

Exploring Islamic frameworks for environmental management education

Sumaiyah Bahri^{1*}, Mohd Amzari Tumiran¹, Nasharuddin Mohammad¹, Nurfaradilla Haron¹, Raudha Ramli²

¹ Academy of Contemporary Islamic Studies, Universiti Teknologi MARA, 40450 Shah Alam, Selangor, Malaysia.

² Faculty of Economics and Business, Universiti Kebangsaan Malaysia, 43600 Bangi, Selangor, Malaysia

* Corresponding author: sumaiyah@uitm.edu.my

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ABSTRACT

Environmental management is a balancing act, a holistic approach to understanding the complex interactions of humans in their environment. Nevertheless, considering the renewed consideration that the centrality of the Islamic environmental management is getting within the Islamic education, the lack of a comprehensive element analysis about the preference of those elements within the environmental management education syllabus is the research gap in Islamic environmental management education. The objective of this study is to review the preference elements of Islamic education in the environmental management syllabus. The content analysis methodology begins with a systematic literature search on pertinent databases like ERIC, JSTOR, ScienceDirect, SpringerLink, and Google Scholar, with a focus on the identified keywords and phrases. As a result, this study incorporating elements of Islamic education into an environmental management syllabus can be a multidimensional process, namely: (a) understanding of maqasid al-shari’ah (objectives of Islamic law); (b) integration of fiqh al-mu’amalat (jurisprudence of transactions); (c) emphasis on al-tawazun (evenness and balance); (d) promotion of al-ta’awun (cooperation and collaboration); and (e) demonstration of al-itqan (precise practical skills). This study concludes by providing insights into the integration of Islamic education into the environmental management syllabus. Future research in this area could expand the study's scope by incorporating other Islamic educational institutions in Asia and Africa, as well as considering other elements of Islamic education.

Keywords: Islamic education; environmental management; syllabus; preference elements

1.0 INTRODUCTION

Environmental management is a balancing act, a holistic approach to understanding the complex interactions of humans in their environment. This means managing human activities that affect natural systems by minimising negative impacts and maximising positive ones whether that be in the sustainable use of resources, the conservation of ecosystems and biodiversity, or the mitigation of environmental damage. Environmental management also means integrating economic, social and environmental considerations in decision making, emphasising that the long-term prosperity of human societies is tied to the health of their natural environment. Environmental management requires the

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participation of all actors in society, from the individual to government, and the application of scientific knowledge to inform decisions and actions. But ideally it would see a society that has reached a balance between human needs and the resilience of the natural world for generations to come: a balance achieved through integrated conservation efforts, sustainable practices and technologies that reduce our footprint on the environment. Environmental management is characterized by its evolution. It is a process that is always changing – adapting as our knowledge about the environment improves and changing as the priorities and values of society evolve. This is crucial because the effectiveness of environmental management must be judged by both environmental and societal outcomes. While the extent of environmental protection may be an important measure, so too are the health of human societies and the sustainability of the goods and services they provide.

Nevertheless, considering the renewed consideration that the centrality of the Islamic environmental management is getting within the Islamic education (Mahdi et al, 2024) the lack of a comprehensive element analysis about the preference of those elements within the environmental management education syllabus is the research gap in Islamic environmental management education (Pramudita, 2023). The fundamental problem is how to identify the precise elements of the Islamic education which can be successfully incorporated into environmental management education curriculum and to determine relevantly about how those elements can be preferably incorporated into environmental management education syllabus. Moreover, existing literature investigates neither the pedagogical strategies that can be successfully utilized to teach those elements, nor the potential effects those pedagogical strategies have on learners' understanding and adopting attitude toward environmental management. This research aims to examine the preference elements of the Islamic educational elements within the environmental management education syllabus to enhance the effectiveness of environmental education through mindset transformation that spreads positive attitude toward pro-environmental behavior and, to achieve pro-sustainability behavioral changes. This research can be useful for environmental management educators, curriculum developers, and policymakers in environmental management education.

The objective of this study is to review the preference elements of Islamic education in environmental management syllabus. By examining these elements, the study aims to highlight how Islamic values, principles, and teachings can enrich and strengthen environmental education. First is, by this review, the educator can comprehend how Islam principles and teachings can able to contribute for the environment and hopefully can enrich the content and relevance of the syllabus. Second is, educator will be able to develop a relevant pedagogical approach that can match and resonate to the students' religious belief and value hopes the participation and enhanced learning outcome can be achieved. Third, is the educator can design more culturally relevant curriculum which respect and integrate Islamic perspective will be more welcoming towards inclusive learning and greater diversity in environmental education. Fourth, related theoretical knowledge accumulating from this review can improve the research and contribute towards the field of environmental education and Islamic study in future. Fifth is, with Islamic perspective towards the environmental management might stimulate the students to taking action for the environment to better their surrounding. This outcome can expand and engage more people towards the common goal of sustainability and environment conservation. To summarise, such review required in order to develop a relevant and responsible syllabus for students. With this, it can benefit the students, their teachers, the environment, our future and the humanity.

2.0 LITERATURE REVIEW

The integration of environmental management in Islamic education syllabi has been explored in recent research. Romlah et al. (2024) emphasize the importance of a clean and sustainable school environment, with a focus on student involvement and parental support. Wakhidah et al. (2022) highlights the inclusion of environmental education content in the Islamic religious curriculum, promoting courtesy, respect, and clean living. Lutfauziah et al. (2024) underscore the significant impact of environmental education curricula in fostering an environmental culture within Islamic boarding schools, emphasizing the interconnectedness of knowledge, attitude, behavior, cooperation, and responsibility. Muhaimin

(2020) highlights how Islamic values, which strongly forbid environmental damage and emphasize humans' stewardship of the earth, play a crucial role in advancing environmental education. In fact, these studies reinforce the perception of integrating environmental management into Islamic education syllabi, in which application and practice, cultural development, and Islamic values are the primary agendas.

Islamic education produces knowledgeable, environmentally conscious, and responsible citizens. By engrossing environmental-based learning management (EBLM) in Islamic educational institutions, students will have a concern for their natural environment and a feeling of responsibility towards environmental sustainability (Romlah et al., 2024). This approach goes beyond traditional education by instilling values that promote care for the environment and empower students to advocate for sustainable practices. Incorporating tawhidic elements for environmental conservation in Islamic education involves infusing moral values derived from the Quran, Hadith, and Islamic teachings. Concepts such as qanā'ah (moderation and thankfulness), mahabbah (love for the environment), ihsān (wise choices and accountability), and ta'āwun (collaborative conservation efforts) are integral to fostering a culture of environmental stewardship among students (Rahman et al., 2019). By grounding environmental education in Islamic principles, individuals are encouraged to maintain a harmonious relationship with Allah, fellow human beings, and the environment while demonstrating responsible behavior towards nature.

Studies have shown that Islamic values play a significant role in influencing environmentally ethical behavior within Muslim communities. Islamic teachings positively moderate the relationship between environmental education, ecologically friendly behavior, and environmental responsibility (Nasir & Yaacob, 2022). This highlights the importance of integrating Islamic principles into environmental management syllabi to cultivate a strong ethical foundation that guides individuals towards sustainable practices. Furthermore, the theory of planned behavior suggests that Islamic knowledge and upbringing can mediate and moderate the relationship between environmental management attitudes, norms, perceived control, and actual environmental behavior (Ahmed et al., 2021). This indicates that Islamic education not only imparts knowledge but also shapes individuals' attitudes and behaviors towards environmental conservation, emphasizing the holistic impact of incorporating Islamic teachings into environmental management syllabi.

Islamic educational institutions are encouraged to adapt to societal changes by integrating various elements such as Islamic economics, management, business, and environmental studies into their curricula (Assalihee & Boonsuk, 2023). By addressing contemporary issues and challenges faced by society, Islamic education can remain relevant and impactful in shaping individuals who are equipped to address complex environmental concerns through a multidisciplinary approach. The management of green accounting in Islamic universities aligns with the principles of Islamic economics, emphasizing the importance of environmental responsibility in financial practices (Haryati et al., 2023). By incorporating green accounting practices, Islamic educational institutions can fulfill their social responsibility while promoting environmental sustainability in line with Islamic teachings. Moreover, the integration of religious awareness in environmental education emphasizes the significance of incorporating local Islamic wisdom into the learning process to cultivate environmental wisdom-based cultures (Karim, 2022). This approach not only enriches students' understanding of environmental issues but also instills a deep appreciation for nature rooted in Islamic values.

The integration of environmental management into Islamic education syllabus has gained increased scholarly attention, with recent studies emphasizing both its theoretical and practical dimensions (Romlah et al, 2024). Highlight how Islamic educational settings, such as boarding schools, embed environmental values through student involvement, parental engagement, and curriculum design to foster environmental responsibility and cultural transformation. Earlier works by (Abd Rahman, N., et. al., (2021) emphasized Islamic values like stewardship (*khilāfah*) and the prohibition of environmental harm as central to shaping behavior, yet they focused primarily on normative teachings rather than curriculum structure. The present study builds upon this by proposing a comprehensive preference element framework comprising maqāṣid al-sharī'ah, fiqh al-mu'āmalāt, al-tawāzun, al-ta'āwun, and al-

itqān that systematically incorporates practical, ethical, and theological elements into environmental syllabus. While past research addressed Islamic values broadly, this study fills a gap by offering a structured educational integration that aligns Islamic principles with sustainability goals (Suhartanto et. al., 2023), enhancing not just attitudes but actionable environmental behavior. Additionally, by introducing multidisciplinary strategies such as green accounting and innovation (Muhsan & Haris, 2022). and emphasizing tauhidic ethics (Amalia, 2024) the study addresses contemporary challenges overlooked in earlier works, establishing a more applicable and ethically robust model for Islamic environmental education.

3.0 METHODOLOGY

The content analysis methodology begins with a review analysis on pertinent databases like ERIC, JSTOR, ScienceDirect, SpringerLink, and Google Scholar, with a focus on the identified keywords and phrases. The subjects covered include Islamic Education, Qur’anic education, Environmental Management, sustainability education, eco-literacy, Islamic environmental ethics, Syllabus, Preference Elements, and their respective combinations. This study would conduct a targeted search for academic writings only. This study screens publications based on their titles and abstracts, then further categorizes them to obtain the full text. This study analyzes and identifies the contents of papers based on the indicated citations. The research methodology involves systematically searching and organizing the provided articles, followed by a content analysis process. This process involves thoroughly reading each article's content, extracting pertinent information, and then coding it.

This study codes the data using Islamic education's preferred elements from the environmental management syllabus. These elements may include Islamic teachings on environmental stewardship, their connection to pedagogical strategies, and their influence on students' attitudes and behaviors in the field of environmental management. This study carefully codes, using a systematic approach to content analysis, to extract valid and genuine data. This data accurately reflects the work the researcher has already done in collecting the relevant articles. This study then carefully analyzes the data to identify patterns and trends. This study accomplishes this by formulating research questions and goals that align with the required content. In the end, this systematic approach to the methodology for this content analysis ensures its rigor and reliability. The process of the content analysis has been simplified into a diagram below (Figure 1):

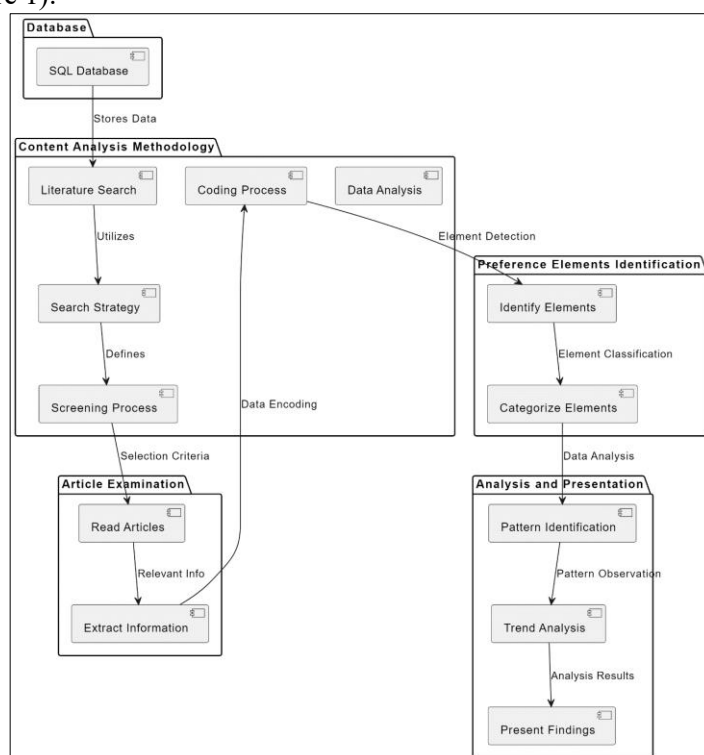


Figure 1: The Process of the Content Analysis.

4.0 RESULTS AND DISCUSSION

As a result, this study incorporating elements of Islamic education into an environmental management syllabus can be a multidimensional process, namely (Figure 2): (a) understanding of *maqasid al-shari'ah* (objectives of Islamic law); (b) integration of *fiqh al-mu'amalat* (jurisprudence of transactions); (c) emphasis on *al-tawazun* (evenness and balance); (d) promotion of *al-ta'awun* (cooperation and collaboration); and (e) demonstration of *al-itqan* (precise practical skills).

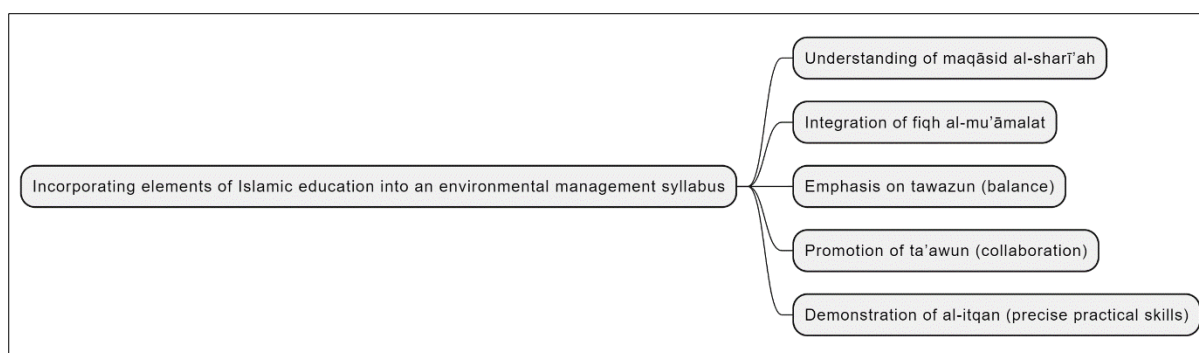


Figure 2: Incorporating Elements of Islamic Education into an Environmental Management Syllabus.

(a) Understanding of Maqasid Al-Shari'ah (Objectives of Islamic Law)

The general objectives of Islamic law include the protection of religion and faith, life, intellect, lineage, and property. Islamic law's objectives can help create a conceptual framework for environmental sustainability. *Maqasid al-shari'ah* can be considered one of the fundamental concepts in the educational syllabus for Islamic environmental management. It presents the general objectives of Islamic law, such as the protection of religion and faith, life, intellect, lineage, and property. Islamic law's objectives can help to develop a conceptual framework for environmental sustainability, providing a just and ethical basis for environmental management. The goals are clear and include everything that is needed to make laws and policies that will last. This is because they are related to the main ideas of the Islamic religious discourse as a whole (*maqasid al-shari'ah*) as a complete way of teaching (*manhaj al-ta'lim*) that will have big effects on how people behave (*athar al-i'tiqad*). This means that Islamic law's objectives can help develop a conceptual framework for environmental sustainability, providing a just and ethical basis for environmental management.

The centrality of *maqasid al-shari'ah*, the objectives of Islamic law, to the Islamic education syllabus for environmental management is far-reaching. These objectives, namely religion, life, intellect, lineage, and property, provide a foundational framework for preserving environmental sustainability (Islam, 2022). They ensure that all policies and practices towards environmental management are not just environmentally sound but are also ethically conscientious from an Islamic perspective (Nafi'Hasbi et al., 2023). As a result, they carry out environmental management in a just, ethical, and sustainable manner. Environmental problems are thoroughly understood in terms of their causes, consequences, and potential solutions. Ethical principles, including fair distribution, accountability, and respect for all forms of life, serve as normative benchmarks for action (Tarantang et al., 2021). An effort to distribute the benefits and burdens of the environment in an equitable manner also includes social justice issues.

Furthermore, a detailed approach to environmental management incorporates the principles of sustainable development, which integrate economic growth, social development, and environmental safety. These principles include the optimal and efficient use of resources, the minimization of waste and mitigation of the environmental impact of activities (Al Breiki & Nobanee, 2019), the promotion of environmental awareness among individuals to enhance their understanding of environmental issues,

and the reflection of the identities and shared interests of stakeholders in environmental management (Ahmad & Hanapi, 2018). The detailed approach to environmental management contributes to achieving the goal of a sustainable future for everyone. Studies showed that the application of maqasid al-syari'ah in environmental education provided a holistic view towards the environment, enriched human beings' perception of nature, developed a sense of stewardship, and enhanced the commitment to protect the environment (Mehellou et al., 2023).

Maqasid al-syari'ah, the objectives of Islamic law, play a crucial role in shaping Islamic education, particularly in environmental management syllabi. Studies emphasize the significance of integrating Islamic values and environmental education to promote ecologically friendly behavior among students (Begum et al., 2021a). Islamic education institutions, such as Green Pesantren and Adiwiyata Madrasah programs, provide spaces for instilling sustainability ideas through noble actions, aligning with the principles of Maqāsid al-Sharī'ah (Romlah et al., 2024). Furthermore, the impact of environmental moral education and Islamic religiosity on pro-environmental behavior underscores the importance of incorporating these elements into educational curricula (Begum et al., 2021b). By integrating Islamic values into environmental education, students can develop a deep understanding of environmental issues while upholding Islamic principles (Ahmed et al., 2021).

(b) Integration of Fiqh Al-Mu'amalat (Jurisprudence of Transactions)

Islamic jurisprudence applied appropriately to environmental transactions can make them just, ethical, and sustainable. The application of Islamic jurisprudence to environmental transactions is one of the elements of the Fiqh Al-Mu'amalat in the Islamic education syllabus for environmental management. Islamic jurisprudence can guide environmental transactions, ensuring they are orderly, just, humanistic, and sustainable. A certain positive development can be achieved if Islamic jurisprudence is used to manage transactions in the past by referring to Islamic law pertaining to the environment and social life. Islamic jurisprudence applied appropriately to environmental transactions can make them just, ethical, and sustainable. With the application of Islamic jurisprudence to environmental transactions, support can flow for the rich human and physical resources of the Islamic environment. As a result, incorporating Fiqh Al-Mu'amalat into the environmental management syllabus can support the development of individuals who are eco-centric and humanistic from social, economic, and intellectual perspectives.

It also emphasises the ideals of public interest (maslahah) and common good, including the continuation of the earth for present and future generations. Furthermore, Fiqh Muamalat promotes green practices such as moderation in consumption (wasatiyyah), reduction in waste and extravagance (israf), and the discouragement of wastefulness and excessive consumption (tabzir) (Latifah et al., 2023). It also advocates for the equitable and just distribution of resources among all parties (Amiruddin et al., 2020), as well as empathy for non-human life (Kamaruddin et al., 2020). Thus, Fiqh Muamalat encourages a sense of stewardship and responsibility towards other forms of life and encourages humans to act with the knowledge that such action is beneficial for the Earth and its inhabitants, including future generations. This holistic view of both the human role and the goals of environmental management intersects with the wider ideals of environmental sustainability and conservation (Nair & Ahmed, 2022). Importantly, however, Fiqh Muamalat suggests that Islamic principles can cultivate a sense of environmental sustainability.

The incorporation of Fiqh al-Mu'amalat as preference elements in Islamic education for environmental management syllabi has the potential to significantly enhance students' awareness and behavior towards environmental sustainability. Research underscores the significance of environmental moral education, Islamic religiosity, and Islamic values in influencing pro-environmental behaviors among students (Begum et al., 2021a; Begum et al., 2021b). Through the integration of environmental-based learning management and Islamic values, educational institutions can cultivate a generation that is environmentally conscious and accountable (Romlah et al., 2024). Islamic education, with its emphasis on servitude to the Creator, can nurture a sense of environmental care (Anggraini et al., 2022). Furthermore, the administration of Islamic education, guided by Islamic principles, can adapt to

contemporary challenges and contribute to societal competitiveness (Hasanah & Istiqomah, 2023). The abundant scriptural resources of Islam can serve as a basis for addressing environmental concerns within educational environments (Köhrsen, 2020).

(c) Emphasis on al- Tawāzun (Evenness and Balance)

The Islamic principle of balance can be applied to environmental stewardship, promoting sustainable use and conservation of natural resources. The Islamic education syllabus for environmental management prominently features al-tawazun, a principle of balance. Although sometimes mistranslated as unity or oneness, al-tawazun is a part of the basic creed of Islam known as Tawhid and lies at the core of Islamic theology. In this context, al-tawazun draws attention to the belief in the One God as the creator of the whole universe and connects this with an emphasis on equality and justice in all its areas of application. Whether in environmental management, industry, trade, religion, or justice, al-tawazun encourages all inhabitants of the Earth to seek balance in everything they do. When applied within the broader context of al-tawhid, it emphasises the importance of sustainable use and conservation of natural resources. Both al-tawhid and al-tawazun add considerable depth to Stewardship's 'Rights and Responsibilities' philosophy. Al-tawazun's emphasis on stewardship within weaker ecosystems leads to a holistic understanding of the environment. Therefore, the integration of al-tawazun into the environmental management syllabus can significantly contribute to the development of environmentally conscious and ethically responsible individuals.

Al-tawazun, for example, emphasises a balanced approach to the use and conservation of natural ecosystems by instilling that humans have the right to use the environment's resources in a balanced and reasonable way while having a duty to protect them for present and future generations (Muda & Omar, 2024). Instilling this idea encourages us to strike a balance between economic development and environmental protection, as well as between the rights of individuals to utilise natural resources and the collective interest in ensuring their sustainability (Hamidah & Dewantara, 2023). Furthermore, al-tawazun underscores the interconnectedness of nature and the need for balance in ecosystems. In pertinent contexts, al-tawazun emphasises the importance of students comprehending and acknowledging the intricacy of environmental systems, the possible effects of human actions on these systems, and the diversity of diverse environments. This can instill virtuous attitudes and behaviours towards the environment and environmental sustainability. For example, introducing environmental management education modules with al-tawazun content may have the capacity to cultivate students' attitudes and behaviours towards the environment, respecting nature, valuing sustainable development for future generations, and being environmentally conscious as a responsible citizen (Muchlis et al., 2021).

In Islamic education for environmental management, the concept of al-tawazun (balance) is crucial. Islamic values such as qana'ah (moderation), mahabbah (love for the environment), ihsan (wise choices), and ta'awun (collaboration for conservation) play a significant role (Rahman et al., 2019). These values, drawn from the Quran, Hadith, and Islamic teachings, guide individuals to be responsible stewards of the environment (Winings, 2021). Implementing environment-based learning in Islamic institutions not only enhances education quality but also nurtures environmentally conscious individuals (Romlah et al., 2024). Studies show that Islamic religiosity positively influences green behaviors, emphasizing the importance of spiritual well-being in environmental actions (Alotaibi & Abbas, 2022). By integrating tauhidic elements and Islamic wisdom into environmental education, a culture of environmental consciousness rooted in Islamic principles can be fostered (Karim, 2022).

(d) Promotion of al-Ta'awun (Cooperation and Collaboration)

Cooperation and collaboration can be particularly important in addressing complex environmental challenges. The promotion of al-ta'awun, or collaboration, is a significant element in the Islamic education syllabus for environmental management. Al-ta'awun, an Islamic term for mutual cooperation, is driven by spirituality and religiosity essence in the teachings of Islam. It is a Divine commandment of Allah for humans to establish mutual cooperation into the business of goodness (al-birr) and integrity

or piety (al-taqwa). This principle encourages cooperation and collaboration, which can be particularly important in addressing complex environmental challenges. The application of al-ta'awun encourages a holistic understanding of the environment, fostering a deep sense of stewardship and responsibility towards the natural world. Therefore, the integration of al-ta'awun into the environmental management syllabus can significantly contribute to the development of environmentally conscious and ethically responsible individuals.

Environmental management education could incorporate al-ta'awun to help students recognise and internalise their role in a larger group, enabling them to collectively own and resolve environmental problems. For example, in an environmental management class, students could work in groups on different environmental problems and design a solution to contribute to society by working together (Mhd Sarif et al., 2023). In addition, al-ta'awun could be implemented by organising a group project that promotes community clean-ups or helps sustain the neighbourhood's green space to expedite environmental conservation efforts. It could also foster environmental research among students in groups focusing on how to adopt more environmentally sustainable practices in daily activities. Furthermore, al-ta'awun emphasises international cooperation in combating the global environmental crisis (Sarif & Ismail, 2023). This portrays environmental problems, such as climate change, deforestation, and biodiversity loss, as challenges that transcend national borders and require the collective efforts of nations to fight collectively for an ecologically sustainable future (Abd Rahman & Jalil, 2021). Furthermore, al-ta'awun could create a culture of harmony, collaboration, and mutual cooperation among students when introducing this concept into the environmental management syllabus (Zabidi et al., 2021). It could inspire students to make every effort to help each other, prioritise the collective benefit over individual gains, be responsible for their actions and collective decisions, be involved in community efforts guided by Islamic solidarity, and protect their environment.

Collaboration is a fundamental aspect of environmental management, supported by various studies. Research has shown the importance of collaborative governance (Ulibarri et al., 2023), the effectiveness of problem-based learning in enhancing collaborative skills and environmental literacy (Nurwidodo, 2024), and the impact of top management support on green supply chain collaboration (Lee & Joo, 2020). Implementing collaborative strategies has been linked to improved environmental performance (Wang, 2023), resolution of environmental conflicts (Hossu et al., 2019), and the generation of innovative environmental solutions (Avoyan, 2022). Nonetheless, challenges such as barriers to collaboration among stakeholders Manyie et al. (2020) and gaps in program implementation Atilano-Tang (2023) persist. Integrating collaboration elements into Islamic education on environmental management can equip students with the necessary skills to effectively address complex environmental challenges.

(e) Demonstration of al-Itqan (Precise Practical Skills)

The syllabus could include practical skills such as air and water quality analyses, environmental hydrology, meteorology and climate change, geographic information system, environmental modelling, toxicology and environmental health, solid and toxic waste management, environmental law and environmental and resources management. The demonstration of al-itqan, or precise practical skills, is a significant element in the Islamic education syllabus for environmental management. Al-itqan, an Arabic word that means 'precision' or 'perfection', advises the perfection of doing and the dedication to maintaining optimal performance in any activity or task (Ismail et al., 2009). For example, in ecology, the al-itqan approach can help students study the environment by including pragmatic skills such as air and water quality, environmental hydrology, meteorology and climate change, geographic information systems, environmental modelling, toxicology and environmental health, solid and toxic waste management, environmental law, and environmental and resource management in the syllabus. Incorporating these studies would not only yield technically proficient graduates, but also introduce students to the fundamental values of Khilafah, equipping them with scientific and methodological tools to strive for perfection and meticulousness in this area of knowledge.

In the context of environmental management education, al-itqan can be incorporated to emphasize

the development of precise practical skills necessary for effective environmental management. This could include skills such as learning how to manage waste, how to conserve energy, how to conserve water, how to sustain agriculture, how to conserve biodiversity, and so forth (Uthman et al., 2011). Al-itqan encourages students to develop their skills not only from a theoretical and didactic standpoint, but also in embodied real-world situations that provide ample opportunities to put their skills into practice. This could be through hands-on projects, field trips, internships, or any kind of community service activity that gives students the opportunity to apply their developing skills to real-world contexts (Nurjaman et al., 2022). Second, al-itqan also emphasises the aspect of striving for improvement and lifelong learning (Saihu, 2020). It challenges students to continuously improve their skills not only in class but also to update themselves on the latest developments in environmental management science (Ahmad, 2018). Integrating the concept of al-itqan into the environmental management syllabus and curricula of other subjects, for that matter, can offer students a meaningful way to acquire the kinds of practical skills required to contribute to conservation practices and long-lasting environmental sustainability (Sobirin & Khasanah, 2023).

Incorporating al-itqan as a preference element in Islamic education for environmental management syllabi involves integrating environmental moral education, Islamic religiosity, and Islamic values into the curriculum. Studies emphasize the significance of environmental education, Islamic accountability, and the role of Islamic values in shaping ecological behaviors among students (Begum et al., 2021a; Begum et al., 2021b; Yusuf et al., 2022). By implementing environment-based learning management, institutions can foster students who are environmentally conscious and responsible (Romlah et al., 2024). Islamic education management should focus on quality, innovation, and the integration of Islamic values to address environmental challenges in the era of globalization (Khotijah et al., 2022; Untung, 2019; El-Mubarak & Hassan, 2021). Furthermore, the management of Islamic education should aim to develop students' emotional intelligence and character to prevent deviant behavior (Yusuf et al., 2022). Overall, a holistic approach that combines Islamic teachings with practical environmental education is essential for nurturing environmentally conscious individuals within Islamic educational settings.

5.0 CONCLUSION

This study concludes by providing insights into the integration of Islamic education into the environmental management syllabus. The integration of key Islamic principles Maqāsid al-sharī'ah (objectives of Islamic law), fiqh al-mu'āmalāt (jurisprudence of transactions), al-Tawāzun (balance), al-Ta'āwun (cooperation), and al-Itqān (precision) into the Islamic education syllabus for environmental management provides a holistic, ethical, and spiritually grounded framework for promoting environmental sustainability. These elements not only align with Islamic theological and ethical teachings but also enrich environmental education by fostering a sense of stewardship, accountability, and active participation among students. By embedding these values into both theory and practice, Islamic education institutions can cultivate environmentally conscious individuals who are equipped with the moral, intellectual, and practical tools needed to address current and future ecological challenges in a just and sustainable manner.

Future research in this area could expand the study's scope by incorporating other Islamic educational institutions in Asia and Africa, as well as considering other elements of Islamic education. Future empirical orientation (such as pre- and post-test, survey, interviews, or observations) of the identified elements in this study would help determine whether the selected preference elements are effective in improving the students' environmental attitudes and behavior. Future studies could also investigate other religious or cultural leitmotifs in environmental education as a means of contributing to the symbiosis of a truly global and culturally integrated environmental management syllabus. It would also be worth investigating the role of technology, e.g., online learning platforms or other digital educational tools, in facilitating the integration of various Islamic education elements in the environmental management syllabus. As a result, such research would improve the field of environmental education and contribute to the overall goal of sustainable development.

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