relationships between them (Norjamilah et al., 2025).

The implementation of Islamic humanism in education is carried out through curriculum development, teaching methods, and a learning environment that humanizes students. A humanistic curriculum emphasizes empathy, tolerance, justice, and respect for human dignity. This approach provides space for independent learning, creativity, decision-making, and the development of students' moral sensitivity (Amalya et al., 2025).

In Islamic education, humanism is reflected in a learning process that respects the dignity of students. Child-friendly, participatory, and dialogic learning, along with a democratic classroom environment, allows students to develop their potential optimally. Teachers act not only as instructors but also as moral role models and character mentors to instill Islamic humanistic values (Amalya et al., 2025). The integration of spiritual and moral values can be applied through several key strategies:

1. Curriculum Integration. Including moral and spiritual values in every subject. For example, Mathematics teaches precision and honesty, while Science invites students to appreciate God's greatness as the creator of natural laws.
2. Character Habituation. Daily activities such as greeting, smiling, being disciplined in lines, maintaining cleanliness, and social activities like charity work.
3. Exemplary Conduct. Teachers act as primary role models in character education.
4. Dialogic Learning. Two-way interaction to develop critical understanding and internalize values consciously.
5. Humanistic School Environment. Creating a safe, inclusive, and non-violent environment that respects diversity to increase empathy and motivation (Amalya et al., 2025).

Modern humanism often discusses environmental awareness. When integrated into integral Islamic education, it influences the awareness to protect and preserve the Earth. In this case, students become individuals who love fellow humans and nature while strengthening their faith in Allah SWT (Sutikno et al., 2025). By including conservation values in the PAI curriculum, students understand that protecting nature is a form of worship. Topics can include the management of water, soil, animals, and plants as a trust (*amanah*) from Allah. This approach helps students realize their responsibility as *khalifah* on earth and increases their ecological commitment (Lutfi et al., 2025).

One way to integrate water resource conservation in PAI is by teaching the importance of preserving water as a gift from Allah. Teachers can hold discussions on saving water and the impact of pollution. Practical projects, such as managing rainwater, provide direct learning experiences to foster care and responsibility (Lutfi et al., 2025).

Soil management is also vital. Students should be taught about maintaining soil fertility and sustainable farming practices, such as using organic fertilizer. Discussions can also cover the negative impacts of deforestation and dangerous pesticides. Additionally, protecting animals and plants is crucial. Students need to understand that every living creature plays a role in the ecosystem and must be protected according to Islamic teachings. Real activities like planting trees or caring for the school environment help students develop a love and responsibility for flora and fauna (Lutfi et al., 2025).

Education based on Islamic values forms a generation that understands the importance of guarding nature and others. Students do not only learn theory but apply it daily. The main task of humans as *khalifah* is to prioritize the relationship

with Allah (*Hablumminallah*) and the relationship with fellow humans (*Hablumminannas*) (Amalya et al., 2025).

CONCLUSIONS AND RECOMMENDATIONS

This study confirms the importance of integrating Islamic humanistic ecological values into Islamic Religious Education (PAI) as a foundation for building student character that is faithful, pious, and ecologically responsible. The principles of tawhid, amanah, balance, justice, and goodness (*ihsan*) serve as the moral and spiritual pillars that strengthen the human role as *khalifah* (stewards) on earth. The implementation of these values through a contextual curriculum, character habituation, teacher exemplary conduct, dialogic learning, and a humanistic school environment can foster sustainable ecological awareness. Thus, PAI does not only transfer religious knowledge but also forms individuals who actively care for nature as a form of worship and trust (*amanah*). This approach provides a real contribution to facing global environmental challenges and building a future generation that harmonizes spirituality and ecology. Therefore, strengthening this integration is highly strategic to support the sustainability of life and the welfare of humanity.

FURTHER STUDY

Future research is recommended to explore the practical implementation of the integration between Islamic Religious Education (PAI) and Islamic humanistic ecology across different educational levels and institutional contexts. Further studies may also examine its impact on students' environmental awareness, ethical responsibility, and character development through empirical approaches, as well as develop innovative learning models that strengthen the relationship between Islamic values and ecological sustainability in contemporary education.

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