

## INTEGRATION OF ENVIRONMENTAL EDUCATION (GREEN MORAL) THROUGH THE LEARNING OF ISLAMIC RELIGION EDUCATION IN SCHOOL

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**Abstract.** The environment should be a support for the continuity of human life damaged due to exploitation by humans to meet their needs. The environment is treated well with full collective responsibility involving every individual and society. Realizing the importance of this, deep world of education is known green education, green school, and eco-green which an effort is to form a generation of environmental conservationists, extinct and maintained in a sustainable manner for future generations. This study aims to obtain valid and complete information regarding the integration of environmental education with PAI learning in schools. The method used is a qualitative method by applying literature study. The results of the study state that Islamic religious education can be integrated with environmental education which leads to green morals, namely building a positive relationship between all school members and the natural environment based on values. Ecological value education through religion needs to be considered by environmentalists. In solving environmental problems not only on materialists (hardware), and software, namely through religion is also needed, planting values to form culture green is often overlooked. Education Integration Green moral through PAI learning can be done in intra curricular, extracurricular, and non-curricular activities.

**Keywords:** environment; morals; Islamic education

### I. INTRODUCTION

Human civilization continues to experience development along with the development of knowledge. One of these developments occurred in the industrial sector, most of which call it the industrial era. However, in line with the development of the industry, it also affects the condition of natural resources and the environment, which continues to increase in damage due to the fulfillment of industrial needs. This problem is like a two-edged knife, on the one hand as the fulfillment of human needs through industry, not only the absorption of labour, but the goods produced from these industries are also part of human needs. However, on the other hand, the human environment is damaged due to the massive exploitation carried out by the industry. Environmental damage that occurs results in climate change, global warming, loss of biodiversity, air pollution, and so on. April 22 worldwide commemorates Earth Day or *Earth Day* every year. This is done to remind and make people aware that they care more about the environment. In addition, June 5 is also celebrated as World Environment Day or known as *The Environment Day*. The most serious threat facing the world today is climate change. Phenomena of weather irregularities such as hurricanes, storms, erratic rains, and changes in the growing season. In addition, what is currently happening is landslides, floods, droughts, forest fires, damage to coral reefs, clean water crises, tidal floods, and so on. These things according to experts are the result of global warming [1].

Furthermore, changes in the lifestyle of modern society experience a shift that tends to be exploitative with the aim of maximizing profit. Then the environment becomes damaged due to excessive exploitation of nature and the use of technology or goods that are not environmentally friendly. This problem boils down to the indiscretion of humans in treating nature, this has a big impact on people's lives. Humans should live side by side with the environment and nature because both need each other [2]. Allah confirms in His word that environmental damage is caused by human hands and humans will feel the consequences. Surah ar-Rum verse 41 Allah says: *Destruction has been seen on land and at sea caused by human hands. (Through that) Allah makes them feel some of the (results of) their actions so that they return (to the right path).* Nature should be treated properly with full collective responsibility involving every individual and society. This is considering that ideal human action is action based on aspects of ethical and moral values so that they are aware of and treat nature and the environment wisely [3]. This is also confirmed by the word of God in the letter Al Baqarah verse 30 confirming that humans are assigned to manage the earth (*khalifah fil ard*) and one of its jobs is to do no damage.

Humans are creatures created by God with all their potentials that are subject to natural laws, grow and develop, interact with nature and its environment, and have positive and negative reciprocal relationships. Changes in the environment will also affect humans because human life

comes from nature. Because there is a reciprocal relationship, it is important that humans have the knowledge and skills as well as awareness in managing nature properly. Strategic steps are needed so that humans are aware of the importance of the environment which needs to be properly maintained for survival and requires treatment (*treatment*) human beings through environmental education. Education plays a role in building understanding, beliefs, and human ecological behaviour [4]. Environmentally sound education (*green education*) is the right tool to overcome environmental problems so that they do not get worse.

Green education is an attempt to form students who have character, pattern behaviour, awareness, and care for the environment. Environmental education initiatives have been started since *Tbilisi Declaration 1977*, that one of the goals of environmental education is to provide opportunities for everyone to gain attitudes, values, knowledge, and commitment to protecting and improving the environment [5]. As explained above, Islam is taught about protecting the environment so it should also be necessary in learning PAI integrated with environmental education which ultimately aims to form students who have green morals. *Green moral* or environmental morality is an ethical approach that directs individuals to act responsibly towards the natural environment. This concept emphasizes the importance of having a strong moral awareness in protecting and preserving the environment for current and future generations. Green morals talk about how our behavior, actions and decisions can affect ecosystems and other creatures on this planet. Even though the Ministry of Environment has initiated the green school program as a form of innovation in creating an environmentally friendly learning environment, there is a gap between the government program and the situation on the ground. Not all schools in Indonesia implement the green school program, and if some do, it is still limited to the institutional level and has not been fully integrated into the curriculum or learning in all subjects, including Islamic Religious Education (PAI). PAI is part of an effort to teach and apply the values of character education, including the character of caring for the environment. Therefore, the PAI learning process must be integrated with the Environmental Education program (*green school*). Every activity in PAI learning must be focused on building the character of students who have awareness and concern for their environment.

## II. RESEARCH METHODS

The method used in this research is a qualitative method by applying a literature study or library *research*, research sources based on literary sources such as books, scientific articles, and others. After these sources have been collected, especially those discussing Green Education In Facing National and Global Issues, these sources are categorized based on the research questions. Then, the data obtained from categorized sources are abstracted by the author to present facts about Green Education In Facing National and Global Issues. by comparison with other facts.

The fact is later described by the author to generate information or knowledge.

## III. RESULTS AND DISCUSSION

Environmental problems are issues that are always hotly discussed. one of the environmental problem facing the world is climate change that needs to be found a solution to this problem. However, this is inversely proportional to human awareness of environmental issues which is still in the low category. Based on data from the Organization for Economic Co-operation and Development (OECD) test results on PISA (*Program for International Student Assessment*) shows that only 19% of students are aware of environmental issues and understand its complexity, 16% of students understand the challenges of climate change. Even in countries such as Italy, Mexico, and Turkey, 20% of students cannot answer questions about basic environmental phenomena [6]. The data is in PISA, because this environmental problem is in the measurement of science learning performance. This matter should become a picture of a country where certain efforts are needed so that students' understanding of the environment increases. Green Education or also called environmental education is one of the efforts to form a generation of environmental conservationists. Humans explicitly show the struggle to preserve their environment, so that it is not damaged, becomes extinct and is maintained in a sustainable manner for future generations. Planting the foundation for generations from an early age is the main solution that must be done to form an understanding of a good environment. Environmental education should be able to educate and bridge children to be wise in treating their environment. Therefore, this environmental education needs to be carried out in a sustainable and programmed manner. Green Education is an educational model that utilizes the environment as a learning resource that aims to make students adaptive and proactive towards environmental problems principal courage, responsible, independence and empathy for the use of the environment as a community need [7].

United Nations through UNESCO developing a program of continuing education (*education for sustainable development*) or abbreviated ESD which has four main activities, namely: 1) teaching sustainable development (*teach sustainable development*), 2) encourage research on sustainable development (*encourage research on sustainable development*), 3) green school and local environment as a sustainable effort (*green campuses and support local sustainability efforts*) and 4) engage and share information with international networks (*engage and share information with international network*) [5]. One of the ESD is green school and local environment as a sustainable effort (*green campuses and support local sustainability efforts*) one of its derivatives in formal education is the better-known greening *curriculum*. Implementation *Greening curriculum* This is done by not creating new subjects, but integrating teaching materials into existing subjects, so that they do not burden the curriculum [8]. The role of education in building concern for the environment is expected to contribute to sustainable

development [9]. As previously stated, even environmental education has been initiated by UNESCO since 1977 which was declared in *Tbilisi Declaration*, one of the objectives of environmental education is to provide opportunities for everyone to acquire attitudes, values, knowledge, and commitment to protecting and improving the environment.

Country ASEAN countries also formed an organization in 2000 ASEAN *Environmental Education Action Plan* (AEEAP) consisting of ASEAN environment ministers. One of its contents is to provide a framework for environmental education. So, the aim of AEEAP is to support environmental education in ASEAN countries. Then in 2005 activities were focused on formal and informal education related to this environmental education. The field of education is a strategic basis for changing the way of life and human perspective. Application green education in formal and informal education as explained above is a real form that is carried out by a country in solving environmental problems. Furthermore, environmental education was also developed in Indonesia as an effort to improve environmental degradation that occurred. So, one of the efforts made is the implementation of environmental education in formal education from early childhood to tertiary institutions with the Adiwiyata program (*green school program*) which has the goal of building a cultured school community based on the environment principle participatory and sustainable [10]. Then, along the way, the Regulation of the Minister of Environment Number 5 of 2013 concerning Guidelines for the Implementation of the Adiwiyata Program was born.

Republic of Indonesia Law No. 32 of 2009 concerning Environmental Protection and Management states that the environment is the unity of space in all things, forces, conditions, and living beings, including humans and their behaviour, which influence continuity life and well-being of humans and other living things. Then in RI Law No. 20 of 2003 Article 1 concerning the National Education System states that education is a conscious and planned effort to create a learning atmosphere so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, human character, and the skills needed by themselves, the community, the nation, and the state. From the two regulations it is very clear that environmental education is a business change. Purposeful attitudes and behaviours increase community knowledge, awareness and skills regarding environmental values and efforts to improve the environment for the benefit of other generations in the future. This shows that it is necessary to create an environmentally conscious society or borrow a term from Hawthorne by calling it green *citizen* and green *consumer* [6]. One effort that can be done in forming green *citizens* and green *consumers* are as described above, namely the Adiwiyata program (*green school*). conceptually green *school* is an educational program to build attitudes and behaviours that love the environment in all school members and are constructive on environmental problems in schools or surrounding [11]. Even the cultivation of ethics and morals becomes very important in the program green *school*, this is

because in the rescue environment requires hard work for all elements, including the educational environment [3].

The explanation above shows that green *school/green education* must give birth green *moral*. One of what must be built is not only in the cognitive area, but also in character or morals. Character can be formed, one of which is by habituation and practice so that later it becomes a spontaneous action. Formation green *moral* will give birth to a commitment to oneself, namely sensitivity to the environment. For example, course the tendency is motivated to learn about the environment, the desire to preserve the environment (action), and feel worried about the environment. Schools have an important role in developing the character of caring for the environment for students, preparing a generation that has green *morals*. Education directed to the environment (*for environment*), educate directly in the environment (*in environment*), educate about the environment (*about environment*) [12]. *Green School* is a school that has committed to developing programs systematically in internalizing environmental values into school activities [13]. Then the things that need to be considered in the implementation green *school* namely: 1) Implemented on environment as it is, 2) Nature proactive but runs naturally based on mutual needs and readiness, 3) Creates pleasant learning conditions (*joyful learning*) 4) past-oriented dynamic value and time future as a real improvement effort, 5) focus on efforts to grow students' awareness in treating environmental problems in simple words "think globally and act locally" [8].

Turcotte (2003) practical activities in implementing green *school* may include the following:

1. *Indoor Air Quality*, that is, creating conditioned air naturally indoors.
2. *Problem Pest*, creating an environment free from toxic pesticides.
3. *Waste Management Program* do recycle and composting together with students to gain environmental and economic benefits.
4. *Energy Efficient*, energy efficiency, especially water energy and electrical energy.
5. *Environmental Management System*, create an environmentally sound school management system, this means that policies made by schools must be based on environmental insight.
6. *Building Material and Product Usage*, use of safe and healthy school building materials.
7. *Curriculum*, integrate environmental preservation material with subjects.
8. *Water Conservation and reuse*, management of water resources including wastewater treatment, construction of infiltration wells
9. *Toxic Chemical*, carry out preventive activities for schools to be free from toxic or chemical substances.
10. *Landscaping*, arrangement of the park in accordance with the functions that have been planned
11. *Environmental, Health and Safety*, creating a good, healthy, and safe environment for the school community.

12. *Dust*, always keep clean from dust.

Practical activities in *green school* as explained above when carried out through program Habituation of students is expected to be able to build awareness (*green moral*) environment, namely building positive relationships of all school members with the natural environment based on values (ecological behaviour). Besides *green school* there is also a new term namely eco-school the first appeared at the United Nations conference in Rio de Janeiro in 1992. *Eco-school* is a program for schools so that there is participation of school members in education environment life. *Eco school* become a forum for schools to play a role in preserving the environment. But in Indonesia Eco-school usually known as the Adiwiyata program or *green school* [7].

In the study of psychology, humans consist of cognitive, affective and dimensions psychomotor united in body and soul. Therefore, building awareness must start from driving behaviour, namely the mental side, because mentality is an important part of human physiology in religious language is his *heart* (heart). Mentality, confidence, and a sense of urgency are mobilized first [4]. It is often found that the policies made in resolving environmental problems are only on the economic, legal, political side which according to some is an aspect that is influenced by materialist notions (*hardware*). However, *software* through religion, the cultivation of values to form a culture green is often overlooked. This becomes a common thought that solving environmental awareness problems must start from upstream to downstream, from *software* until hardware. Religion has rules in managing and treating nature, this cannot be denied for religious people. So, the education of ecological values through religion needs to be considered by environmentalists. United scientists, environment, and religious members to address the issue of the environmental crisis was initiated through a meeting in Washington, D.C in 1992 in activities *Join Appeal by Religion and Science for the Environment*. The meeting gave birth to the statement that they believed that religion and science can work together to make resolutions to environmental crises [14]. The Islamic religion, for example, discusses the environment or nature, there are several verses which are grouped into three parts, namely, paragraphs on the process of creating the environment, paragraphs on environmental management and paragraphs on environmental preservation and destruction. For example, in the Qur'an, Surat al-Anbiya verse 30, Allah says: "*And do those who disbelieve not know that the heavens and the earth were both one solid, then we separated between the two. And from water we made every living thing*". This verse emphasizes the process of natural occurrence. Another verse in the Qur'an regarding environmental management is found in surah ar-Rum verse 41. Apart from that, another verse that talks about environmental preservation and destruction is the word of Allah SWT. in the letter al-'Araf verse 56: "*Do not do damage on the earth after it has been properly arranged. Pray to Him with fear and hope. Indeed, God's mercy is very close to those who do good*".

Ecological values embodied in religion are necessary to students so that understanding, behaviour, and skills are in

accordance with religious norms that are correlated with the environmental context. Through education the process of internalizing these ecological values can carried out in a systematic and sustainable manner. From the quotation above, it can be understood that Islamic teachings prioritize concern for environmental sustainability. Someone who takes care of the environment, which has been created well by Allah for the benefit of humans, is referred to as *Muhsin* or good people. Therefore, the main goal of Islamic religious education is to form individuals who become *Muhsin* or *Good Man*. This view is in line with the formulation of the objectives of Islamic religious education presented at the International Islamic Education Conference quoted by Haidar P. Daulay that the purpose of Islamic education is to create good and righteous human beings in worshipping Allah, and to be able to build the structure of their world life in accordance with sharia (Islamic law) and use it to strengthen faith and devotion to Allah [15]. Thus, the essence of Islamic religious education is to teach the values of goodness, concern for the environment, and devotion to Allah, so that humans become individuals who have noble character and can contribute a positive role in preserving nature and surrounding life in accordance with religious teachings. According to al Jamali (in Baharuddin), the goal of Islamic education is to actualize all human potential so that humans can become *khalifatullah* and Abdullah. There are four ultimate goals of Islamic education, namely 1) Explaining the human position between other creatures and their responsibility for survival (*hablun minannas*), 2) Explain the relationship between humans and society and their responsibilities in the order of life of society (*hablum minannas*), 3) Explaining man's relationship with nature and his duty to know the wisdom of creation and prosper the earth (*hablun minal 'alam*). 4) Explaining the human relationship with God as the creator of the universe (*hablun min Allah*) [16].

By achieving these goals, man will be able to actualize his full potential, functioning as a representative of Allah (*khalifatullah*) on earth, as well as His servant (*Abdullah*) obedient and obedient in all things. This approach shows that Islamic education does not only emphasize academic aspects, but also forms individuals who are responsible, care about the environment and society, and have awareness of their position as God's creatures. In verse 30 of Surah Al Baqarah, Allah says, "Remember when your Lord said to the Angels: Verily, I want to make a caliph on earth." It is clear that the task of humans, especially Muslims, in this world is to become caliphs, namely Allah's representatives who are tasked with protecting the earth and managing the environment. If Islamic teachings are carried out consistently, a good living environment will be created. Al-Qur'an provide environmental guidelines. One of the goals of Islamic religious education is to shape human beings so that they can carry out the role of *khalifatullah*, including protecting the environment. Therefore, one form of implementation is to play a role in making it happen in a *green school*. After realizing that Islamic Religious Education (PAI) has a significant role in realizing Environmentally Friendly Education (PLH) or what is known as *green school* Which

ends on green *morals*, then the PLH itself must be integrated into the learning of Islamic Religious Education in schools. According to Muhaimin, the learning of Islamic Religious Education (PAI) is an attempt to make students able to learn, feel the need to learn, are motivated to learn, are willing to learn, and are interested in continuing to study Islam. The learning objectives include an understanding of the true way of religion and mastery of knowledge about Islam as a science [17]. So, the integration of Education Green *moral* through learning Islamic Religious Education is to make PLH a form of implementation of PAI learning, both in the form of intra-curricular, extra-curricular, co-curricular activities, as well as non-curricular (such as ecological or cultural establishment). In this way, Islamic religious learning will be more holistic, involve environmental aspects, and become an integral part of the entire learning process in schools.

PAI intra-curricular activities refer to PAI learning activities that are held in class and outside the classroom, following the Islamic Religious Education curriculum guidelines that apply in schools. Some of the activities that can be implemented in PAI intra-curricular activities include: 1) In the learning process in the classroom, PAI teachers must always relate the material taught to the importance of protecting the environment, including efforts to create a green school, 2) PAI teachers can invite students to watch learning videos related to the teachings of the Koran on environmental sustainability, then hold discussions in groups, 3) PAI teachers can give unstructured assignments to students, which produce products that are beneficial to schools in realizing green school. An example of this task is asking students to bring live plants that can be planted in the school environment, such as date palms, vines, fig trees, and others, then discuss these plants based on relevant verses of the Koran [18]. The integration of Environmental Education into PAI co-curricular activities is carried out through various types of activities, with the main objective to deepen intra-curricular activities. The following are some forms of co-curricular activities that can be implemented into activities, for example: PAI teachers sometimes conduct learning outside the classroom, in outdoor, with the aim of avoiding boredom of students towards learning in the classroom. Then you can too do with PAI teachers inviting students to take walks and observe the environment around the school as a form of natural *tadabbur*, namely contemplating the majesty of God in the creation of nature, including an environment that is very beneficial to human life [19]. Integration of Environmental Education in activities other than curricular PAI can be done in various ways to teach environmental values and the practical importance of protecting nature. Following are some examples of integration of Environmental Education in activities non-curricular good:

1. Clean Environment Activities: Invite students to participate in activities to clean up the environment around the school, including school grounds, parks, and public areas around the school. This activity aims to increase students' awareness of the cleanliness and beauty of the environment and its positive impact on health and comfort.

2. Tree Planting: Organize tree planting activities with students, teachers, and school staff around the school environment or in areas around those in need. This activity not only helps raise awareness about the importance of nature conservation, but also helps reduce carbon emissions and provide habitats for various living things.
3. Caring for the Environment Activities: Organizing activities or events that support environmental care, such as eco-friendly bazaars, fundraising for environmental projects, or educational activities about reducing plastic waste.
4. Nature Expeditions: Organize expeditions or trips to the outdoors, such as forests, national parks, or rivers, with a focus on learning about the flora and fauna and ecosystems that live there. This activity helps students appreciate the beauty of nature and understand the need to preserve it.
5. Eco-Friendly Art: Organizing art activities, such as painting or crafts from recycled materials or natural materials, which aims to increase students' awareness of the importance of reducing waste and recycling.
6. Environmental Care Villages: Invite students to visit neighborhoods or villages that have a high awareness of the environment and engage in knowledge-sharing activities about environmentally friendly practices with the local community.

Integration of Environmental Education in activities non-curricular This PAI helps students understand how Islamic religious values can be applied in their daily lives to protect the environment and be part of the solution in conserving nature. Therefore, the integration of environment-based education in Islamic religious learning in schools is an important step to form a generation that cares and is responsible for the environment. By understanding the role of Khalifah Allah and religious values that include love and care, students will be able to face future environmental challenges with a positive and solutive attitude. Islamic religious learning that incorporates environmental aspects will have a positive long-term impact on the universe and the creatures in it. *Green moral* or environmental morality is an ethical approach that directs individuals to act responsibly towards the natural environment. This concept emphasizes the importance of having a strong moral awareness in protecting and preserving the environment for current and future generations. *Green moral* talks about how our behavior, actions and decisions can affect ecosystems and other creatures on this planet. In this article, we will discuss its importance and how to apply it in everyday life. The following are some notes that need to be considered to build green morals through PAI learning in schools:

1. Awareness of the impact of individual behavior, *green moral* encourages individuals to develop awareness of the impact of their daily behavior on the environment. From consumption habits to modes of transportation, all individual actions can have large cumulative effects on ecosystems. With this moral awareness, people will be more inclined to make sustainable and environmentally friendly choices.

2. responsibility towards future generations, *green moral* teaches us that we have a responsibility towards future generations. By managing and protecting the natural environment wisely, we provide an opportunity for our children and grandchildren to enjoy the same beauty and wealth of nature that we enjoy today. This responsibility drives us not only to think about short-term benefits, but also to consider the balance of the ecosystem in the long term.
3. Sustainable Ethics of Consumption and Production, *Green moral* voicing the importance of ethics of sustainable consumption and production. This means choosing products that are environmentally friendly, supporting environmentally sound production practices, and reducing the wastage of resources. By adopting this ethic, we can reduce our negative impact on the environment and effect positive change in the industry.
4. Sensitivity to the lives of other beings, *green moral* it also includes sensitivity to the life of other beings on this planet. All forms of life have value and a role in the ecosystem. By respecting their existence, we will be more careful in making decisions that could harm or disturb their habitat.
5. Engagement in real action, *green moral* not only limited to awareness and knowledge, but also involves involvement in real action. Taking part in nature conservation activities, volunteering, supporting environmental campaigns, or contributing to organizations that care about sustainability are some real ways to implement green morals in everyday life.

*Green moral* is an ethical perspective that provides a moral foundation for individuals to act responsibly towards the environment. By developing awareness of the impact of behavior, having responsibility towards future generations, adopting an ethic of sustainable consumption and production, respecting the lives of other beings, and engaging in concrete actions, we can build a more sustainable and environmentally friendly life. Applying *green morals* not only benefits nature, but also for our own well-being and future generations.

#### IV. CONCLUSIONS

From the above study it can be concluded that one of the problems faced by the world is environmental problems. therefore, a strategic step is needed so that people are aware of the importance of the environment which needs to be properly maintained for survival, one of which is through environmental education. *Green education, green school* or *eco-green* also called environmental education is one of the efforts to form generations of environmental conservationists so that they are not damaged, extinct and are maintained in a sustainable manner for future generations. Therefore, education must arrive at a *green moral, namely* building a positive relationship between all school members and the natural environment based on values (ecological behaviour). Religion has rules in managing and treating nature, this cannot be denied for religious people. So, the education of ecological values through religion needs to be considered by

environmentalists. In solving environmental problems not only on materialists (*hardware*), and *software, namely* through religion, planting values to form culture green is often overlooked. then solving the problem of environmental awareness must be started thoroughly with software or hardware. *Green moral* is an ethical perspective that provides a moral foundation for individuals to act responsibly towards the environment. By developing awareness of the impact of behaviour, having responsibility towards future generations, adopting an ethic of sustainable consumption and production, respecting the lives of other beings, and engaging in concrete actions, we can build a more sustainable and environmentally friendly life. Apply *green moral* not only benefits for nature, but also for our own well-being and that of future generations. Various ways can be built in integrating green moral education through PAI learning, both intra-curricular, extra-curricular and non-curricular.

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