



Strengthening Ecological *Fiqh* Values in Building SDGs Madrasah Models Through Environmental Outdoor Education

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ABSTRACT

This study aims to strengthen the values of ecological *fiqh* in building a madrasa model that supports the achievement of Sustainable Development Goals (SDGs). Ecological *fiqh*, which is based on Islamic principles such as balance (*mizan*), non-destruction (*la tufsidu fil ard*), and sustainability (*istidamah*), offers a relevant conceptual framework to address global challenges related to the environment. Madrasahs, as educational institutions based on Islamic values, have the potential to become centers of educational transformation in instilling ecological awareness and supporting the goals of the SDGs, especially quality education (SDG 4), environmental action (SDG 13) and life on land (SDG 15). This study uses a conceptual method with a theoretical analysis approach. Data and information were obtained through a literature review of various literatures, including primary sources in ecological *fiqh* and SDGs documents. The analysis was conducted to formulate the principles of ecological *fiqh* that can be integrated into the madrasa education model. The results of the study indicate that strategies for strengthening ecological values include integration into the curriculum, developing an environmentally friendly culture in madrasahs, and involving the educational community and the wider community. This study provides a conceptual contribution in formulating an SDGs-based madrasah model based on ecological *fiqh*. Recommendations are provided for policy makers, madrasah managers, and related parties in building an educational ecosystem that supports global sustainability.

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INTRODUCTION

In the context of Islamic education, environmental issues are closely linked to *fiqh bi'ah*, or ecological *fiqh*. *Fiqh bi'ah* represents an approach within Islamic jurisprudence that emphasizes the relationship between humans and their environment, underscoring the ethical responsibility to preserve nature (Fayyaz et

al., 2023). It also encompasses the recognition of environmental rights and the duties of humans towards nature. Within this framework, Islamic education plays a crucial role in shaping ethical attitudes toward the environment, promoting respect for all living beings and the sustainable management of natural resources (Tian & Chen, 2023). Therefore, it is essential to develop an educational curriculum that integrates the principles of *fiqh bi'ah*, enabling future generations to better understand and appreciate their ecological responsibilities (Sharma & Lee, 2011). By internalizing the teachings of *fiqh bi'ah*, individuals are expected to make more responsible and sustainable decisions in daily life, thereby contributing to broader environmental conservation efforts (Kolk et al., 2017).

Madrasahs, as institutions grounded in Islamic values, play a significant role in shaping students' character and ecological consciousness. They serve not only as centers for religious education but also as platforms for implementing Islamic teachings through daily practice. Madrasahs aim to nurture individuals who are not only intellectually capable but also morally upright and socially and environmentally aware (Sholihah & Maulida, 2020). The educational content in madrasahs typically includes *fiqh*, *aqidah*, and moral instruction, all of which are designed to foster a sense of responsibility towards society and the environment (Riadi, 2016).

Islamic education emphasizes that all of Allah's creations possess inherent value and are worthy of preservation. Accordingly, Muslims are taught to manage natural resources with wisdom and sustainability. *Fiqh bi'ah* offers principles that guide individuals and communities to consider ecological impacts in decision-making. For example, teachings related to waste management, the prohibition of illegal burning, and the avoidance of water pollution reflect a deep concern for environmental sustainability (Rizki, 2023). Moreover, *fiqh bi'ah* encourages practices such as eco-friendly agriculture, the use of renewable energy sources, and biodiversity protection (Suherman & Indra, 2023). Hence, *fiqh bi'ah* functions not only as a legal framework but also as a moral compass that calls for living harmoniously with nature and safeguarding the environment for future generations (Asfiyak, 2022).

The role of religion—particularly Islam—in shaping an ecological worldview is deeply rooted in the values of ecological *fiqh* embedded within Islamic teachings. Islam teaches that humans, as *khalifah* (stewards) of the earth, are responsible for protecting and maintaining the natural world. This stewardship mandates sustainable and judicious management of natural resources and affirms that all of Allah's creations are valuable and deserve protection (Yusuf, 2023). Within the scope of *fiqh bi'ah*, there are guiding principles that compel individuals and communities to evaluate the environmental implications of every action.

The relevance of madrasahs in promoting ecological values is particularly significant given their strategic role in character formation and environmental

awareness among students. Madrasahs are not only sites for religious instruction but also arenas for integrating sustainability values within educational curricula. A curriculum that combines religious and secular education can enhance students' ecological literacy and awareness (Nasir, 2015; Arif, 2024).

In conclusion, Islamic education must rise to meet global environmental challenges by emphasizing sustainable values aligned with Islamic teachings. It must also prepare younger generations to address increasingly complex ecological issues (Naufal et al., 2023). Through a comprehensive and integrative approach, Islamic education can contribute meaningfully to the achievement of the Sustainable Development Goals (SDGs) and the development of an environmentally conscious society (Rini et al., 2022).

METHOD

This study adopts a qualitative approach with a conceptual research design. Its primary objective is to formulate a strategic framework for implementing *fiqh bi'ah* (ecological jurisprudence) values in outdoor environmental education, envisioned as a model for developing SDG-based madrasahs. The study aims to offer a systematic and strategic conceptual framework to integrate the principles of *fiqh bi'ah* into sustainability-oriented educational programs.

The primary sources include both classical and contemporary literature on ecological *fiqh*, alongside official documents related to the SDGs, particularly those focused on education (SDG 4) and climate action (SDG 13) (Notolegowo, 2023; Khoiriyah, 2023).

Data were analyzed using content analysis, which involved several stages: identification of key themes, categorization of strategic elements, and development of implementation models. The study seeks to link the values of ecological *fiqh*—particularly the concept of human responsibility as *khalifah* (steward) on Earth, as reflected in Qur'anic verses such as Surah Al-Baqarah (2:30) and Surah Ar-Rum (30:41)—with the principles of outdoor education that emphasize experiential learning and ecological awareness (Dewey, 1938).

The research process comprises three strategic phases. First is the exploration phase, which involves identifying the principles of ecological *fiqh* and assessing their relevance to education, such as the concept of *hifz al-bi'ah* (environmental preservation) in *maqāṣid al-sharī'ah*. Second is the analytical phase, in which the relationship between outdoor environmental education and SDG objectives is examined through theoretical and conceptual analyses from academic sources, including publications like the International Journal of Sustainability in Higher Education. Third is the formulation phase, wherein operational strategies are developed for implementing outdoor environmental education rooted in ecological *fiqh* within the madrasa context.

RESULTS AND DISCUSSION

Results

In the context of *fiqh bi'ah* (ecological jurisprudence), the values of justice, balance, and sustainability align with core Islamic teachings that emphasize the protection and preservation of the natural environment (Hestiyana, 2023; Macpal, 2023). These values reflect Islam's comprehensive ecological ethic, which encourages responsible stewardship of the Earth.

The Qur'anic verse in Surah Al-Baqarah (2:30) further underscores this responsibility:

"(Remember) when your Lord said to the angels, 'Indeed, I will make upon the earth a successive authority (caliph).' They said, 'Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?' Allah said, 'Indeed, I know that which you do not know.'"

This verse establishes the foundation for the human role as a khalifah (steward) entrusted with maintaining ecological integrity and justice on Earth. Within this theological framework, environmental degradation is not merely a physical issue but a moral and spiritual failure.

The SDGs are particularly relevant within this context, as they intersect meaningfully with Islamic ecological values. SDG 4, which focuses on inclusive and equitable quality education, serves as a platform for integrating *fiqh bi'ah* into educational practices. In parallel, SDG 13 (Climate Action) and SDG 15 (Life on Land) address urgent environmental challenges that align with Islamic calls for ecological preservation. Embedding *fiqh bi'ah* values into madrasa curricula not only reinforces religious principles but also contributes to achieving these global goals through an integrated, values-based educational model.



Figure 1. Sustainable Development Goals provincial briefs | UNICEF Indonesia

Discussion

Madrasahs and the Sustainable Development Goals

Madrasahs play a vital role in supporting the achievement of the SDGs, particularly in the areas of quality education and community development. As Islamic educational institutions, madrasahs are not only centers for religious instruction but also agents for developing students' character and competencies that respond to today's global challenges.

Within the framework of SDG 4, which emphasizes inclusive and quality education, madrasahs have made various efforts to enhance educational quality through curriculum reform and facility improvement (Haddade, 2024; Sari & Urcy, 2022). Integrating sustainability values and environmental awareness into the learning process allows madrasahs to prepare students with the necessary knowledge and skills to address environmental issues, aligning with SDG 13 (Climate Action). This can be accomplished through inclusive policies that are responsive to the needs of all madrasah members, including promoting sustainability in school culture.

Documents and institutional policies should prioritize the creation of a gender-sensitive learning environment, the elimination of both verbal and physical violence, and the provision of facilities accessible to persons with disabilities. Additionally, madrasahs should promote sustainable character-building by supporting literacy development and digital-era competencies that are accessible to all learners.

In support of SDG 15 (Life on Land), madrasahs can implement policies that focus on conserving terrestrial ecosystems and enhancing students' environmental consciousness. One example is the Green School Program, which may include tree-planting activities, cultivating madrasah gardens using native plant species, and hosting environmental awareness events. Furthermore, madrasahs can adopt environmentally friendly practices such as waste separation, recycling systems, the establishment of waste banks, and the elimination of single-use plastics.

To reinforce this vision, ecological *fiqh* can be integrated into the religious curriculum by developing thematic learning modules focused on environmental stewardship and organizing workshops and seminars on ecosystem preservation. Community involvement is also essential; madrasahs can engage with the local population by adopting green spaces, protecting nearby natural habitats, and organizing ecotourism-based learning visits to conservation sites (Zulianti et al., 2024).

Environmentally sustainable technologies may also be adopted, such as solar energy systems, rainwater harvesting, and composting organic waste. To ensure long-term impact, madrasahs are encouraged to conduct routine environmental audits, recognize contributions from environmentally active teachers and students, and collaborate with environmental NGOs to strengthen conservation efforts.

Madrasahs can also function as community learning centers that raise awareness of sustainability and ecological responsibility. Through environmental education, they can encourage both students and the wider community to adopt greener lifestyles

(Ibáñez et al., 2020).

The model of environmentally friendly education from an Islamic perspective emphasizes the integration of ecological values into the curriculum, aligning with Islamic teachings on human responsibility toward nature. This approach positions environmental protection not only as a moral and civic duty but also as an act of worship. For instance, Islamic boarding schools with an agricultural focus have adopted an *ecosophy* (ecological philosophy) approach to cultivate ecological awareness, encouraging students to become change agents concerned with environmental preservation (Rini et al., 2022).

Islamic environmental education includes the promotion of sustainable practices such as reforestation, natural resource conservation, and biodiversity protection, all of which are grounded in the Islamic concept of Earth as a divine trust (Hasyim, Jinan, & Muthoifin, 2023; Aditiya, 2021). These values are further instilled through practical activities such as greening programs and school-based waste management, which help nurture a strong environmental ethic among students (Rasyid et al., 2020).

In conclusion, environmentally friendly Islamic education models go beyond academic goals to promote character development and social responsibility. Through this holistic approach, the younger generation can emerge as knowledgeable individuals who are deeply committed to ecological sustainability and capable of contributing meaningfully to global environmental goals.

Ecological Education at Madrasah

Identifying both challenges and opportunities in strengthening ecological fiqh within madrasahs is essential to understanding how environmental values can be meaningfully integrated into Islamic education. One of the primary challenges lies in the limited understanding and awareness among educators and students regarding the importance of ecological *fiqh* in promoting environmental sustainability. Many teachers lack adequate training to deliver such content effectively, indicating a pressing need for capacity building and targeted professional development (Mansir, Tumin, & Purnomo, 2020). Furthermore, existing curricula often emphasize academic achievement over environmentally focused learning, leaving little room for content that bridges Islamic legal thought (*fiqh*) with ecological principles (Purwati, Zubaidah, & Mahanal, 2023).

Despite these challenges, there is a significant opportunity for madrasahs to become agents of change by integrating ecological *fiqh* into their teaching and learning activities. As global awareness of environmental issues continues to grow, madrasahs can position themselves as leaders in nurturing responsible, eco-conscious citizens. Collaborative engagement with external stakeholders—including environmental organizations, non-governmental organizations (NGOs), and local communities—offers substantial potential to enrich madrasah-based environmental education (Solehuddin, 2023).

For instance, partnerships with institutions such as WWF Indonesia or Yayasan

Kehati can facilitate training and workshops on biodiversity and environmental conservation for both students and teachers. Madrasahs can also develop biodiversity gardens by involving community members in identifying and cultivating endemic plant species. Moreover, madrasahs may adopt or support the greening of public spaces, conduct routine environmental clean-ups, and establish waste banks in collaboration with local residents—thereby transforming waste management into an educational and economic opportunity.

Collaborations with local universities can bring added value, enabling the development of environmental education modules and training on eco-friendly technologies (Nurchurifiani et al., 2025). Additionally, educational ecotourism programs, such as visits to national parks or wildlife rehabilitation centers, can expose students to real-world examples of ecosystem preservation. Media partnerships can help disseminate these efforts, for example, through student-produced educational videos in collaboration with environmental NGOs. These initiatives not only deepen students' understanding of ecological responsibility but also build a shared environmental ethic among educators, learners, families, and local institutions.

From a pedagogical standpoint, the adoption of active learning approaches such as project-based learning can enable students to apply ecological *fiqh* principles in authentic contexts, increasing their engagement and sense of ownership over environmental issues (Tazkiah et al., 2022). By seizing these opportunities, madrasahs can foster a more holistic and sustainable educational ecosystem—one that not only imparts academic knowledge but also instills a sense of environmental stewardship among students (Hasmiza, 2023).

In an Islamic worldview, the Qur'an affirms humanity's role as caliphs (stewards) of the Earth. This concept underlines not only the right to utilize natural resources but also the duty to ensure sustainable management that does not harm the environment (Munawaroh, 2023). Education that incorporates ecological justice drawn from the Qur'an—covering areas such as forest governance, water conservation, and biodiversity protection—can be integrated into both religious and science subjects to promote interdisciplinary learning.

The Islamic concept of *Tasharruf*—responsible resource utilization—further emphasizes that managing the environment is not merely an economic concern but a divine trust (*amanah*). It requires a deep sense of accountability to Allah SWT and recognition of environmental impacts. Key Islamic values such as balance, moderation, and solidarity serve as foundational principles in promoting sustainable natural resource management (Meyresta, Fasa, & Suharto, 2022).

Ecological Education at Madrasah

Identifying challenges and opportunities in strengthening ecological *fiqh* in madrasahs is essential to understanding how these values can be effectively integrated into education. One of the main challenges is the lack of understanding and awareness

among educators and students about the importance of ecological *fiqh* in the context of environmental sustainability. Many teachers may not be trained in teaching this concept effectively, requiring additional training and resources to improve their understanding (Mansir et al., 2020). In addition, existing curricula often focus more on academic aspects and provide less space for environmentally-based learning integrated with *fiqh* values (Purwati et al., 2023).

On the other hand, there is a significant opportunity to develop ecological *fiqh* in madrasahs. With the increasing global awareness of environmental issues, madrasahs have the opportunity to act as agents of change by integrating the values of ecological *fiqh* into their curricula. The involvement of external communities and institutions, such as environmental institutions and non-governmental organizations, can strengthen these educational programs by providing relevant support, resources, and practical experiences (Solehuddin, 2023). Madrasahs can strengthen environmental education programs by involving communities and external institutions, such as environmental institutions and non-governmental organizations (NGOs).

One form of practical collaboration is through partnerships with institutions such as WWF Indonesia or Yayasan Kehati to organize training and workshops for students and teachers on environmental conservation and biodiversity. Additionally, madrasahs can build biodiversity-based gardens by involving local communities to share knowledge about endemic plants and assist in the planting process. Madrasahs can also adopt green areas such as city parks, collaborate with NGOs for greening, and involve students in regular environmental cleanup programs. Through waste bank management, madrasahs can collaborate with local residents to manage waste economically and educate students about the importance of recycling. Collaboration with local universities can involve students in community service projects that support environmental education, such as the development of learning modules or training in environmentally friendly technologies. Moreover, educational ecotourism programs, such as visits to national parks or wildlife rehabilitation centers, can be practical means for students to understand the importance of preserving flora and fauna. Environmental campaigns with local media can also publicize the madrasah's efforts, for example, through educational videos produced by students with the support of environmental organizations. This collaboration-based policy not only expands the impact of environmental education in madrasahs but also creates a shared awareness between students, the community, and external institutions to maintain the sustainability of the ecosystem.




Furthermore, the application of active learning methods, such as project-based learning, can help students understand and apply the values of ecological *fiqh* in real contexts, thereby increasing their involvement in environmental issues (Tazkiah et al., 2022). By utilizing this opportunity, madrasahs can create a more holistic and sustainable learning environment, which not only equips students with academic knowledge but also shapes their character as individuals who care about the

environment and are responsible for protecting the earth (Hasmiza, 2023). Therefore, it is important for madrasahs to formulate clear strategies to overcome challenges and utilize existing opportunities for strengthening ecological *fiqh* in education.

The Qur'an states that humans were created as caliphs on earth, which means that the task of humans is not only to utilize natural resources but also to ensure that such utilization is carried out sustainably and does not damage the ecosystem (Munawaroh, 2023). In terms of education, schools can also teach students about the principles of ecological justice derived from the teachings of the Qur'an, namely that the utilization of nature must be carried out fairly and not damage the balance of nature. This learning can be done through religious and science subjects, integrating concepts such as forest management, water conservation, and biodiversity protection.

The concept of *Tasharruf* in Islamic teachings, which means responsible resource management, is an important teaching in the context of sustainability and environmental ethics, especially from an Islamic perspective. In Islam, natural resource management is not only seen as an economic activity but also as a mandate from Allah SWT that must be carried out with full responsibility and awareness of the impact on the environment (Meyresta et al., 2022). Principles such as respect for nature, solidarity, and balance are the foundation for sustainable resource management.

Table 1. Findings of Madrasah construction and SDGs:

SDGs Target	The basis of <i>fiqh</i>	Implementation
 <p>4 QUALITY EDUCATION</p>	Al Quran and Hadith as texts on the importance of quality education to form human beings	Emphasizing the importance of inclusive and quality education, madrasahs strive to improve the quality of education through curriculum reform and the development of adequate facilities
 <p>13 CLIMATE ACTION</p>	Islam recommends educating children according to the times and their needs	Inclusive madrasah policies that are sensitive to the needs of madrasah residents that include sustainable needs
 <p>15 LIFE ON LAND</p>	Humans as Khalifah fi al ardh are fairly responsible for their ecosystem	policies that focus on preserving terrestrial ecosystems and increasing students' environmental awareness.

CONCLUSION

The conclusion of the discussion on strengthening the values of ecological *fiqh* in madrasas shows that the integration of environmental values in education is very important to form a generation that cares and is responsible for the preservation of nature. Through a holistic approach, which includes an environmental-based curriculum, ecological-based character education, and the involvement of the community and external institutions, madrasas can play a role as agents of change in efforts to achieve environmental sustainability. Despite challenges, such as lack of understanding and training among educators, the opportunities to develop ecological *fiqh* are enormous. Community involvement and collaboration with external institutions can strengthen this educational program, providing the support and resources needed to create a more sustainable learning environment. Thus, strengthening the values of ecological *fiqh* in madrasas will not only increase students' environmental awareness, but also shape their character as individuals who are ready to face global challenges in protecting and preserving the environment. Therefore, it is important for all stakeholders, including the government, educational institutions, and the community, to work together in formulating effective strategies to overcome challenges and take advantage of existing opportunities. With the right steps, it is hoped that madrasas can become pioneers in sustainable environmental education and contribute to global efforts in achieving the SDGs.

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