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Habituation of Green Education Based on Islamic Values: Instilling Environmental Ethics from an Early Age

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	Abstract
Keywords: environmental education, Islamic values, habituation, moral development	This study examines the implementation of environmental education from an early age at SDIT Al Akbar through simple habituation activities rooted in Islamic values. The research aims to identify how daily practices can shape students' environmental awareness and moral responsibility. A qualitative descriptive method was employed, with data collected through observation, interviews, and documentation. The findings reveal that routine activities such as watering plants, maintaining classroom cleanliness, and using water wisely have become ingrained habits among students. These practices not only foster environmental responsibility but also reflect Islamic teachings on stewardship (amanah) and moderation (israf). Lessons in Aqidah Akhlak, Fiqh, and Science further reinforce students' understanding of caring for nature as part of faith and moral conduct. Teachers and parents play crucial roles as role models and facilitators, ensuring consistency between school and home environments. Despite several challenges, such as limited facilities and varying levels of student awareness, this habituation model has proven effective in building a culture of environmental care from an early age. The study

contributes to the development of integrative environmental education that combines ecological awareness with Islamic moral values. It also provides a practical framework for other Islamic schools seeking to implement meaningful and sustainable environmental learning practices.

Abstrak

Kata Kunci:

pendidikan lingkungan, nilai-nilai Islam, pembiasaan, pembentukan akhlak

Penelitian ini bertujuan untuk mengetahui bagaimana pendidikan lingkungan hidup diterapkan sejak dini di SDIT Al Akbar melalui kegiatan pembiasaan sederhana yang berlandaskan pada nilai-nilai Islam. Tujuan penelitian ini adalah untuk mengidentifikasi bagaimana aktivitas sehari-hari dapat membentuk kesadaran lingkungan dan tanggung jawab moral peserta didik. Metode yang digunakan adalah deskriptif kualitatif dengan teknik pengumpulan data melalui observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa kegiatan seperti menyiram tanaman, menjaga kebersihan kelas, dan menggunakan air secara hemat telah menjadi kebiasaan rutin siswa. Kegiatan tersebut tidak hanya menanamkan tanggung jawab terhadap lingkungan, tetapi juga merefleksikan ajaran Islam tentang amanah dan larangan berlebih-lebihan (israf). Pembelajaran pada mata pelajaran Aqidah Akhlak, Fikih, dan IPA turut memperkuat pemahaman siswa tentang pentingnya menjaga alam sebagai bagian dari keimanan dan akhlak. Guru dan orang tua berperan penting sebagai teladan dan pendamping dalam menanamkan kebiasaan baik ini, baik di sekolah maupun di rumah. Meskipun masih terdapat kendala seperti keterbatasan fasilitas dan kurangnya kesadaran sebagian siswa, pembiasaan ini terbukti efektif dalam menumbuhkan sikap peduli lingkungan sejak dini. Penelitian ini berkontribusi dalam pengembangan pendidikan lingkungan yang integratif antara kesadaran ekologis dan nilai-nilai moral Islam, serta dapat menjadi model bagi sekolah Islam lainnya dalam menerapkan pembelajaran lingkungan yang bermakna dan berkelanjutan.

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Introduction

Environmental education from an early age has an important role in shaping the character of students who care, are responsible, and love for nature. In the context of Islamic educational institutions such as Madrasah Ibtidaiyah (MI), environmental education is not only directed at cognitive and behavioral aspects, but is also instilled as part of religious values. This is in line with the teachings of Islam which commands humans to protect the earth as Allah's



mandate (QS. Al-A'raf: 56), forbids damage (fasād), and encourages clean and frugal living (Ouis, 2002).

Unfortunately, the study of environmental education in MI is still limited, especially those that examine the integration of Islamic values in daily habituation practices. In fact, habituation-based approaches, such as watering plants, maintaining cleanliness, or performing ablution sparingly, have strong potential in instilling environmental ethics consistently (Hungerford & Volk, 1990).

Previous studies on environmental education highlight its crucial role from an early age in shaping students' character to be caring, responsible, and environmentally conscious individuals. In the context of Islamic educational institutions such as Madrasah Ibtidaiyah (MI), environmental education is not only focused on cognitive and behavioral aspects but also embedded as part of religious values. This aligns with Islamic teachings that command humans to protect the earth as Allah's trust (Qur'an, Al-A'raf: 56), prohibit corruption (fasād), and encourage clean and modest living (Ouis, 2002). Several studies have shown that religion-based approaches can strengthen students' ecological awareness (Subiantoro, 2015; Ahmad, 2019); however, most of these studies focus primarily on curriculum development rather than practical habituation in Islamic elementary schools.

A research gap exists because studies exploring the integration of Islamic values within daily environmental habituation activities at the elementary level remain limited. Most previous works have emphasized methodological or cognitive dimensions of environmental education without delving into the internalization of religious values through daily practices in schools (Hungerford & Volk, 1990). Yet, habituation-based approaches—such as watering plants, maintaining cleanliness, and conserving water—hold strong potential for fostering consistent and contextual environmental ethics among young learners, especially within Islamic educational environments.



The novelty of this research lies in its focus on the practical implementation of Islamic-based environmental education through daily habituation at SDIT Al Akbar, Blitar. This study not only documents activities such as maintaining classroom cleanliness and practicing water conservation but also analyzes how these are integrated with lessons like Aqidah Akhlak, Fiqh, and Science to nurture ecological awareness rooted in Islamic spirituality. Thus, the study combines religious, pedagogical, and ecological dimensions into a comprehensive model of environmental education.

The findings of this study are expected to contribute to the development of Islamic character education oriented toward environmental sustainability. In addition to enriching the academic discourse on environmental education from an Islamic perspective, this research offers a replicable model for other Islamic schools or madrasahs using a contextual and sustainable approach (Purwidiyanto, 2017). The study demonstrates that the internalization of Islamic values through simple habituation activities can serve as an effective strategy for instilling environmental ethics from an early age while strengthening both religious and ecological character formation. This article raises the practice at SDIT Al Akbar, an Islamic elementary school in Blitar that implements the habituation of green education based on Islamic values. This study aims to explore: (1) the form of environmental habituation activities carried out, (2) the integration of Islamic values in these activities, and (3) how lessons such as Aqidah Akhlak, Fiqih, and Science contribute to shaping students' ecological awareness. (PURWIDIANTO, 2017).

Method

This study uses a qualitative method with a descriptive approach. The goal is to describe in depth how the habituation of environmental education based on Islamic values is carried out at SDIT Al Akbar. Data was collected through direct observations at schools, interviews with teachers and students, and documentation of daily activities. Researchers record and analyze all



information using measures of data reduction, data presentation, and conclusion drawn, as described by Miles and Huberman (Miles et al., 2014). This approach was chosen so that the results of the research really depict the real conditions in the field (Creswell & Creswell, 2007).

Result and Discussion

SDIT Al Akbar applies the habit of protecting the environment to students through routine activities every day. One of the main activities is taking care of the school garden and potted plants that are in front of the class. Every day, students on picket duty will water the plants, clean dry leaves, and make sure the environment remains neat and clean. The teacher gives directions and monitors the course of the activity so that this habit is not only carried out as a formality, but really becomes part of the student's character.

This habit is not just a task, but is intended to instill a sense of responsibility and love for the environment from an early age. As explained by Prasetyo and Rahardjo (Scott, 2024), activities that are carried out continuously can form an attitude of caring for the environment in children. This is important because early age is a period of habit and character formation that will be attached to adulthood. This is also in line with the view of Leal Filho et al. (2019) that hands-on experience in school is essential in educating students to care about environmental sustainability.

According to (Susilawati et al., 2024), environmental education in schools is more effective when it is associated with real activities, such as gardening, picking up garbage, or caring for plants, because early childhood tends to learn more quickly through hands-on practice rather than just hearing theory. Therefore, the practice carried out at SDIT Al Akbar can be said to be a form of environmental character education based on real action.

This habituation activity involves teachers, students, and also parents. Teachers play the role of facilitators who direct and set examples. They not only give assignments, but also accompany and guide students to understand the meaning of each activity carried out. Teachers who are consistent in being role



models can accelerate the process of shaping students' character (Firna Kurfariana Wati et al., 2025).

Meanwhile, the role of parents is no less important. At home, parents also remind children to carry out their responsibilities at school, such as bringing their own water bottles, not littering, and supporting clean living habits. According to (Adnan et al., 2024), parental involvement in children's character education is essential to reinforce the values that are already taught in school. With cooperation between the school and the family, the formation of children's character becomes stronger and more comprehensive.

In addition, this collaboration also shows that character education cannot run alone in schools, but must be a joint movement. Parental support, both through supervision and habituation at home, will expand the impact of green education more holistically (Saputri et al., 2024).

What makes the habituation at SDIT Al Akbar different is that all these activities are associated with Islamic teachings. Students are taught that taking care of plants, not littering, and conserving water are all part of a Muslim's duty as a caliph on earth. They not only carry out activities on the basis of school rules, but also because they feel that protecting the environment is part of their faith.

Teachers often quote verses from the Qur'an, such as QS. Al-A'raf: 56 which prohibits humans from doing damage to the earth, as well as the hadith of the Prophet which explains that cleanliness is part of faith (Hasanah & Abdillah, 2021). This value instilling is reinforced by simple explanations that are easy for children to understand, such as "if we take care of plants, it means that we are carrying out a mandate from Allah."

According to (Barizi & Yufarika, 2025), strengthening Islamic values in concrete actions like this is very effective to instill moral and spiritual awareness about the importance of protecting the environment. This kind of education is known as ecological moral education, which is teaching children to be kind to nature as part of worship to Allah.



Aqidah Akhlak, Fiqih, and Science lessons are also an important part of forming an attitude of caring for the environment. In Aqidah Akhlak, students learn that protecting nature is part of commendable morality. Hurting living beings or damaging nature means acting inconsistent with Islamic values.

In Fiqh lessons, students are taught the importance of purification and maintaining cleanliness, including not being wasteful in using water during ablution, bathing, washing, or watering plants (Nurulloh, 2019). The teacher explained that Islam teaches frugal living and not excessive, which is called the principle of *al-iqtiṣād*. So, when students perform ablution or water plants, they are asked to use only enough water, not to the point of redundancy.

This learning is reinforced by hands-on practice, for example when students take ablution water, they are asked to only open the faucet as necessary and close it again when finished. In fact, teachers set an example in their daily lives so that students can see that saving water is a habit that must be imitated.

On the other hand, science lessons reinforce students' scientific understanding, for example about the water cycle, photosynthesis, or the importance of trees to the environment. The teacher attributes this knowledge to the responsibility as a Muslim to protect nature (Andriani et al., 2022). This approach is known as an integrative approach, which combines science and religious values so that students understand that science and faith are not separate.

Even though it has gone well, there are still challenges faced by schools. Some students still need to be supervised so as not to litter, and facilities such as sorted bins or flushing devices still need to be added. The habit of throwing food wrappers in plant pots still sometimes occurs and is a concern for teachers.

However, there are many development opportunities that can be done. Schools can add posters or visual media about Islam and the environment, or hold activities such as cleanliness competitions, water-saving campaigns, and green classroom projects. According to (Khoir & Rusik, 2024), activities like this



have been proven to help students be more active and aware of the importance of protecting the environment as part of faith.

In addition, schools can work with local environmental agencies or religious institutions to hold training or seminars on Islam and nature conservation. Collaborations like this will broaden students' horizons and make them feel that taking care of the environment is a shared responsibility, not just an individual task.

Table 1. Environmental Habituation Practices at SDIT Al Akbar Based on Islamic Values

Aspect	Description
Main Activities	Daily activities include watering plants, cleaning the school garden, and maintaining classroom cleanliness. Students on duty perform these tasks under teacher supervision to ensure the environment stays clean and green.
Educational Purpose	These activities are designed not merely as routine tasks but as character-building exercises to develop students' sense of responsibility and love for nature from an early age.
Learning Approach	Environmental education is conducted through hands-on experiences, as direct practice helps children internalize values better than theoretical instruction.
Teacher's Role	Teachers act as facilitators and role models who guide, accompany, and explain the moral meaning of each activity, ensuring students understand the spiritual purpose behind their actions.
Parental Involvement	Parents reinforce these habits at home by reminding children to practice cleanliness, bring reusable bottles, and

Aspect	Description
	avoid littering – creating consistency between school and home environments.
School-Family Collaboration	The cooperation between school and parents strengthens students' character formation and expands the impact of green education into the family sphere.
Integration of Islamic Values	Environmental care is linked to Islamic teachings – students are taught that caring for plants and cleanliness is part of being a <i>khalifah</i> (steward) on earth, fulfilling Allah's mandate.
Spiritual Reinforcement	Teachers use Qur'anic verses (e.g., QS. Al-A'raf: 56) and hadith ("cleanliness is part of faith") to contextualize environmental responsibility as an act of faith.
Moral-Ecological Education	Strengthening Islamic values through concrete environmental actions fosters ecological moral awareness – viewing care for nature as a form of worship.
Integration in Lessons	Subjects like <i>Aqidah Akhlak</i> , <i>Fiqh</i> , and <i>Science</i> integrate themes of environmental ethics, teaching that harming nature contradicts Islamic moral principles.

The environmental habituation program implemented at SDIT Al Akbar demonstrates a holistic model of character education that combines ecological awareness with Islamic moral values. Daily activities such as watering plants, maintaining cleanliness, and using water wisely serve as concrete forms of environmental learning. These activities are not limited to fulfilling school routines, but function as instruments of moral internalization where students learn to take responsibility for the environment as part of their faith. Teachers play a central role as facilitators and models, guiding students to understand that environmental care is a form of ibadah (worship) and an expression of gratitude



to Allah. This method aligns with the concept of experiential learning, where consistent hands-on practices shape long-term character and attitudes.

In addition, the collaboration between schools and parents strengthens the success of the habituation process. Parental involvement in reminding, supervising, and supporting clean living practices at home ensures continuity between school and family values. The integration of Islamic teachings through Qur'anic verses and hadiths gives a spiritual dimension to environmental activities, transforming them from merely ethical behavior into religious obligations. This approach reflects what Barizi and Yufarika (2025) call ecological moral education, which emphasizes that love and care for nature are parts of moral and spiritual consciousness.

Overall, the environmental education model at SDIT Al Akbar offers a strong example of how Islamic schools can integrate environmental awareness with faith-based character formation. The success of this model lies in consistent habituation, teacher modeling, and family collaboration supported by religious teachings. This practice not only builds ecological awareness among students but also contributes to developing a generation of Muslims who are responsible, ethical, and spiritually conscious of their duty as stewards (khalifah) of the earth.

Conclusion

Based on the findings and analysis, it can be concluded that the habituation of environmental education implemented at SDIT Al Akbar has been effective in shaping students' environmental awareness through simple yet meaningful daily activities. Routine practices such as watering plants, maintaining garden cleanliness, and conserving water have become part of the students' everyday behavior, strengthened by religious understanding. The integration of Islamic values – especially through lessons such as Aqidah Akhlak, Fiqh, and Science – plays a crucial role in internalizing ecological character that is not only cognitive and behavioral but also spiritual. This shows that



environmental education, when combined with faith-based values, can produce a holistic and sustainable character formation process.

Another important finding highlights the significant role of teachers and parents in the success of this habituation model. Teachers act as facilitators and role models who guide students with consistency, while parents reinforce the same values at home. This synergy between school and family builds a coherent learning ecosystem that nurtures environmental concern from an early age. The presence of this collaboration proves that education for ecological awareness is most effective when it involves all elements of the learning community.

A surprising discovery in this study is that students tend to associate their environmental actions – such as caring for plants or maintaining cleanliness – not merely as school obligations but as forms of worship and gratitude to Allah. This religious motivation has proven more powerful in maintaining long-term behavioral consistency compared to external rewards or disciplinary enforcement. It indicates that moral and spiritual integration in environmental education can serve as a strong internal driver for sustainable character development.

However, this study also faces several limitations. The limited availability of facilities, such as separated waste bins and water reuse systems, hinders broader implementation of practical environmental activities. Moreover, the research is confined to one school, which makes the findings less generalizable to other Islamic institutions with different socio-cultural contexts. Therefore, future studies should involve more diverse settings and explore collaboration with external institutions – such as local environmental agencies or Islamic councils (MUI) – to further strengthen and contextualize Islamic-based environmental education models.



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