

ISLAMIC ECOTEOLOGICAL VALUES IN FIKIH LEARNING: CONSTRUCTION OF ECOLOGICAL AWARENESS OF MADRASAH ALIYAH STUDENTS

Anggi Anggraini¹, Zuhri², Sutiah³, Samsul Susilawati⁴

^{1,3,4}Maulana Malik Ibrahim State Islamic University Malang, Indonesia

²Sultan Syarif Kasim State Islamic University Riau, Indonesia

240101210003@student.uin-malang.ac.id¹, zuhri@uin-suska.ac.id²,
sutiah@pai.uin-malang.ac.id³, susilawati@pips.uin-malang.ac.id⁴

ABSTRACT

*This study aims to analyze the influence of Islamic ecotheological values on students' ecological awareness in fiqh learning at MAN 4 Pekanbaru City. The ecological crisis occurring today indicates the low level of environmental awareness among society, including students in Islamic educational institutions. In fiqh learning, ecological values are often taught theoretically and have not been fully integrated into students' daily behavior. This research employed a quantitative approach with an explanatory design. The sample consisted of 120 students selected using proportionate stratified random sampling. Data were collected through a closed-ended questionnaire using a five-point Likert scale and analyzed using Structural Equation Modeling–Partial Least Squares (SEM-PLS). The variables examined in this study were Islamic ecotheological values as the independent variable and students' ecological awareness as the dependent variable. The findings revealed that Islamic ecotheological values have a positive and significant effect on students' ecological awareness, with a p -value of 0.032 (< 0.05). The results indicate that the internalization of Islamic values such as *khalifah fi al-ardh*, *amanah*, *mizān*, and the prohibition of environmental destruction contributes significantly to the development of students' ecological behavior. Furthermore, fiqh learning integrated with Islamic ecotheological values encourages students to conserve water, maintain cleanliness, manage waste responsibly, and demonstrate greater concern for environmental sustainability. Therefore, integrating Islamic ecotheology into fiqh learning can serve as an effective strategy for strengthening ecological awareness and environmental responsibility among madrasah students.*

Keywords: Islamic Ecotheology Values, Ecological Awareness, Fiqh Learning, Environmental Education

ABSTRAK

Penelitian ini bertujuan untuk menganalisis pengaruh nilai ekoteologi Islam terhadap kesadaran ekologis siswa dalam pembelajaran fikih di MAN 4 Kota Pekanbaru. Krisis ekologis yang terjadi saat ini menunjukkan rendahnya kesadaran lingkungan masyarakat, termasuk peserta didik di lembaga pendidikan Islam. Dalam pembelajaran fikih, nilai-nilai ekologis sering kali diajarkan secara teoritis dan

belum sepenuhnya terintegrasi dalam perilaku sehari-hari siswa. Penelitian ini menggunakan pendekatan kuantitatif dengan desain explanatory research. Sampel penelitian terdiri dari 120 siswa yang dipilih menggunakan teknik proportionate stratified random sampling. Data dikumpulkan melalui angket tertutup menggunakan skala Likert lima poin dan dianalisis menggunakan Structural Equation Modeling–Partial Least Squares (SEM-PLS). Variabel yang diteliti dalam penelitian ini adalah nilai ekoteologi Islam sebagai variabel independen dan kesadaran ekologis siswa sebagai variabel dependen. Hasil penelitian menunjukkan bahwa nilai ekoteologi Islam berpengaruh positif dan signifikan terhadap kesadaran ekologis siswa dengan nilai p-value sebesar 0,032 ($< 0,05$). Hasil tersebut menunjukkan bahwa internalisasi nilai-nilai Islam seperti *khalifah fi al-ardh*, *amanah*, *mīzān*, dan larangan merusak lingkungan memberikan kontribusi signifikan terhadap pembentukan perilaku ekologis siswa. Selain itu, pembelajaran fikih yang terintegrasi dengan nilai ekoteologi Islam mendorong siswa untuk menghemat penggunaan air, menjaga kebersihan, mengelola sampah secara bertanggung jawab, serta memiliki kepedulian yang lebih besar terhadap kelestarian lingkungan. Oleh karena itu, integrasi ekoteologi Islam dalam pembelajaran fikih dapat menjadi strategi efektif dalam memperkuat kesadaran ekologis dan tanggung jawab lingkungan siswa madrasah.

Kata kunci: Nilai Ekoteologi Islam, Kesadaran Ekologis, Pembelajaran Fikih, Pendidikan Lingkungan.

A. Introduction

The current ecological crisis has become a global issue impacting various aspects of human life, including education. Indonesia faces various environmental problems such as increasing waste volume, water pollution, forest destruction, flooding, and landslides, which indicate low public ecological awareness. Data from the Ministry of Environment and Forestry (KLHK) shows that Indonesia produces approximately 56.63 million tons of waste annually, but most of it is not managed optimally, contributing

to environmental pollution (KLHK, 2024b). Furthermore, youth participation in environmental awareness activities has also declined in recent years (KLHK, 2024a). This situation is exacerbated by the increasing number of hydrometeorological disasters in Indonesia, such as floods, landslides, and extreme weather events that continue to occur due to environmental damage and climate change (Lestari, 2025).

Ecological problems are not solely related to environmental

damage, but also to low human awareness of environmental stewardship. Ecological awareness encompasses individual attitudes, values, and behaviors that reflect concern for and responsibility for environmental sustainability. In an educational context, ecological awareness encompasses cognitive, affective, conative, and psychomotor aspects, integrated into concrete environmental behavior (UNESCO, 2020). However, the reality on the ground shows that the development of ecological awareness in students is still suboptimal, including in madrasah educational settings.

In Islamic jurisprudence (fiqh) lessons at madrasas, material on cleanliness, balance, and environmental responsibility is actually taught. However, this learning tends to be theoretical and has not fully developed students' ecological behavior in their daily lives. Initial observations at MAN 4 Pekanbaru City showed that students still waste water during ablution, lack awareness of waste management, and have a low sense of responsibility for the cleanliness of the madrasa environment. This situation indicates a gap between normative understanding

in Islamic jurisprudence (fiqh) lessons and students' ecological practices in real life.

From an Islamic perspective, humans are positioned as *khalīfah fi al-ardh*, entrusted with the responsibility to protect and preserve the earth. This concept forms a crucial foundation in Islamic ecotheology, which views the relationship between humans and the environment as part of a spiritual and moral responsibility (Syafaruddin, 2025). Islam emphasizes that environmental damage results from human behavior that exceeds the limits of natural resources. This is explained in Surah Ar-Rūm, verse 41: "Corruption has appeared on land and sea because of what the hands of men have earned. Allah will make them taste a portion of their deeds, so that they may return (to the right path)".

In addition to the concepts of caliph and trust, Islam also recognizes the principle of balance, which emphasizes the importance of maintaining natural harmony and avoiding excessive exploitation. Thus, Islamic ecotheological values not only emphasize humanity's spiritual relationship with God but also demand ecological responsibility in social life and education (Rohman et al., 2024).

Various previous studies have examined environmental education, ecopedagogy, and project-based learning in enhancing students' environmental awareness. However, most studies have focused on general subjects and have not empirically examined the integration of Islamic ecotheological values into Islamic jurisprudence (fikih) learning. Previous research on Islamic ecology has also been predominantly conceptual and qualitative, while quantitative research examining the influence of Islamic ecotheological values on the ecological awareness of madrasah students is relatively limited. Furthermore, there have been few studies specifically examining Islamic jurisprudence learning as a medium for internalizing ecological awareness.

Based on these descriptions, this research is crucial to strengthen the role of Islamic jurisprudence learning in shaping students' ecological awareness through the internalization of Islamic ecotheological values. This article aims to analyze the influence of Islamic ecotheological values on the development of students' ecological awareness in Islamic jurisprudence learning at MAN 4 Pekanbaru City.

B. Methods

This study uses a quantitative approach with an explanatory research approach, aiming to explain the causal relationship between independent and dependent variables through empirical hypothesis testing. In the context of this study, the independent variable is Islamic Ecotheological Values (X), while the dependent variable is students' Ecological Awareness (Y). The relationship model tested in this study is the direct influence of Islamic ecotheological values on the development of students' ecological awareness in Islamic jurisprudence (fikih) learning.

The study was conducted at MAN 4 Pekanbaru City, with a population of all eleventh-grade students taking fiqh. The sampling technique used proportionate stratified random sampling, resulting in a sample of 120 respondents, considered representative of the study population.

The research instrument used a closed-ended questionnaire with a five-point Likert scale, ranging from strongly disagree to strongly agree. The Islamic Ecotheological Values variable is measured through several

main indicators, namely: (1) khalīfah fi al-ardq (awareness as guardian of the earth), (2) amanah (responsibility towards the environment), (3) mīzān (maintaining the balance of nature), and (4) prohibition of causing damage (fasād) to the environment. Meanwhile, the Ecological Awareness variable is measured through four dimensions: cognitive, affective, conative, and psychomotor aspects of students' ecological behavior.

Before being used in the main research, the instrument was tested through validity and reliability tests to ensure its suitability. Validity testing was conducted using convergent validity by examining factor loading values, where an indicator is declared valid if it has a value > 0.70 . Furthermore, reliability testing was conducted using Cronbach's Alpha and Composite Reliability, with the reliability criteria being if both values > 0.70 .

Data analysis was performed using Structural Equation Modeling–Partial Least Squares (SEM-PLS) with the aid of SmartPLS software. The analysis consisted of two main stages: an outer model to test construct validity and reliability, and an inner model to examine structural

relationships between variables using path coefficients, t-statistics, and p-values. Hypothesis testing was conducted at a 5% significance level ($\alpha = 0.05$), with the relationship between variables considered significant if the p-value was < 0.05 (Hair et al., 2021).

Through this approach, the study is expected to provide an empirical overview of the extent to which the internalization of Islamic ecotheological values in fiqh learning contributes to the development of students' ecological awareness in madrasahs.

C. Results and Discussions

A. Description of Islamic Ecotheological Values

The results of the descriptive analysis show that the Islamic ecotheology values of students at MAN 4 Pekanbaru City are in the high category. This is presented in the following table.

Table 1. Distribution of Respondents' Answers to the Islamic Ecotheological Values Variable

Mean	Median	Standart Deviasi	Min	Max
4.225	4.000	0.790	1.000	5.000

4.183	4.000	0.796	2.000	5.000
4.167	4.000	0.850	1.000	5.000
4.275	4.000	0.785	1.000	5.000
4.233	4.000	0.750	1.000	5.000
4.125	4.000	0.936	1.000	5.000
4.058	4.000	0.859	1.000	5.000
4.108	4.000	0.845	1.000	5.000
4.133	4.000	0.826	1.000	5.000
4.200	4.000	0.770	1.000	5.000
4.217	4.000	0.744	2.000	5.000
4.050	4.000	0.874	1.000	5.000

The majority of respondents agreed or strongly agreed with indicators related to the concepts of *khalīfah fī al-ardh*, *amanah* (trust), *mizān* (trustworthiness), and responsibility for environmental stewardship as part of Islamic teachings. Students understand that maintaining environmental cleanliness, conserving water, and not damaging nature are part of implementing Islamic values in daily life.

These findings indicate that Islamic jurisprudence (*fikih*) learning that incorporates ecological values has provided students with a religious understanding of the importance of preserving the environment. Islamic ecotheological values are not only understood as normative religious concepts but are also beginning to be internalized in students' perspectives

on the relationship between humans and nature (Dina et al., 2026). In this context, students view the environment as a trust from God that must be protected and maintained responsibly (Mo et al., 2023).

Furthermore, the high scores on Islamic ecotheology also indicate that integrating *fikih* material with environmental issues can strengthen students' ecological spiritual awareness (Zaimina & Munib, 2025). Learning that connects Islamic teachings with environmental realities provides a reflective space for students to understand that ecological action is part of worship and the moral responsibility of a Muslim (Kumaidin & Hadi, 2026).

B. Description of Students' Ecological Awareness

The research results indicate that students' ecological awareness is in the good category. This is evident from the high level of student responses to ecological awareness indicators, which encompass cognitive, affective, conative, and psychomotor aspects. In the cognitive aspect, students have a good understanding of the importance of environmental protection and the

impact of ecological damage on human life. In the affective aspect, students demonstrate concern for the cleanliness and sustainability of the school environment.

Meanwhile, in the conative and psychomotor aspects, students are beginning to demonstrate ecological behaviors in their daily lives, such as disposing of trash properly, maintaining classroom cleanliness, conserving water during ablution, and participating in madrasah environmental cleanliness activities. These findings indicate that Islamic jurisprudence (Fikih) learning integrated with ecological values not only shapes students' knowledge but also encourages pro-environmental behavior. The data is presented in the following table.

Table 2. Distribution of Respondents' Answers for the Student Ecological Awareness Variable

Mean	Median	St. Deviasi	Min	Max
4.508	5.000	0.970	1.000	5.000
4.425	4.000	0.906	1.000	5.000
4.450	4.000	0.885	1.000	5.000
4.258	4.000	0.530	1.000	5.000
4.267	4.000	0.545	1.000	5.000

4.125	4.000	0.516	1.000	5.000
4.475	5.000	0.516	1.000	5.000
4.325	4.000	0.622	1.000	5.000
4.208	4.000	0.912	1.000	5.000
4.475	5.000	0.922	1.000	5.000
4.308	4.000	0.851	1.000	5.000
4.542	5.000	0.594	1.000	5.000

However, some indicators of ecological behavior still show variation in respondents' responses. This indicates that the development of students' ecological awareness still requires reinforcement through more contextual and experience-based learning so that ecological values can be more deeply internalized in students' daily behavior.

C. The Influence of Islamic Ecotheological Values on Students' Ecological Awareness

The results of the hypothesis testing indicate that Islamic ecotheological values have a positive and significant effect on students' ecological awareness. The SEM-PLS analysis showed a p-value of 0.032 (<0.05), thus accepting the research hypothesis. This finding indicates that the higher the internalization of Islamic ecotheological values in students, the higher their level of ecological awareness.

These results demonstrate that Islamic values related to human responsibility towards the environment play a significant role in shaping students' ecological behavior. Fikih learning that integrates Islamic ecological concepts can serve as a medium for internalizing moral and spiritual values, encouraging students to consciously and responsibly preserve the environment.

The results of the study indicate that Islamic ecotheological values have a significant influence on students' ecological awareness. This finding confirms that Islamic education, particularly Islamic jurisprudence (fikih), plays a strategic role in shaping students' environmental awareness through the internalization of religious values. From an Islamic perspective, humans are positioned as *khalīfah fī al-ardh*, namely leaders and guardians of the earth who have a moral and spiritual responsibility for environmental sustainability (Rasyid & Muchtar, 2026). This concept positions environmental protection not merely as a social activity but also as part of worship and a mandate from Allah SWT (Heba Hasan, 2022).

The Islamic value of trustworthiness implies that humans are responsible for all actions taken towards the environment (Rakhmat, 2022). When students understand that damaging the environment is a betrayal of God's trust, they will develop a moral urge to maintain cleanliness and sustainability. Similarly, the principle of balance (*mizan*) teaches that nature was created in a state of balance, so humans should not over-exploit the environment, which could damage the ecosystem (Zulkifli et al., 2023). This concept reinforces students' awareness that maintaining environmental balance is part of implementing Islamic teachings in everyday life.

The findings of this study also show that the internalization of Islamic ecotheological values is reflected in the ecological behavior of students in the madrasah environment. Students are beginning to demonstrate habits of conserving water during ablution, maintaining the cleanliness of the classroom and school environment, and showing concern for waste management. These behaviors demonstrate that Islamic jurisprudence (fikih) learning

integrated with ecological values is able to connect aspects of religious knowledge with real-life practices (Sulaeman et al., 2025).

Theoretically, the results of this study align with the concept of Islamic character education, which emphasizes moral formation through the internalization of values and the instilling of behavioral habits. In this context, Islamic ecotheological values not only shape students' cognitive understanding of the environment but also develop affective and spiritual dimensions that encourage conscious ecological action (Sapitri et al., 2025). These findings also support the concept of eco-spirituality, which views the relationship between humans and nature as a spiritual relationship interconnected by divine responsibility (Messias, 2024).

Furthermore, the results of this study reinforce the theory of environmental ethics, which explains that ecological behavior is influenced by an individual's value system and beliefs about the environment (Ogiemwonyi & Jan, 2023). When Islamic values serve as an ethical foundation in fiqh learning, students develop a stronger moral orientation toward environmental protection.

Thus, fiqh learning serves not only as a transfer of religious knowledge but also as a medium for developing ecological awareness based on Islamic spirituality.

From the perspective of Islamic ecopedagogy, environmental education is not simply about imparting knowledge about environmental degradation; it must also foster critical awareness and ecological responsibility in students through reflective and practical approaches (Putri et al., 2025). Therefore, integrating Islamic ecotheological values into Islamic jurisprudence (fiqh) learning is a crucial strategy for developing a generation that is not only spiritually religious but also ecologically concerned with environmental sustainability.

D. Conclusion

This study demonstrates that Islamic ecotheological values have a positive and significant influence on students' ecological awareness in Islamic jurisprudence (fikih) learning at MAN 4 Pekanbaru City. The analysis indicates that internalizing Islamic values related to human responsibility towards the environment, such as the

concept of khalīfah fī al-ardh, amanah (trust), mīzān (trustworthiness), and the prohibition against destroying the earth, can significantly improve students' ecological awareness. This influence is demonstrated by statistical tests, which showed a p-value of 0.032, thus accepting the research hypothesis.

The findings of this study demonstrate that Islamic jurisprudence learning not only serves as a medium for transferring religious knowledge but also plays a strategic role in shaping students' ecological behavior through the internalization of Islamic spiritual and moral values. Students' ecological awareness is reflected in their environmental awareness, habits of maintaining cleanliness, saving water, and involvement in maintaining the madrasah environment.

Theoretically, this study strengthens the study of Islamic ecotheology in the educational context by demonstrating that religious values can serve as an ethical and spiritual foundation for developing students' environmental awareness. This research also emphasizes the importance of integrating environmental education into Islamic

jurisprudence (fikih) learning through an approach that is not solely cognitive but also addresses students' affective and practical dimensions.

Based on these research findings, Islamic jurisprudence teachers and Islamic educational institutions need to develop more contextual and applicable learning to internalize Islamic ecotheological values. Thus, madrasahs (Islamic schools) will not only serve as spaces for the formation of students' religiosity but also serve as spaces for the development of ecological character oriented toward environmental sustainability.

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