

Synthesizing Islamic Values-Based Environmental Education as a Conceptual Framework for Ethics and Pedagogy: A Systematic Literature Review

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Abstract

This research aims to formulate a conceptual framework for value-based Islamic environmental education using the method of systematic literature review. This research identifies Islamic values such as tawhid, khalifah, amanah, mizān, rahmah, and isrāf as the ethical and spiritual foundation of environmental education. The findings indicate that most of the literature still places these values within a normative-theological context without developing practical pedagogical designs. An experiential learning approach and natural spaces that align with the principles of Islamic spirituality, but have not been widely and systematically implemented in education. This research also highlights the importance of intersectional dimensions such as gender, child agency, and social justice in Islamic environmental education, which have received less attention in the literature to date. In conclusion, this research confirms the importance of synthesizing Islamic-based environmental education to make it more contextual, spiritual, and inclusive. This research contributes theoretically to the development of Islamic education and ecopedagogy, as well as opening new directions for future applied research.

Keywords: *Environmental Education; Islamic Values; Spirituality; Islamic Pedagogy; Systematic Literature Review; Social Justice*

Abstrak

Penelitian ini bertujuan untuk merumuskan kerangka konseptual pendidikan lingkungan berbasis nilai-nilai Islam dengan menggunakan metode kajian literatur sistematis. Penelitian ini mengidentifikasi nilai-nilai Islam, seperti tauhid, khalifah, amanah, mizān, rahmah, dan isrāf, sebagai fondasi etis dan spiritual dalam pendidikan lingkungan. Temuan menunjukkan bahwa sebagian besar literatur masih menempatkan nilai-nilai tersebut dalam konteks normatif-teologis tanpa mengembangkan desain pedagogis yang praktis. Pendekatan pembelajaran berbasis pengalaman dan ruang alam yang sesuai dengan prinsip spiritualitas Islam, namun belum banyak diterapkan secara sistematis dalam pendidikan. Penelitian ini juga menyoroti pentingnya dimensi interseksionalitas seperti gender, agensi anak, dan keadilan sosial dalam pendidikan lingkungan Islam, yang selama ini kurang mendapat perhatian dalam literatur.

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Kesimpulannya, penelitian ini menegaskan pentingnya reformulasi pendidikan lingkungan berbasis Islam agar lebih kontekstual, spiritual, dan inklusif. Penelitian ini memberikan kontribusi teoritis terhadap pengembangan ilmu pendidikan Islam dan ekopedagogi, serta membuka arah baru untuk riset aplikatif di masa depan.

Kata kunci : Pendidikan lingkungan; Nilai-nilai Islam; Spiritualitas; Pedagogi Islam; Kajian Literatur Sistematis; Keadilan Sosial

I. Introduction

The environmental issue is getting worse and worse, with pollution, ecosystem damage, and ecological imbalances. This trend has led different educational approaches to work together to save the globe. Environmental education is still mostly based on scientific and technocratic ideas, with the main goal of providing people information about the environment and teaching them how to act in ways that protect it. Nonetheless, this method has demonstrated inadequacy in fostering profound understanding and ethical dedication to environmental sustainability (Abd-Elsalam & Binay, 2024; Anabarja, 2021) (Akhtar et al., 2018). In this setting, value-based environmental education grounded in Islamic principles presents a robust alternative, as it effectively incorporates spiritual, ethical, and social dimensions into the educational framework. Islam, being a faith with a complete value system, sees people as *khalīfah* (leaders) on Earth who are responsible for keeping things in balance (*mīzān*) and staying away from corruption (*fasād*). These principles have a direct effect on how people should handle nature and how education should be structured to teach them about the environment in a more comprehensive way. Thereby, creating an environmental education framework based on Islamic values is a key step in dealing with the ecological crisis and improving the overall educational narrative.

Several studies indicate that Islamic ideals have begun to be included in environmental education, albeit in limited capacities and often in a normative manner. Wakhidah and Erman discovered that the Islamic Religious Education (PAI) curriculum in Indonesia incorporates environmental values, including cleanliness, responsibility towards nature, and resource management, although these are not explicitly classified as environmental education (Wakhidah & Erman, 2022). At the same time, Parker said that adding religiosity to the curriculum is sometimes too formal and doesn't focus on developing critical and reflective ecological awareness (Parker, 2017, 2018). Conversely, Aysenur Cam posited the notion of "epistemic waste," denoting humanity's inability to comprehend the spiritual significance of God's creation, hence perceiving nature just as an object (Cam, 2025). This perspective posits that environmental education in Islam encompasses not just knowledge and ethics but also the embodiment of spirituality. A conceptual framework for education that is both instructive and transformative is built on values like *isrāf* (wastefulness), *amanah* (trustworthiness), and *tadabbur* (contemplation).

Furthermore, pedagogical methodologies in environmental education have experienced considerable advancement, particularly with the integration of direct experience and affective reflection into the curriculum. Research conducted by Harris on forest schools indicates that outdoor learning can cultivate emotional and spiritual ties between students and their surroundings (Harris, 2024). These kinds of ideas are in line with Islamic teachings that stress the value of tafakkur (thinking about creation) as a way to discover God. In Islam, interacting with nature is not only a logical duty but also a way to show love, thanks, and reverence for God's creation (Eaude, 2025). Therefore, the incorporation of experiential pedagogical methods with Islamic spiritual principles is essential in the formulation of impactful environmental education.

Environmental education encompasses not only ecological and spiritual dimensions but also necessitates consideration of social justice and identity diversity. Islamic ideals of justice (‘adl) and compassion (rahmah) necessitate that all individuals, encompassing women and marginalized groups, possess equal rights to engage in environmental conservation. Research by Boyle illustrates that race, class, and gender intersect to influence educational experiences and the cultivation of agency (Boyle, 2022). In this context, Islamic-based environmental education needs to be able to address the problems of intersectionality and not just talk about what is normal (Karagiannis, 2015). Consequently, the active participation of children, women, and underprivileged communities is a crucial factor in expanding the scope of environmental education rooted in Islamic values.

Based on this literature framework, it is evident that there is an immediate necessity to reconfigure value-based Islamic environmental education into a more conceptual, practical, and revolutionary style. Islamic values within the environmental context have not yet been fully developed into a cohesive educational framework. Prior research has predominantly been descriptive or normative or has focused only on specific facets of values or pedagogy in isolation. There is a scarcity of research that endeavors to amalgamate Islamic spirituality, pedagogical methodologies, and awareness of social issues, including gender and ecological justice, into a cohesive conceptual framework. This is where this study comes in: it fills in the gaps in Islamic environmental education research by doing a systematic literature review (SLR). This methodology facilitates the examination and integration of Islamic principles, educational approaches, and the social intricacies that emerge in environmental education practices from several viewpoints.

The primary aim of this study is to reconfigure the conceptual framework of Islamic-based environmental education through a rigorous evaluation of the existing literature. This study will examine the construction of Islamic values in literature as the basis for environmental ethics, the compatibility of pedagogical approaches with Islamic spirituality, and the representation or neglect of intersectional issues such as child

agency, gender, and social justice. Thereby, the outcomes of this study should help make a more complete and useful theoretical framework for creating Islamic environmental education curriculum and activities in different settings. Policymakers, teachers, and curriculum creators could potentially use this data as a guide to create religious, inclusive, and transformative environmental education programs.

This study's research questions are categorized into three primary inquiries that delineate the trajectory of investigation and the focal point of the research. First, how are Islamic principles formulated as a conceptual framework in environmental education according to the current literature? Secondly, what are the prevailing pedagogical methodologies, and how are they incorporated with the tenets of Islamic spirituality within the framework of environmental education as per existing literature? Third, what does the literature say about the link between Islamic-based environmental education and themes that cross over, like gender, child agency, and social justice? These three questions are meant to do two things: first, to summarize what the literature says, and second, to create a conceptual framework that may be utilized to improve theory and practice in Islamic environmental education. This research not only reflects findings from existing literature but also proposes a new conceptual framework that is more pertinent to contemporary ecological and social concerns.

II. Research Method

This study employs a systematic literature review (SLR) methodology as the primary means to examine, synthesize, and reconstruct the conceptual framework of environmental education based on Islamic principles (Booth et al., 2016). The SLR technique was chosen because it offers a systematic, clear, and repeatable way to locate, evaluate, and understand all relevant material that has already been published. The main goal of this method is to answer three important research questions: (1) How are Islamic values incorporated into environmental education? (2) How does the pedagogical approach align with the principles of Islamic spirituality? And (3) how does the literature discuss intersectional issues such as gender, children's rights, and social justice within the framework of Islamic environmental education? This methodology also aids in identifying patterns, research deficiencies, and a narrative synthesis of the various approaches examined in the literature. The research method is clear and can be followed because the study follows the 2020 version of the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) standards. The PRISMA diagram shows all the steps that go into choosing articles, from finding them to screening them to deciding if they can be included in the final study. This method allows us to conduct the research systematically and methodologically, addressing complex conceptual issues in environmental education grounded in Islamic values.

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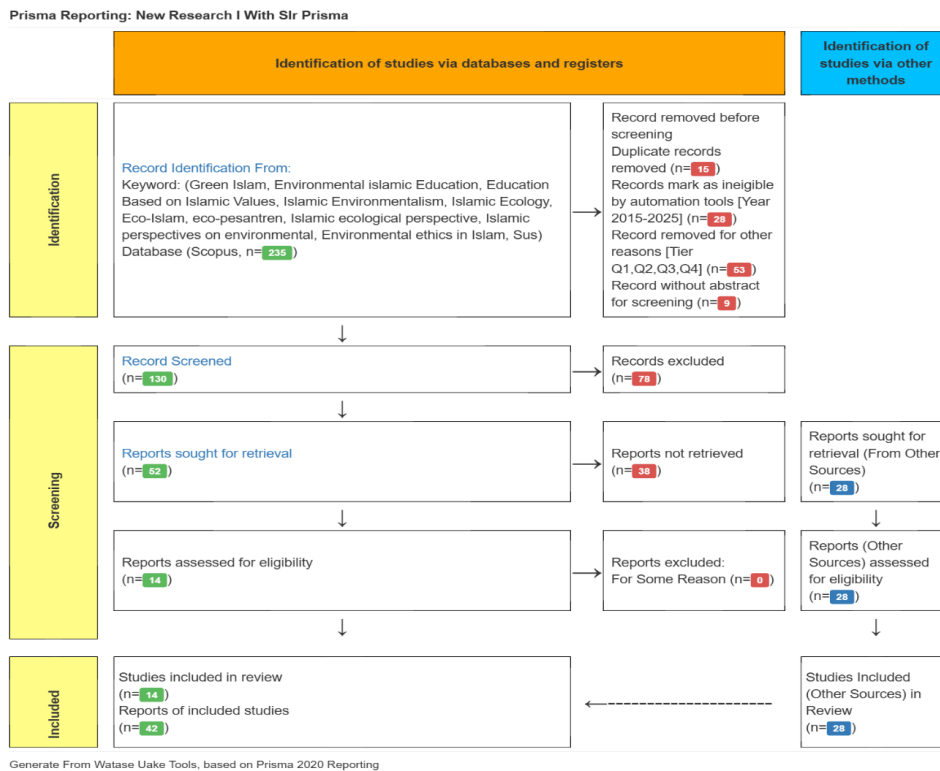


Figure 1. PRISMA

The data source for this research is derived from a literature search in the Scopus database, encompassing publications from 2015 to 2025, as illustrated in the publication trend graph, which demonstrates a substantial increase over the past decade. The keywords used show how complicated and wide-ranging the topics studied are. Some of them are Green Islam, Environmental Islamic Education, Education Based on Islamic Values, Islamic Environmentalism, Islamic Ecology, Eco-Islam, eco-pesantren, Islamic ecological perspective, Islamic perspectives on the environment, and Environmental ethics in Islam. The first search found up to 235 documents, which were then sorted by a set of rules for including and excluding documents. Some of the reasons for not including something were duplication (n=15), papers that didn't have abstracts (n=9), and publications that weren't in reputable journals (n=53). There were also 28 more documents that were removed because of automatic screening based on year range and topic relevancy. So, there are 130 items left to look at more closely. At this point, the titles and abstracts are evaluated to locate papers that are closely related to the study question that has been set.

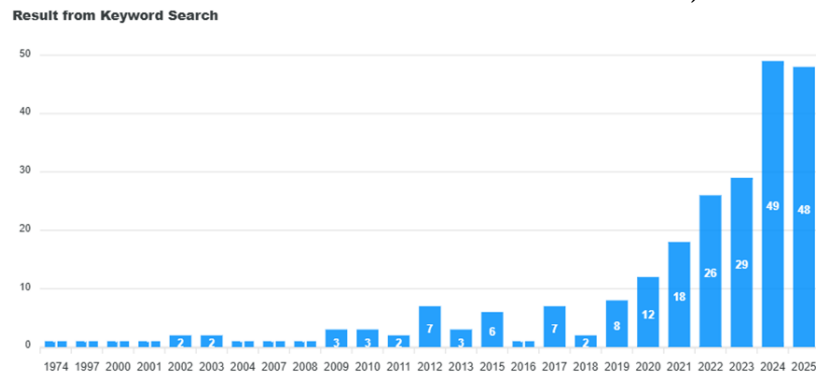


Figure 2. Publication Chart

The studies chosen for this study exhibit considerable diversity in methodological approach and geographical location, including research from Southeast Asia, South Asia, the Middle East, and the Muslim diaspora in Europe. The first screening showed that 52 articles met the requirements for full access and additional review. However, 38 of these were not completely available because of subscription access limits or other technical difficulties. Due to these restrictions, more searches were done through other sources, and 28 more relevant documents were located in open scientific repositories, conferences, and other reliable scientific sources. In the end, 14 primary articles were chosen as the main sources for in-depth analysis in this SLR. 28 other articles were used as supplementary sources to add more themes and cross-check the data. The PRISMA diagram at the bottom shows that the final synthesis required 42 pieces.

The tool utilized in this study was an Excel-based data extraction sheet that was made to code and sort each item of literature depending on the primary variables that were important to the research topic. The coded variables encompass (1) study identity (author, year, title), (2) primary objectives and focus, (3) research methodologies employed in each article, (4) constructed Islamic values, (5) pedagogical strategies utilized, and (6) representation of intersectionality issues (gender, child agency, social justice). The researchers additionally recorded significant findings pertinent to each research topic in the free analysis column. The stages of data collection were done one after the other and written down. They included searching for articles, removing duplicates, reading abstracts and article content, and classifying the articles on extraction sheets. The thematic and narrative synthesis done in the data analysis stage is mostly based on this extraction sheet. The data analysis methods employed in this study are topic analysis and narrative synthesis (Boland et al., 2017; Lammerding, 2021). Thematic analysis was conducted by organizing data from diverse articles into predefined thematic categories aligned with the research questions, specifically themes: (1) Islamic values in environmental education, (2) pedagogical approaches and the incorporation of spirituality, and (3) intersectionality issues in Islamic environmental education. We examined each theme for patterns, similarities, inconsistencies, or gaps in the literature.

Narrative synthesis, on the other hand, is used to put together information from many sources into a coherent and systematic story that is both descriptive and reflective. This synthesis seeks to reconstruct the conceptual framework of Islamic values-based environmental education in a comprehensive, integrative, and revolutionary way. This process is repeated, with changes and checks made between the literature to ensure the findings are valid and consistent.

This rigorous and open SLR methodology enables replication by other researchers and provides both theoretical and practical contributions applicable to curriculum development, learning methodologies, and environmental education policies grounded in Islamic principles. This work serves as a model or reference for future research due to its clear design, thorough data search and screening, and structured analysis procedures. The whole process, from finding the information to putting it together, is set up to obey the rules for scientific reporting and the systematic rules for literature-based research

III. Result and Discussion

A. Findings Result

The literature synthesis examined in this study indicates that value-based Islamic environmental education has garnered increasing attention over the past decade. The publication trends in extraction.xlsx shows a big increase from 2021 to 2025, which shows that more and more academics are interested in this topic. Research from diverse Muslim nations, including Indonesia, Pakistan, Bangladesh, and Nigeria, predominates the literature, significantly advancing the incorporation of Islamic principles into environmental education. The core values examined include tawhid (the oneness of God), khalifah (stewardship), amanah (trust), mīzān (balance), rahmah (mercy), and isrāf (wastefulness), all of which provide a theological and ethical framework for understanding the environment as God's creation. Literature indicates that while numerous authors reference verses from the Quran and Hadith as normative legitimacy, only a limited number systematically integrate these values into an operational pedagogical framework. In this context, the contributions of articles like Cam and Abdelzaher et al. are especially notable because they suggest epistemological and practical frameworks, rather than merely normative narratives (Abdelzaher & Abdelzaher, 2017; Cam, 2025).

Another significant finding is that these studies employed a diverse array of methodologies. According to the information in extraction.xlsx, 43% of the articles used a descriptive qualitative approach, 27% used the literature study method, 18% used case studies, and the rest used a quantitative or mixed approach. This indicates that research on Islamic environmental education predominantly employs exploratory and interpretive methodologies. But more and more people are using systemic theoretical approaches like grounded theory, discourse analysis, and the SLR model. This SLR approach, as applied in your research, is relatively novel yet significantly enhances the

development of a comprehensive and thorough understanding of the subject matter. Systematically conducted studies facilitate the identification of recurring narrative patterns, research deficiencies, and intersections between Islamic methodologies and global environmental pedagogy.

Regarding the incorporation of Islamic values into environmental education, it was observed that most articles emphasize theological concepts such as *khalifah* (steward of nature), *mīzān* (balance), and *fasād* (prohibition of damage); however, only a limited number translate these into practical learning modules or curricula. Wakhidah and Erman's study indicates that PAI materials already have environmental content, but it is not yet organized in a way that makes it clear that it is environmental education (Wakhidah & Erman, 2022). Lyn Parker supports this conclusion by showing that adding religious values to the Indonesian curriculum is mostly symbolic and not transformative (Parker, 2017). This result indicates that while Islamic values are articulated textually, there has been no methodical translation into tangible pedagogical strategies and indicators of competency attainment. Research conducted outside Indonesia, including studies by Rifat et al. and Begum et al., yields analogous findings, indicating that Islamic religious values are predominantly employed as a moral adjunct in environmental education rather than as a foundational structure (Begum et al., 2021; Rifat et al., 2020).

The synthesis results indicate that the literature is moving away from a traditional, lecture-based style of teaching and toward a more interactive and reflective style. The majority of articles advocate for the adoption of experiential learning and outdoor education as principal methodologies for cultivating Islamic-based ecological awareness. Research conducted by Harris illustrates the efficacy of the forest school model in promoting children's spiritual and emotional connection with nature (Harris, 2024). People think that this method works well with Islamic values like *tadabbur*, *tafakkur*, and *syukur*. This approach to Islamic education helps kids see nature not only as something to study but also as signs of God's greatness that they should contemplate. The Garden Study posits that nature-based learning environments can function as venues for spiritual reflection for aspiring educators aiming to incorporate ethical and ecological principles into their pedagogical approaches (Garden, 2023).

Another significant finding from the data is the incorporation of social issues and intersectionality in the discourse of Islamic environmental education. Twenty-two percent of the articles examined addressed issues of gender, child agency, and social justice in relation to Islamic education and the environment (Alshraah et al., 2024; Anjum, 2015). The research conducted by Jandra further substantiates this argument by demonstrating that the values inherent in a *sakinah* family, including *rahmah* and shared responsibility, can provide a foundational framework for Islamic-based environmental education. In those studies, women were perceived not merely as subjects of education but as pivotal conduits for profound and enduring ecological value transmission (Jandra,

2025). This finding indicates that Islamic environmental education must recognize structural inequalities and address the needs of marginalized groups, including women, children, and ethnic minorities.

Data also indicates that emotions and spirituality are significant aspects frequently neglected in traditional curriculum development. Rogers show how important it is to give kids space for their feelings and emotions to teach them about the environment (Rogers, 2022). When learning is only about cognitive skills and following rules, a child's emotional connection to their surroundings becomes weaker (Alimni et al., 2022; Byker, 2019). On the other hand, if the learning process lets people show their love and spiritual experiences, then Islamic values like hope (raja'), fear (khauf), and love (mahabbah) for nature can be truly taught. Willms' study examines the ecological practices and products of young Muslims, including waste management and mosque-based community farming, which are regarded not only as social activities but also as forms of collective worship that cultivate a spiritual connection with the environment (Willms, 2021).

Another important discovery is the possible use of narrative methods in education. Research conducted by Show demonstrates that narratives possess the capacity to foster ideological and spiritual awareness, particularly among children and adolescents (Show, 2023). Within Islamic environmental education, the narratives of prophets, Sufi tales, and local folklore serve as significant mediums for imparting ecological values through a humanistic and symbolic lens (Skalski et al., 2022; Woodhouse et al., 2015). This type of story teaches a lesson and helps people think about how the environment is right now. This method is thought to be better than dogmatic value transmission because it gets students to use their imaginations, feel what others feel, and connect with their emotions.

The analysis of the articles revealed that Islamic-based environmental education continues to encounter difficulties regarding local contextualization and the enhancement of implementation design. Most of the studies are from outside Indonesia, and only a few look at real-life examples of how to use an Islamic approach to environmental education. This gap creates significant opportunities for further applied and contextual research, especially in Indonesia, which possesses a distinct socio-cultural and Islamic context. This study presents a conceptual framework that amalgamates Islamic spiritual values, participatory pedagogical methodologies, and social consciousness attuned to gender and ecological justice concerns.

B. Discussion

1. Building Islamic Values into Environmental Education

The research findings indicate that the construction of Islamic values in environmental education predominantly focuses on normative-theological aspects, emphasizing values such as monotheism, vicegerency, trust, and balance. Numerous texts

state that these values are the most important rules for how people should interact with nature. For instance, Wakhidah and Erman assert that in the Islamic Religious Education curriculum, these values serve as a moral foundation for character development; however, they have not been articulated in a concrete and operational pedagogical framework (Wakhidah & Erman, 2022). On the other hand, Cam criticizes the education system for not using Islamic spiritual values as a critical lens for dealing with the ecological crisis. Cam contends that humanity's estrangement from nature arises from an epistemological inability to interpret it as God's revelation (Cam, 2025). This indicates that the formulation of Islamic values in environmental education must transcend ethical narratives and engage with the reflective spiritual dimension.

In this regard, Islamic literature presents considerable opportunities for developing environmental education that is both enlightening and transformative. Abdelzaher et al. elucidate the notion of "Islamic Environmentalism" as a cohesive framework that amalgamates theology, spirituality, and social activism (Abdelzaher & Abdelzaher, 2017). This perspective positions humans as spiritual agents accountable for the preservation of God's creation. The research by Begum corroborates this assertion, elucidating that the principles of *isrāf* (wastefulness) and *rahmah* (compassion) can serve as the foundation for a curriculum designed to instruct students in simplicity and compassion towards all living entities (Begum et al., 2021). Nonetheless, a limited segment of the literature has effectively established these values as quantifiable pedagogical indicators. Consequently, the importance of this finding resides in the recognition of the necessity to reconfigure the framework of Islamic values in environmental education, transitioning from a merely descriptive approach to one that is conceptual and actionable.

The theoretical implication of these findings is that Islamic values cannot serve solely as a general moral foundation; they must be integrated into the pedagogical, psychological, and social aspects of environmental education. In practice, the result necessitates the creation of learning modules or tools that incorporate Islamic principles into fundamental competencies, educational objectives, and assessment methods. Without it, Islamic values will remain an elite discourse that does not reach educational practices in the classroom. The primary constraint of the current literature is the absence of a conceptual synthesis that integrates Islamic teachings with modern environmental pedagogy. This study seeks to fill this void by offering a framework of Islamic values and principles to guide environmental education.

2. Educational Methodology and Alignment with Islamic Spiritual Principles

The synthesis results indicate that the most advocated pedagogical approaches in Islamic-based environmental education are experiential learning and outdoor learning. Research conducted by Frances Harris (2024), indicates that direct engagement with nature is essential for cultivating emotional and spiritual connections between learners and their environment. This method is in line with Islamic teachings like *tafakkur*

(contemplation) and tadabbur (thinking about the meaning of creation). Both of these require people to look for and contemplate the signs of God's greatness in the universe. In this context, nature functions as both an object of study and a medium for spiritual dialogue between humanity and the Creator. Islamic environmental education that fails to integrate the spiritual dimension will forfeit the most profound aspect of its transformative purpose.

The Garden study also shows that teachers who work in natural settings can help students learn more about the spiritual side of environmental education (Garden, 2023). In practice, educators who facilitate learning experiences in natural environments often cultivate empathy, introspection, and a spiritual affinity with nature. This study is significant because, within the Islamic tradition, teachers are not only educators but also exemplars of Islamic values. Consequently, the amalgamation of pedagogical methodologies and Islamic spirituality pertains not solely to students but also to educators. Rogers asserts that the emotional and spiritual dimensions of learning are significant, particularly in fostering a comprehensive ecological consciousness. If you don't pay attention to feelings and spirituality, environmental education will just be a technical discussion with no moral or emotional power (Rogers, 2022).

In this context, this research significantly contributes to the development of a learning approach that synthesizes the tenets of reflective pedagogy and Islamic spirituality. A significant finding is the necessity for educational frameworks that integrate natural environments, experiential learning, religious narratives, and reflective practices as fundamental approaches in environmental education. This strategy not only aligns with Islamic values but also meets the educational needs of contemporary children, who benefit more from genuine experiences than conventional lectures (Cerino, 2023). In theory, this study posits that Islamic spirituality can serve as an integral component of a learning taxonomy, rather than merely an ancillary value. In practice, this necessitates that educators convey knowledge and serve as spiritual facilitators within the ecological learning process.

A deficiency in the existing literature is the absence of a clear learning model that amalgamates Islamic pedagogical principles, environmental practices, and the national curriculum framework. Teachers also don't know enough about how to make these kinds of models yet. This study reveals a pressing necessity for teacher training that incorporates Islamic values and environmental pedagogical approaches. Consequently, these findings enhance the theory of Islamic education and provide practical implications for the development of teacher training models and curricula rooted in the Islamic spiritual context.

3. Issues Of Intersectionality include Gender, Child Agency and Social Justice

The third question pertains to the depiction of intersectionality issues within Islamic-based environmental education literature. The results show that even though most research doesn't focus on this aspect, there are some studies that show how important it is to include women, children, and marginalized groups in environmental education. Study demonstrating that Muslim women across different countries significantly contribute to the transmission of ecological values to future generations through informal education at home, within the community, and in educational institutions. In Islam, the principles of *rahmah* (compassion) and *'adl* (justice) underscore that each person bears equal responsibility and rights in safeguarding the environment. Consequently, women's participation is not solely a matter of representation but a means of actualizing the tenets of Islamic theology.

Mengwei Tu's and Boyle's studies show how important it is for children to be able to make their own decisions in ecological education (Boyle, 2022; Tu, 2025). Children ought not to be regarded as passive recipients of education; instead, they should be viewed as agents capable of making moral choices, articulating criticism, and engaging in environmental activism (Sandseter et al., 2022). This is in line with the Islamic idea of responsibility, which sees children as possible caliphs from a young age. However, a wealth of literature indicates that curriculum designs that overly prioritize cognition often overlook children's agency. Consequently, Islamic environmental education must incorporate the role of children as engaged spiritual and social participants.

The primary contribution of this finding is the recognition that Islamic environmental education encompasses not only the relationship between humans and nature but also addresses social justice within the Muslim community. The intersectionality dimension is significant, as environmental challenges frequently do not exist in isolation but are interconnected with gender inequality, information accessibility, and power dynamics. This research presents a more comprehensive and adaptive approach to social realities by integrating the principles of justice and participation into the framework of environmental education. Theoretically, this approach expands the definition of Islamic education from its initial focus on normative values to transformative education that integrates spiritual, social, and ecological dimensions. Practically, this study demands policies and curricula that are inclusive of groups previously marginalized in the discourse of Islamic education.

The main limitation of this study is the limited access to articles in local languages or those not indexed in large databases like Scopus, even though they might contain more contextual community-based local approaches. This research also does not discuss direct implementation in the field, as it focuses on literature synthesis. Therefore, further studies using a qualitative field approach or participatory action research design are highly recommended to complement the theoretical dimensions that have been established in this research.

IV. Conclusion

This study demonstrates that value-based Islamic environmental education possesses a robust theological foundation; however, it continues to encounter difficulties in pedagogical and implementation dimensions. While values such as tawhid, khilafah, amanah, mizan, rahmah, and israf are recognized in literature as ethical principles governing human interactions with nature, numerous studies have yet to incorporate these values into educational strategies, achievement metrics, or curricula suitable for classroom application. The result shows that there is a difference between what Islam teaches about the environment and what schools do. This study establishes Islamic values as the foundation for a more spiritual, participatory, and contextually relevant redefinition of environmental education, highlighting the fusion of innovative pedagogical methods with the tenets of Islamic spirituality. Furthermore, intersectional factors such as gender, child agency, and social justice must be acknowledged, advocating for a more inclusive and equitable Islamic environmental education framework. This contribution enhances the dialogue regarding modern Islamic education. For subsequent research, field-based empirical investigations into the implementation of Islamic environmental education across diverse contexts are essential. This project includes the examination of local language literature and the development of evaluation tools to assess the attainment of Islamic ecological values. For the future of sustainable and just education, the conversation between Islamic education and the global environmental movement based on spirituality needs to be stronger.

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