



Strengthening Fiqhul Bi'ah Character in Islamic Religious Education at Public Elementary Schools

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Abstract

This study aims to examine and describe efforts to strengthen the character of fiqhul bi'ah (environmental jurisprudence) in Islamic Religious Education learning among 5 grade student at Government Elementary School 2 Sukadana, Bayan District North Lombok Regency. The increasingly alarming ecological crisis demands a serious response from the world of education, including education based on Islamic values. Fiqhul bi'ah as a branch of Islamic jurisprudence that governs the relationship between humans and the environment, is highly relevant to be integrated into Islamic Religious Education learning at the elementary school level. This research employs a descriptive qualitative approach with data collected through observation, in depth interviews and document analysis, thereby clearly revealing the process of strengthening fiqhul bi'ah character through Islamic Religious Education at Government Elementary School 2 Sukadana. The results show that the strengthening of fiqhul bi'ah character among grade student at Government Elementary School 2 Sukadana can be carried out through three main strategies, namely; (1) integrating the concept of fiqhul bi'ah into Islamic Religious Education materials based on the merdeka curriculum; (2) habituating Islamic ecological behavior in daily life within the general school environment; (3) teacher role modeling and parental involvement in building Islamic ecological awareness. While previous studies have predominantly examined the internalization of fiqhul bi'ah values through the adiwiyata program in madrasahs, this study focuses on Islamic Religious Education teachers strategies in integrating fiqhul bi'ah values into learning and habituation as a school culture to shape environmentally caring character. The strengthening of fiqhul bi'ah character has proven capable of enhancing role modeling and environmental cleanliness grounded in the values of tauhid, khalifatullah and maqasid al-syari'ah.

Keywords: Ecological Character, Fiqhul Bi'ah, Islamic Religious Education, Maqashid Al-Syari'ah

Abstrak

Penelitian ini bertujuan untuk mengkaji dan mendeskripsikan upaya penguatan karakter fiqhul bi'ah (fikih lingkungan) pada pembelajaran Pendidikan Agama Islam (PAI) murid kelas 5 di SDN 2 Sukadana Kecamatan Bayan Kabupaten Lombok Utara. Krisis ekologis yang semakin mengkhawatirkan menuntut respons serius dari dunia pendidikan, termasuk pendidikan berbasis nilai-nilai Islam. Fiqhul bi'ah sebagai cabang ilmu fikih yang mengatur relasi manusia dengan lingkungan hidup menjadi sangat relevan untuk diintegrasikan ke dalam pembelajaran PAI di jenjang sekolah dasar. Pendekatan penelitian yang digunakan adalah kualitatif deskriptif dengan teknik pengumpulan data melalui observasi, wawancara mendalam, dan analisis dokumen, sehingga nampak jelas proses penguatan karakter fiqhul bi'ah melalui Pendidikan Agama Islam di SDN 2 Sukadana. Hasil penelitian menunjukkan bahwa penguatan karakter fiqhul bi'ah pada murid kelas 5 SDN 2 Sukadana, dapat dilaksanakan melalui tiga strategi utama, yaitu: (1) integrasi konsep fiqhul bi'ah ke dalam materi PAI berbasis kurikulum merdeka; (2) pembiasaan

perilaku ekologis Islami dalam kehidupan sehari-hari di lingkungan sekolah umum; dan (3) keteladanan guru serta pelibatan orang tua dalam membangun ekologis keislaman. Penelitian terdahulu lebih banyak mengkaji internalisasi nilai fiqhul bi'ah melalui program adiwiyata di madrasah, penelitian ini menitikberatkan pada strategi guru PAI dalam mengintegrasikan nilai-nilai fiqhul bi'ah ke dalam pembelajaran dan pembiasaan sebagai budaya sekolah untuk membentuk karakter peduli lingkungan. Penguatan karakter fiqhul bi'ah terbukti mampu meningkatkan keteladanan, kesadaran kebersihan lingkungan berlandaskan nilai-nilai tauhid, khalifatullah, dan maqashid al-syari'ah.

Kata kunci: fiqhul bi'ah; karakter ekologis; pendidikan agama Islam; maqashid syari'ah

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Introduction

The environmental crisis currently afflicting the world has become one of the greatest problems facing humanity. Various scientific data show that ecosystem degradation, climate change, air and water pollution, and biodiversity loss are occurring on a scale never seen before (Al-Jayyousi et al., 2022). According to a press release (2025) from the Directorate General of Forestry Planning and Environmental Management, Number: SP.031/HKLN/PPIP/HMS.3/03/2025, the Ministry of Forestry released the results of its annual monitoring of forest conditions and deforestation rates in Indonesia, reporting that 87.8 million hectares, or 91.9%, lies within designated forest areas. This condition is becoming increasingly alarming with the rising rate of deforestation, land-use conversion, and river pollution, all of which threaten ecosystem sustainability. This reality demands a serious cross-sectoral response, including from the world of education as a strategic vehicle for shaping the awareness and character of the younger generation. World commission on Environment and Development (1987) the commission serves notice that the time has come for a marriage of economy and ecology, so that governments and their people can take responsibility not just for environmental damage, but for the policies that cause the damage.

Preliminary observations conducted in February 2026 identified behaviors among students of Government Elementary School 2 Sukadana indicating low environmental concern, such as littering, not yet being accustomed to separating organic and inorganic waste, and the continued use of single-use plastics within the school environment. This condition was reinforced by the results of interviews with the school's islamic religious education teacher, who noted that material on environmental concern had been delivered during lessons, but its implementation in students' daily behavior remained inconsistent. This situation indicates the need to strengthen the internalization

of Islamic values on environmental conservation through Islamic Religious Education learning at educational institutions.

Educational institutions strive to shape students into individuals with character and noble morals, enabling them to integrate intelligence, intellectual, emotional, and spiritual aspects (Arif, 2024). Strengthening *fiqhul bi'ah* character plays a highly strategic role in shaping students who are not only pious in ritual terms but also responsible for environmental sustainability (Muzakki, 2025). From an Islamic perspective, human beings are entrusted with the mandate of *khalifatullah fi al-ardh* (God vicegerent on earth), obliging them to protect and care for the universe (Fajriansyah, Hasanah, & Murtadho, 2021). This obligation is not merely an ethical recommendation but an integral part of the belief in *tawhid* (the oneness of God) that must be manifested in concrete attitudes and actions. Therefore, the internalization of values of love and responsibility toward the environment needs to begin from an early age, particularly at the elementary education level.

Fiqhul bi'ah is an Islamic legal concept that governs the relationship between human beings and the environment based on the Qur'an, Hadith, and the principles of Shari'ah, positioning environmental conservation as an integral part of religious responsibility (Yafie, 2006). The concept of *fiqhul bi'ah* (environmental jurisprudence) emerges as a normative Islamic framework that specifically regulates the relationship between human beings and the environment based on Shari'ah proofs (Mallongi, 2025). As stated by Yusuf al-Qardhawi in his monumental work, *Ri'ayat al-Bi'ah fi Shari'at al-Islam*, preserving the environment is equivalent to safeguarding the five fundamental objectives of Islamic law (*maqashid al-shari'ah*), thereby rendering the protection of the environment obligatory (Al-Qardhawi, 2002). Instructions for developing teaching materials can improve learning to be interesting and achieve learning goals because it has different characteristics from other teaching materials (Saadah and Asy'ary, 2022). Likewise Ramadhan (2025) stated that, *Fiqhul bi'ah* is not merely an academic study but an actionable framework that can be operationalized in PAI learning at schools, including at government elementary school 2 Sukadana. The urgency of integrating *fiqhul bi'ah* into Islamic religious education is growing stronger alongside the escalation of environmental degradation at both local and global levels.

Fifth grade elementary school students are at a stage of cognitive development that enables them to understand cause-and-effect relationships more concretely and to begin developing a more mature moral awareness (Piaget, as cited in Bahri, 2022). At

this stage instilling religiously grounded ecological values is highly effective, as students are within a sensitive period of character formation. Nevertheless, research specifically addressing the implementation of *fiqhul bi'ah* in islamic religious education learning at the elementary school level remains relatively limited. Halim Abdullah (2022) argues that environmental ethics is transcendental in nature, since all principles within environmental ethics are spiritual, and human beings, as vicegerents, represent God in caring for and governing the earth while carrying the threefold mandate (3K) of conservation, prosperity, and goodness. Risa Marjanah and Marhamah Saleh (2026) found that religiously grounded *fiqhul bi'ah* strengthens the implementation of the Adiwiyata (eco school) program in sustainably shaping the character of the “green generation.” A review of prior research shows that most studies have focused on the Adiwiyata program, creating a research gap that motivates the present study to examine in depth how the strengthening of *fiqhul bi'ah* character can be effectively implemented in PAI learning among fifth-grade students at government elementary school 2 Sukadana, Bayan District, North Lombok Regency.

Government elementary school 2 Sukadana, Bayan District, North Lombok Regency was selected as the research site because the school is located in an area with rich natural resource potential that simultaneously faces significant environmental pressure due to human activity. This makes the school an ideal context for examining how character education grounded in *fiqhul bi'ah* can serve as a solution in building a generation that is caring and responsible toward the environment. This article elaborates the concept of *fiqhul bi'ah*, its relevance to PAI, strategies for strengthening it among fifth-grade students, and its implications for the development of ecologically oriented Islamic education.

Method

This study employs a qualitative approach of the descriptive type, chosen because the research aims to gain an in-depth understanding of the phenomenon of strengthening *fiqhul bi'ah* character in islamic religious education learning at government elementary school 2 Sukadana, Bayan District, North Lombok Regency, as it naturally occurs (Moleong, 2019). The qualitative approach allows the researcher to capture the nuances, meanings, and complexities of phenomena that cannot be measured through quantitative means alone. A descriptive qualitative design also provides sufficient scope for the researcher to understand the unique local context, including the geographic,

social, and cultural characteristics of government elementary school 2 Sukadana, Bayan District, North Lombok Regency, which shape the implementation of *fiqhul bi'ah* within islamic religious education learning.

The data sources for this study consist of primary and secondary sources (Sugiyono, 2019). Primary data sources include the fifth grade islamic religious education teacher at government elementary school 2 Sukadana, the school principal, fifth grade students, and representatives of the students parents. Secondary data sources include official school documents such as lesson plans (RPP), teaching modules, school work programs, and documentation of learning activities. Data were collected through three main techniques: (1) participatory observation of the islamic religious education learning process and ecological habituation activities at school, focusing on aspects such as the integration of *fiqhul bi'ah* material into the planning and implementation of islamic religious education learning, teachers strategies in instilling environmental concern, student involvement in cleanliness, greening, waste management, and conservation activities, and the school culture supporting the strengthening of *fiqhul bi'ah* character; (2) in-depth interviews with key informants selected purposively, namely the school principal, the islamic religious education teacher, and several students, with all interview results re-confirmed with informants (member check) to ensure data validity; and (3) documentary study of various documents relevant to the implementation of *fiqhul bi'ah* character strengthening at the school, such as teaching modules, syllabi, work programs, codes of conduct, activity photographs, and other supporting documents.

Data analysis was conducted using the interactive analysis model of Miles, Huberman, and Saldaña (2020), which comprises four stages: data collection, data condensation, data display, and conclusion drawing/verification. Data validity was ensured through source and technique triangulation, member checking with informants, and discussions with experts in the fields of islamic religious education and *fiqhul bi'ah*, Lincoln and Guba (1985) propose an alternative paradigm *naturalistik* rather than rationalistic method of inquiry in which the investigator avoids manipulating research outcomes. This study was conducted over six months at government elementary school 2 Sukadana, Bayan District, North Lombok Regency, encompassing observation of classroom learning processes, habituation activities at school, and interaction between the school and students parents.

Results and Discussion

Basic Understanding of Fiqhul bi'ah in Fifth Grade Islamic Religious Education Learning

The results show that the islamic religious education teacher at government elementary school 2 Sukadana, Bayan District, North Lombok Regency, already possesses an initial understanding of the importance of environmental concern values in Islam, although the specific term *fiqhul bi'ah* is not yet widely known. According to the islamic religious education teacher, "the term *fiqhul bi'ah* is rarely used in everyday language; the term itself became a stimulus for students, prompting questions such as 'Sir, what is *fiqhul bi'ah*?' , to which I responded while practicing it together with them." The concept of *fiqhul bi'ah* draws on interpretations (*tafsir*) of Qur'anic *Arrum* 41 verses prohibiting corruption on earth (Zulfikar, 2025), Hadiths of the Prophet on cleanliness, and moral values toward nature contained in PAI textbooks. However, there has not yet been a systematic effort to integrate the concept of *fiqhul bi'ah* as a coherent framework into the islamic religious education curriculum. This finding is consistent with Fajriansyah et al. (2021), who state that although the substance of environmental education in Islam is highly rich, its implementation in formal learning remains partial and has not been systemically integrated.

Through a research process involving the teacher and other relevant parties, a *fiqhul bi'ah* based islamic religious education learning framework was developed, tailored to the developmental characteristics of fifth grade students at government elementary school 2 Sukadana. This framework identifies three main themes as pillars for strengthening *fiqhul bi'ah* character: (a) ecological *tauhid* the understanding that nature is God's creation, which must be protected; (b) responsible *khalifah* (vicegerency) the awareness that students have an active role as guardians of the environment; and (c) worship through nature the understanding that caring for the environment is a form of worship and righteous deed. These three themes are further elaborated into measurable competencies observable in students daily behavior.

At the level of knowledge, fifth grade students at government elementary school 2 Sukadana showed an enthusiastic response when introduced to *fiqhul bi'ah* concepts through thematic and contextual approaches. Material on the prohibition against polluting water sources was linked to the condition of the river near the school; material on the recommendation to plant trees was connected to the school's greening program; and material on the prohibition against excess (*israf*) was linked to the still-common habit

of littering. This contextualization approach proved effective in making students feel that the teachings of *fiqhul bi'ah* are relevant to their real lives, rather than merely abstract dogma detached from daily experience.

Strategies for Strengthening Fiqhul bi'ah Character at government elementary school 2 Sukadana, Bayan District, North Lombok Regency

a. Curricular Integration in Islamic Religious Education Learning

The first strategy applied was integrating the concept of *fiqhul bi'ah* into PAI materials through a thematic integrative approach in line with the spirit of the *Merdeka Curriculum*. Innovation islamic religious education teacher designed teaching modules that systematically and organically connect islamic religious education core competencies with *fiqhul bi'ah* values, innovation in the learning process is a big responsibility for a teacher (Fitria, at, el, 2022). For instance, when discussing the attributes of Allah as the All Creator, students were invited to reflect on the wonders of nature as a sign of God greatness and to relate this to the obligation of protecting His creation. This integrative approach is a model recommended by Luqman (2022), as it does not require additional curriculum load but instead enriches the meaning of existing competencies.

Within the framework of the *Merdeka Curriculum*, the integration of *fiqhul bi'ah* into islamic religious education can be realized through the Strengthening of Pancasila Student Profile Project (P5) under the theme of Sustainable Lifestyle (Muslihah, 2025). P5 provides ample space for students to learn contextually, collaboratively, and with an orientation toward concrete action (Gunadi, Hanifah, & Nugraha, 2024). In this study, fifth grade students at government elementary school 2 Sukadana were involved in a project to develop a school garden of traditional medicinal plants, interpreted from an Islamic perspective as a manifestation of gratitude for the blessing of vegetation bestowed by Allah. This project not only developed students' practical skills but also deepened their understanding of the obligation to protect biodiversity as an amanah (trust) from Allah.

The use of varied learning methods was also key to the successful integration of *fiqhul bi'ah*. Methods proven effective include: problem-based learning, which introduces students to cases or problems related to the material to be studied (Irawan, 2025), applied to cases of local environmental degradation; project-based learning through concrete activities such as a mini waste bank and a school garden; and the *uswah hasanah* (exemplary role-modeling) Kakleri (2025), method through screenings of videos

featuring Muslim figures known for environmental concern. According to Bandura (1977), human beings can learn new behaviors by observing the actions of others, storing that information in memory, and then applying the behavior when needed. These various methods were combined with consistent reflection on Islamic values, resulting in a comprehensive understanding of *fiqhul bi'ah* that spans not only the cognitive domain but also the affective and psychomotor domains.

b. Habituating Islamic Ecological Behavior at School

The second strategy applied was building a school culture reflecting *fiqhul bi'ah* values through a structured and consistent habituation program. This habituation is grounded in the principle that character cannot be shaped by teaching alone but must be trained and practiced repeatedly in real contexts (Lickona, 2016). At government elementary school 2 Sukadana, the Islamic ecological habituation programs implemented include: Clean Friday, held weekly and grounded in the Hadith of the Prophet stating that cleanliness is part of faith; the One Student One Tree program, linked to Hadiths on the merit of planting trees; and the Water and Energy Saving campaign, reinforced by Shari'ah proofs prohibiting *israf* (extravagance). Each of these habituation programs is consistently linked to its *fiqhul bi'ah* foundation, so that students understand the religious motivation underlying each of their ecological actions.



Figure 1. *Islamic Ecological Habituation Program Activities at Government Elementary School 2 Sukadana*

Research by Indrajati et al. (2023) on the actualization of environmental *fiqh* education among forest area communities emphasizes the importance of an approach capable of cultivating ecological awareness from within (internal motivation) rather than mere compliance with external rules. This finding is relevant to the context of government elementary school 2 Sukadana, Bayan District, North Lombok Regency, where the habituation program was designed not as a series of directive prohibitions and commands, but as an expression of love for Allah through caring for his creation.

Utami (2025) This internal motivation-based approach has proven to generate a deeper and more sustained commitment among students compared with approaches relying solely on rule enforcement (Hartati, 2025).

One habituation program that received the most positive response from fifth-grade students at government elementary school 2 Sukadana was the Islamic Green Corner, a designated area in the classroom decorated with plants, calligraphy of Qur'anic verses on nature, and an information board on how to care for the environment from an Islamic perspective. This corner functions not only aesthetically but also as a reflective space that continually reminds students of their obligation to protect the environment as an act of worship (Noor, 2025). Students take turns being responsible for caring for the plants in the Islamic Green Corner, fostering a sense of ownership and responsibility formed naturally through direct practice. This finding reinforces Albert Bandura (1977) social learning theory, which holds that student behavior is shaped through processes of observation, imitation, and reinforcement.

c. Teacher Role Modeling and Parental Involvement

The third strategy serving as a pillar for strengthening *fiqhul bi'ah* character at government elementary school 2 Sukadana, Bayan District, North Lombok Regency, is teacher role modeling and parental involvement within the ecosystem of ecological character education, so that education can be carried out formally and non-formally or academically or non-academically (Indrawati, et.al, 2022). This is consistent with Bandura (1977), who argues that learning occurs through processes of observation and imitation of the behavior of models regarded as significant by the individual. In the context of this study, Islamic religious education teachers and parents serve as role models who demonstrate environmentally caring behavior through concrete action (Risdiyani, 2025). Students not only gain knowledge about *fiqhul bi'ah* but also form ecological character through the process of observing, imitating, and habituating behaviors modeled by teachers at school and by parents within the family environment.

Role modeling (*uswah hasanah*) is one of the most effective educational methods taught by Islam and has proven highly influential in shaping the character of elementary school-age children (Karima, 2026). The Islamic religious education teacher and all teachers at government elementary school 2 Sukadana are involved in the Environmentally Caring Teacher Program, in which they consistently demonstrate the ecological behaviors taught to students, such as bringing their own drinking containers to reduce plastic waste, sorting waste correctly, and caring for plants in their respective

classroom areas. This consistency in role modeling has a positive impact (Mukminin, 2025) on students' internalization of *fiqhul bi'ah* values.

Parental involvement in the *fiqhul bi'ah* character-strengthening program has also proven to be an important success factor. The school regularly holds parent meetings that address not only academic progress but also ways to support the *fiqhul bi'ah* program at home. Parents are provided with simple guidance on Islamic ecological activities that can be carried out together with their children at home, such as recycling waste, conserving water during ablution (*wudu*), and gardening together as a practice of gratitude for Allah's blessings. As one parent noted on February 21, 2026, I serve as a role model for my child; every morning at home after Fajr prayer and before school, I invite the children to share tasks: one sweeps, another waters the yard and the plants. This school-family partnership approach is consistent with the findings of Andrianto et al. (2025), who state that consistency between the values taught at school and those practiced at home is an absolute prerequisite for forming genuine and sustainable character.

The support of government elementary school 2 Sukadana school principal in realizing this program cannot be overlooked. Indahwati (2025) The principal acts as the driving force ensuring that the *fiqhul bi'ah* character-strengthening program receives adequate resource support, including the provision of facilities and infrastructure for ecological learning, teacher training facilitation, and the building of partnerships with local environmentally concerned communities. Fathullah (2026) visionary and committed principal leadership is a structural factor that is highly decisive for the sustainability of *fiqhul bi'ah* based character education at government elementary school 2 Sukadana, Bayan District, North Lombok Regency.

Impact of Fiqhul bi'ah Character Strengthening on Student Behavior

The results of observations, interviews, and documentation show that the *fiqhul bi'ah* character-strengthening program has produced positive changes in the Islamic ecological behavior of fifth-grade students at Government Elementary School 2 Sukadana across four main dimensions. In the dimension of cleanliness behavior, students have begun to habitually dispose of waste properly and show greater concern for the cleanliness of the classroom and school environment; in the dimension of conservation, students display growing awareness of using water according to need; in the dimension of environmental concern, students show a habit of caring for plants at

both school and home; and in the dimension of environmental advocacy, students have begun to courageously remind their peers when they observe behavior that could harm the environment, drawing on Islamic values as the basis for their advice. These findings indicate that the behavioral change is not confined to the school environment but has begun to carry over into daily life at home.

This finding is consistent with research by Lutfauziah et al. (2023), which shows that a well designed Islam-based environmental education curriculum is capable of producing real and sustainable behavioral change among students. The key to this success lies in the coherent integration of the cognitive dimension (understanding of *fiqhul bi'ah* concepts), the affective dimension (love and concern for nature), and the psychomotor dimension (concrete action in protecting the environment) consistent with the results of Azwa (2025) research. When these three dimensions are developed simultaneously and mutually reinforcing, an ecological character emerges that is firmly rooted in religious belief and resilient against social pressures that encourage environmentally unfriendly behavior.

More specifically, fifth grade students at government elementary school 2 Sukadana demonstrated the ability to connect ecological behavior with religious motivations they could articulate themselves. In classroom discussion sessions, students were able to express theological reasons for why they must protect the environment, such as: because nature is Allah's trust (*amanah*) to us, because damaging nature means failing to be grateful for Allah's blessings, and because the Prophet Muhammad (peace be upon him) forbade littering, especially at water sources. Students' ability to integrate *fiqhul bi'ah* values into their own frameworks of thinking is a strong indicator that the internalization of Islamic ecological character has genuinely occurred, rather than being merely rote memorization or external compliance.

Conclusion

The findings demonstrate that strengthening *fiqhul bi'ah* character through Islamic religious education learning among fifth-grade students at Government Elementary School 2 Sukadana has effectively fostered students' environmental awareness through the integration of *fiqhul bi'ah* values into classroom instruction, the habituation of ecological practices, teacher role modeling, and parental involvement. Students' concern for the environment is shaped not only by compliance with school regulations but also by the understanding that protecting nature is part of worship and

a manifestation of their responsibility as khalifah fi al-ardh. These findings imply that fiqhul bi'ah can serve as a transformative foundation for character education by integrating ecological values with Islamic teachings, thereby contributing to the development of a religious generation that is environmentally responsible and responsive to contemporary ecological challenges.

However, this study is limited to a single-school context, which restricts the generalizability of the findings to other educational settings. Future research is therefore recommended to employ multi-site and longitudinal designs, as well as mixed-method approaches, to provide a more comprehensive understanding of the effectiveness of fiqhul bi'ah character strengthening across different types of schools in Indonesia. Further studies are also encouraged to explore the development of educational policies and learning models that systematically integrate fiqhul bi'ah values into Islamic religious education to strengthen students' ecological awareness in a sustainable manner.

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