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Approaches and Methods for Integrating Environmental Fiqh into Fiqh Learning in Schools and Madrasahs: A Narrative Review

Pendekatan dan Metode Integrasi Fikih Lingkungan dalam Pembelajaran Fikih di Sekolah dan Madrasah: Sebuah Tinjauan Naratif

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Abstract
Environmental degradation has increased the need for Islamic education that connects religious values with ecological responsibility. This narrative review maps and synthesizes the approaches and methods used to integrate environmental fiqh (fiqh al-bi'ah) into Fiqh learning in schools and madrasahs in Indonesia. Google Scholar, DOAJ, and Garuda were searched, supplemented by AI-assisted web searching and citation chasing (final round 16–17 October 2026), and one reviewer screened the records. Of 26 logged records, six primary school-based studies (2017–2026) were included and synthesized thematically; no hypothesis was tested. Three interconnected patterns emerged: integration into curricula and learning materials; habituation and teacher modeling, with family involvement reported in one study; and practice-based, contextual learning that links Fiqh concepts to real environmental issues. These patterns appear across primary, junior secondary, and senior secondary settings, although the theological concepts emphasized vary. Four studies are qualitative, one is a quantitative survey, and one does not state its design in the abstract. The synthesis therefore describes reported practice and does not establish the effectiveness of any model. The patterns are offered as a provisional conceptual framework for teachers, curriculum developers, and future research.
Keywords: *Environmental Fiqh; Fiqh Learning; Islamic Education; Narrative Review; Ecological Character*

Abstrak
Kerusakan lingkungan meningkatkan kebutuhan akan pendidikan Islam yang menghubungkan nilai keagamaan dengan tanggung jawab ekologis. Tinjauan naratif ini memetakan dan mensintesis pendekatan serta metode integrasi fikih lingkungan (fiqh al-bi'ah) dalam pembelajaran Fikih di sekolah dan madrasah di Indonesia. Penelusuran dilakukan melalui Google Scholar, DOAJ, dan Garuda, dilengkapi penelusuran web berbantuan AI dan penelusuran sitasi (putaran akhir 16–17 Oktober 2026), dan seorang penelaah menyaring rekaman yang ditemukan. Dari 26 rekaman yang dicatat, enam studi primer berbasis sekolah (2017–2026) disertakan dan disintesis secara tematik tanpa pengujian hipotesis. Muncul tiga pola yang saling berkaitan: integrasi dalam kurikulum dan materi pembelajaran; pembiasaan dan keteladanan guru, dengan keterlibatan keluarga dilaporkan pada satu studi; serta pembelajaran kontekstual berbasis praktik yang menghubungkan konsep Fikih dengan persoalan lingkungan nyata. Pola ini ditemukan pada jenjang dasar, menengah pertama, dan

menengah atas, dengan penekanan konsep teologis yang bervariasi. Empat studi berdesain kualitatif, satu studi berupa survei kuantitatif, dan satu studi tidak menyebut desainnya pada abstrak. Oleh karena itu, sintesis ini menggambarkan praktik yang dilaporkan dan tidak membuktikan efektivitas suatu model. Pola tersebut diajukan sebagai kerangka konseptual sementara bagi guru, pengembang kurikulum, dan penelitian lanjutan.
Kata Kunci: *Fikih Lingkungan; Pembelajaran Fikih; Pendidikan Islam; Tinjauan Naratif; Karakter Ekologis*
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Introduction

Environmental crises occurring across various regions are no longer merely technical or ecological issues; they are also closely intertwined with ethical, moral, and spiritual dimensions. Within the Islamic context, these issues are directly relevant to fiqh, because Islamic jurisprudence not only regulates human relationships with God and with one another but also provides principles concerning human responsibility toward the natural environment. Prohibitions against causing environmental harm, the obligation to maintain cleanliness, and the responsible and proportionate use of natural resources demonstrate that environmental protection has a normative foundation in Islamic teachings (Rizqi et al., 2025; Sholihin, 2025). Accordingly, strengthening educational approaches that connect fiqh teachings with ecological responsibility is increasingly relevant for bridging religious knowledge and students' actual environmental practices.

This context is particularly important within Indonesian education, where ongoing environmental degradation coincides with the need to strengthen ecological awareness among younger generations. Islamic education has a strategic role to play in fostering such awareness through learning processes that go beyond normative understanding and encourage students to connect religious values with environmental issues in their immediate surroundings (Rohman et al., 2024). Mahendra et al. (2025) situate environmental education from an Islamic perspective at the intersection of Qur'anic values, ecological ethics, and the role of Islamic education in nature conservation. This perspective suggests that Islamic education can contribute to shaping an ecological orientation, while Fiqh as a school subject offers particular potential because its pedagogical character is closely associated with rules, values, habituation, and practices embedded in everyday life.

Environmental fiqh, or fiqh al-bi'ah, provides a normative framework for integrating ecological responsibility into Fiqh education (Arsyad & Hasanah, 2025; Rizqi

et al., 2025). The literature cited in this article identifies several recurring principles: khalifah, the human responsibility to manage and care for the Earth; amanah, the responsibility for what has been entrusted by Allah; mizan, the principle of balance; and maqashid al-shari'ah, an orientation toward promoting human welfare within Islamic law (Arsyad & Hasanah, 2025; Fikri et al., 2025; Rizqi et al., 2025). These principles are also associated with the prohibition of ifsad, or causing environmental destruction, as well as various forms of environmental stewardship that can be translated into educational contexts (Fikri et al., 2025). Studies in Islamic boarding schools further show that Islamic values can be brought into environmental education through teachers' advice, role modeling, and the linking of Qur'anic and Hadith texts to environmental concepts (Rahman et al., 2020). Therefore, integrating environmental fiqh into Fiqh education should not be understood merely as the addition of environmental content to the curriculum, but rather as an effort to connect fiqh norms with students' ecological attitudes and actions.

The characteristics of Fiqh as a school subject support this need. Fiqh is oriented not only toward cognitive development but also toward understanding religious rules and applying them in everyday life. Abidin (2025) shows that Fiqh learning contributes to character formation through instructional processes that combine content delivery, discussion, and simulation. Amalia and Ibrahim (2017) likewise demonstrate the importance of concrete learning experiences through demonstrations in facilitating students' understanding of Fiqh content. Meanwhile, Ruswandi and Ibrahim (2021) emphasize the importance of integrative Fiqh learning that takes into account the learning materials, learning environment, and students' conditions. These findings provide a basis for arguing that Fiqh learning possesses pedagogical characteristics that enable environmental fiqh values to be translated into contextualized and practice-oriented learning experiences (Abitolkha et al., 2020).

A number of studies have demonstrated practices for integrating environmental values into Islamic education; however, the approaches and methods employed remain dispersed across diverse contexts (Syukri et al., 2024). For example, Zaimina and Munib (2025) developed an environmental fiqh-based ecopedagogical model through energy conservation practices, waste management, and environmental advocacy. Habiburrahman (2026) examined the strengthening of fiqhul bi'ah character through its integration into Islamic Religious Education (IRE) content within the Merdeka Curriculum, the habituation of ecological behaviors, teacher role modeling, and parental

involvement. Muzakki et al. (2025) integrated Islamic educational values and fiqh al-bi'ah into the curriculum and character-building programs. This diversity indicates that a range of practices is emerging; however, the literature has yet to provide a comprehensive account of the patterns of approaches and methods employed across different educational levels and school/madrasah contexts.

The need for such a synthesis becomes clearer when considered against previous reviews. Erliyana et al. (2025) examined environmental stewardship from an Islamic perspective through a literature-based study that emphasized the conceptual foundations and implementation of fiqh al-bi'ah, whereas Sapitri et al. (2025) investigated the integration of ecotheology into IRE through a systematic literature review. Both provide important foundations for understanding the relationship between Islam, the environment, and education. However, Sapitri et al. (2025) situate ecotheology within the broader scope of IRE, and Erliyana et al. (2025) adopt a broader perspective encompassing the concepts and implementation of fiqh al-bi'ah; neither specifically maps the pedagogical approaches and instructional methods used to integrate fiqh al-bi'ah into Fiqh learning in schools and madrasahs.

This gap is also related to the characteristics of the available literature. Research on fiqh al-bi'ah in Fiqh learning encompasses diverse research designs and contexts, ranging from descriptive qualitative and case study research to quantitative studies. Such methodological diversity makes it difficult to interpret findings when individual studies are examined in isolation. A narrative review is therefore appropriate for mapping, comparing, and thematically synthesizing the findings while preserving the contextual characteristics of each study. In this review, the narrative approach is employed not to generate a pooled effect estimate, but to identify patterns in pedagogical approaches, instructional methods, forms of value internalization, and the enabling factors and implementation constraints reported across previous studies.

The distinctive contribution of this review, beyond Erliyana et al. (2025) and Sapitri et al. (2025), is threefold. First, it focuses on school-level Fiqh and IRE classroom learning rather than on Islamic environmental thought or ecotheology in general. Second, it compares the instructional approaches and methods reported by primary studies. Third, it offers a thematic map of these approaches as a provisional conceptual framework that can guide teachers, curriculum developers, and researchers. Together, these contributions respond to the gap identified above.

Building on this background, this article aims to map and synthesize the approaches and methods used to integrate fiqh al-bi'ah into Fiqh learning in schools and madrasahs in Indonesia. Specifically, the review addresses three research questions. The first asks what approaches and methods have been employed to integrate fiqh al-bi'ah into Fiqh learning. The second asks how these integration patterns have been implemented across different educational levels and contexts. The third asks what implications these findings have for the systematic development of environmentally oriented Fiqh learning. The Results and Discussion section is organized so that each research question is answered explicitly.

Method

Review Design and Reporting

This study employed a narrative review to map and synthesize the literature on approaches and methods for integrating fiqh al-bi'ah into Fiqh learning. Unlike systematic reviews, which follow a predefined and usually registered protocol, narrative reviews allow findings from diverse research designs, educational levels, and contexts to be brought together in a coherent thematic account, provided the search and selection are reported transparently (Ferrari, 2015). This review was not registered and was not conducted under a PRISMA protocol, and it makes no claim of PRISMA compliance. The selection-flow diagram (Figure 1) is presented only to make the counts at each stage visible.

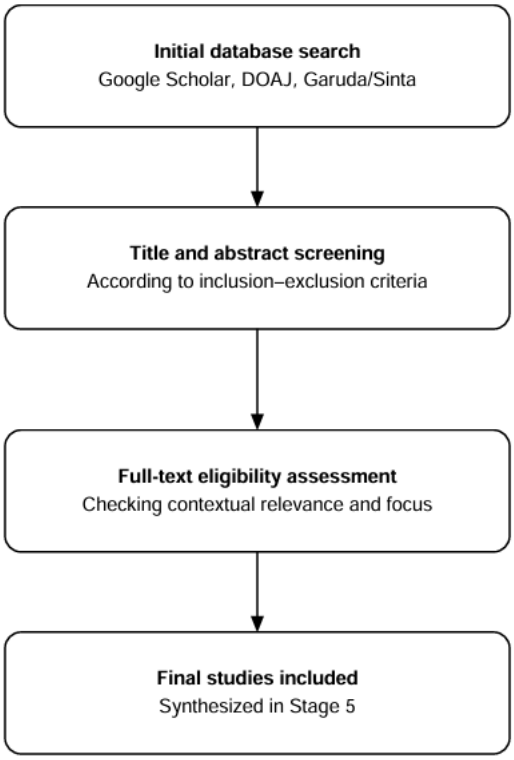

Figure 1. Article selection flow in the literature review process

Search Strategy

The first author searched Google Scholar (through Publish or Perish), DOAJ, and Garuda. Supplementary searches through a general web search engine and tracing of reference lists (citation chasing) were also carried out. Database-level hit counts were not recorded, and the review does not claim complete coverage of any single database. The core string combined Indonesian and English terms (Table 1) and was limited to publications from 2016 to 2026. The first round with the core string identified only four eligible studies, which was too few for a meaningful synthesis. Later rounds therefore added the terms "fikih ekologi," "integrasi lingkungan," "ekopedagogi," "eco-pesantren," "Adiwiyata," and "peduli lingkungan," as well as Fiqh topics that carry environmental content (thaharah and water use in ablution). Reference lists of included and background articles were also screened. The final search round was run on 16–17 October 2026; earlier rounds were run in the preceding working sessions.

Table 1. Search terms and sources

Element	Content
Core string	("fikih lingkungan" OR "fiqh al-bi'ah") AND ("pembelajaran fiqih" OR "pendidikan fiqih") AND (madrasah OR sekolah)
Extension terms	"fikih ekologi"; "integrasi lingkungan"; "ekopedagogi"; "eco-pesantren"; "Adiwiyata"; "peduli lingkungan"; thaharah and water saving in ablution (combined with Fiqh and school/madrasah terms); English equivalents (environmental fiqh, ecotheology, Fiqh learning)
Sources	Google Scholar (through Publish or Perish), DOAJ, and Garuda; supplementary general web search; citation chasing from reference lists
Filters	2016–2026; Indonesian or English
Final round	16–17 October 2026

Study Selection

Candidate records identified through the searches and citation chasing were logged one by one with their decision and reason (Supplementary Table S1) and deduplicated by title, author, and DOI during logging. Titles and abstracts were screened first, followed by detailed assessment, which included reading the full text where it could be opened. Screening and data extraction were carried out by a single screener, with AI assistance (Claude, Anthropic) under the first author's direction, and no independent second screener was used. This is a limitation and is reflected in the recommendations.

Table 2. Inclusion and exclusion criteria

Criterion	Inclusion	Exclusion
Publication year	2016–2026 (last 10 years)	Before 2016
Language	Indonesian or English	Any other language
Publication type	Journal articles (Sinta/DOAJ-indexed or equivalent)	Unpublished theses; proceedings without a DOI; opinion pieces/news; prior reviews and conceptual papers (used as background only)
Educational level/context	Formal schooling in Indonesia at primary to senior secondary level (SD/MI, SMP/MTs, SMA/MA), including Islamic and public schools; studies outside Indonesia only if they address Fiqh/IRE in an equivalent Islamic curriculum	Early childhood and higher education; non-formal education without Fiqh/IRE subjects; studies addressing only general religious education abroad
Content focus	Primary school-based data in which the authors name fiqh al-bi'ah/fikih lingkungan/fikih ekologi as the framework, or the setting studied is Fiqh subject learning	General Islamic values, Qur'anic or ecotheological content, or Adiwiyata programs with neither a fiqh al-bi'ah framework nor a Fiqh subject setting;

		environmental fiqh as legal rulings only
Accessibility	Full text or a full abstract with bibliographic details available	Records that could not be located or verified

Data Extraction and Synthesis

Data from each included study were extracted into the seven fields shown in Table 3: author(s), year, level/context, study design, integrated approach/method, environmental fiqh value focus, and key findings, with a note on whether the findings reflect measured change or reported practice. Full texts were read for four studies (Anggraini et al., 2026; Habiburrahman, 2026; Mukani & Sumarsono, 2017; Muzakki et al., 2025). For two studies (Irfan & Natsir, 2023; Zaimina & Munib, 2025), the publisher sites did not allow access to the full text, so extraction relies on the abstract and article metadata, and these entries are marked in Table 5. Extracted data were coded inductively, compared across studies, and mapped onto the three research questions. No formal risk-of-bias tool was applied because the designs are heterogeneous; instead, the design, sample, and outcome type of each study were recorded and used to qualify the strength of the claims.

Table 3. Data extraction fields

No.	Field	Description
1	Author(s)	Name(s) of the primary study's author(s)
2	Year of publication	Year the study was published
3	Level/context	SD/MI, SMP/MTs, SMA/MA or Islamic school, as the research setting
4	Study design	Qualitative, case study, quantitative, etc.
5	Integrated approach/method	Learning approach or method discussed
6	Environmental fiqh value focus	Environmental fiqh values/concepts addressed in the study
7	Key findings	Main results/conclusions of the study, and whether they are measured change or reported practice

Results and Discussion

The results are organized around the three research questions, as summarized in Table 4. Tables 5 to 8 report the characteristics of the studies, their eligibility, the type of evidence, and the provisional framework derived from the synthesis.

Table 4. Where each research question is answered

Research question	Where answered	Short answer
RQ1. Approaches and methods	Patterns of integration	Three patterns: curricular and learning-material integration; habituation and teacher role modeling, with family involvement in one study; contextual, practice-based learning
RQ2. Implementation across levels and contexts	Characteristics of the studies; variation in values; supporting factors	Patterns appear in primary, junior secondary, senior secondary, and urban Islamic school settings; the Adiwiyata program is a frequent enabling context (three of six studies); theological emphases differ
RQ3. Implications for systematic development	Provisional conceptual framework	A six-component framework that is not yet empirically validated; the assessment, family, and school-program components need to be tested

Literature Search and Study Selection

Searches in several rounds and citation chasing produced 26 records with complete bibliographic details, listed in Supplementary Table S1. Fifteen records were excluded at title and abstract: three were prior reviews, one was conceptual or literature-based, two concerned higher education, one (Indrajati et al., 2023) had a forest community rather than classroom learning as its unit of analysis, two concerned early childhood, and six dealt with general Islamic values or Adiwiyata programs without a fiqh al-bi'ah framework or a Fiqh subject setting. Eleven records were assessed in detail. Five were excluded: two after full-text reading because they addressed general Islamic religious education or ecotheology, with Fiqh mentioned only as an example (Table S1, E16 and E17), and three because the articles could not be verified (Table S1, E18 to E20). Six studies were included (Figure 1). Duplicates were removed while logging, and their number was not recorded.

Characteristics of the Included Studies

Six studies met the inclusion criteria (Table 5). They were published between 2017 and 2026 in six journals: Jurnal Pendidikan Agama Islam (JPAI), Sumbula, Cendekia, Managiere, IQRO, and Pendas. Three studies were set in junior secondary madrasahs (Irfan & Natsir, 2023; Mukani & Sumarsono, 2017; Muzakki et al., 2025), one in a public elementary school (Habiburrahman, 2026), one in a senior secondary

madrasah (Anggraini et al., 2026), and one in urban Islamic schools (Zaimina & Munib, 2025). Where the location is stated, the studies come from East Java, Lombok, and Pekanbaru. Four studies are qualitative, one is a quantitative survey, and one does not state its design in the abstract. Five of the six were published between 2023 and 2026, whereas Mukani and Sumarsono (2017) is considerably older.

Table 5. Characteristics of the included studies

Author(s) and year	Level/context	Study design	Integrated approach/method	Focus of fiqh al-bi'ah values	Key findings as reported
Mukani & Sumarsono (2017)	MTsN Tambakberas, Jombang (Adiwiyata)	Qualitative (design label not named); interviews, observation, documentation	Fiqh content (thaharah) linked to water saving and cleanliness; practice-based learning ("4M": listening, seeing, reading, practicing); student assignments to find textual and rational evidence on environmental care; teacher modeling; habituation and participation through working groups and environmental teams; integration across other subjects	Environmental care (cleanliness, moderation in water use) grounded in Islamic evidence; the term fiqh al-bi'ah is not used	Authors conclude that environmental care character is well integrated through Fiqh and other subjects; school-level changes reported (less waterlogging, less waste); some students still litter; barriers include large class numbers, low awareness, and external media influence
Irfan & Natsir (2023)	MTs Al-Hikam Jatirejo, Jombang (Adiwiyata)	Descriptive qualitative case study (Miles & Huberman); abstract and metadata read	Fiqh learning that builds environmental care character through content deepening, practical activities, and teacher modeling	Environmental care within a Fiqh framework; the term fiqh al-bi'ah is not used	Students' environmental care character described as fairly good; supporting factor: Adiwiyata; barrier: low student awareness

Author(s) and year	Level/context	Study design	Integrated approach/method	Focus of fiqh al-bi'ah values	Key findings as reported
Muzakki et al. (2025)	MTsN 8 Blitar and MTsN 2 Kediri (Adiwiyata)	Multisite qualitative study; interviews, observation, document analysis; thematic analysis	Integration of Islamic education values and fiqh al-bi'ah across the curriculum (including science and social studies lessons) and extracurricular character programs: tree planting, composting, waste sorting, campaigns; stakeholder partnerships	Fiqh al-bi'ah; environmentally responsible character	Authors report increased ecological awareness and responsibility, reduced plastic use, and active participation in greening projects
Zaimina & Munib (2025)	Urban Islamic schools (not named in the abstract)	Not stated in the abstract; abstract read	Ecopedagogical model based on environmental fiqh; thematic, interdisciplinary, and action-oriented; energy conservation, waste management, school-based advocacy	Khalifah, maslahah, hima, prohibition of ifsad	Islamic ecological principles give ecopedagogy a spiritual and normative foundation; urban settings can serve as ecological learning spaces; student outcomes are not reported in the abstract
Habiburrahman (2026)	SDN 2 Sukadana, North Lombok; Grade V (public school)	Descriptive qualitative; six months; observation, in-depth interviews, document analysis	Fiqhul bi'ah integrated into IRE under the Merdeka Curriculum (thematic, problem- and project-based activities); habituation programs; teacher modeling;	Fiqhul bi'ah; tawhid, khalifatullah, maqashid al-shari'ah	Authors report changes in cleanliness, water and energy saving, plant care, and reminding peers; single-school case;

Author(s) and year	Level/context	Study design	Integrated approach/method	Focus of fiqh al-bi'ah values	Key findings as reported
			parental involvement; principal support		no pre/post measure
Anggraini et al. (2026)	MAN 4 Pekanbaru; 120 Grade XI students taking Fiqh	Quantitative explanatory survey; five-point Likert questionnaire; PLS-SEM	Students' internalization of Islamic ecotheological values in the context of Fiqh learning; no instructional method was tested	Khalifah, amanah, mizan, prohibition of environmental destruction	Ecotheological values were positively and significantly related to ecological awareness ($p = 0.032$); path coefficient, R^2, and effect size are not reported in the article

Eligibility of Each Study and the Size of the Evidence Base

The six studies do not all examine the same kind of Fiqh classroom practice, which affects how far the synthesis can be generalized. Three studies are set in Fiqh lessons (Anggraini et al., 2026; Irfan & Natsir, 2023; Mukani & Sumarsono, 2017). The other three name fiqh al-bi'ah or fikih lingkungan as their framework but study Islamic Religious Education (IRE) in general, cross-subject curriculum and character programs, or a school-level model (Table 6). They were retained because they report primary school-based data on how environmental fiqh is put into learning, which is the object of this review. Their findings are read as evidence about integration in Islamic education generally and as evidence about Fiqh learning only where Table 6 indicates so.

Table 6. How each included study meets the eligibility criteria

Study	Fiqh/IRE learning dimension	Criterion met	Limit on interpretation
Mukani & Sumarsono (2017)	Fiqh subject (explicit)	Fiqh subject setting	Does not use the label fiqh al-bi'ah; older study; evidence is mostly interviews with school staff and students; one madrasah
Irfan & Natsir (2023)	Fiqh subject (explicit)	Fiqh subject setting	Does not use the label fiqh al-bi'ah; one madrasah; read at abstract level
Anggraini et al. (2026)	Fiqh learning setting	Fiqh subject setting	Frames values as ecotheology and measures students' values rather than a

			teaching method; one school; association only
Habiburrahman (2026)	IRE, not Fiqh as a separate subject	Framework named	Primary school; findings should not be read as Fiqh-subject findings
Muzakki et al. (2025)	Cross-subject curriculum and character programs	Framework named	Broader than Fiqh lessons; Fiqh classroom practice is not isolated
Zaimina & Munib (2025)	School-level ecopedagogical model	Framework named	School model rather than a Fiqh lesson; design and outcomes unclear from the abstract

The evidence base is small and concentrated. All studies come from Indonesia, four are qualitative, and the single quantitative study offers a measurable association within one madrasah. The qualitative studies give detailed insight into processes, school culture, and habituation, but they cannot be statistically generalized. The synthesis therefore describes patterns that recur across a few well-described cases. It does not support claims about all schools and madrasahs in Indonesia, and transferability to other regions, school types, or schools without an Adiwiyata program remains untested.

Patterns of Environmental Fiqh Integration

In this section, "included studies" refers only to the six studies in Table 5. Other works, such as Atiqoh and Saputro (2017), Musyafa et al. (2025), Haqiah and Achadi (2026), and Sapitri et al. (2025), serve as background literature to interpret the findings and are not part of the evidence base. Three patterns emerged, and they overlap within single studies.

Curricular and Learning-Material Integration

Curricular integration is the most frequent entry point. In the Fiqh lessons described by Mukani and Sumarsono (2017), the opening chapter on thaharah was linked to saving water in ablution, to cleanliness in the classroom, and to reusing ablution water for plants, and students were asked to find textual and rational evidence on environmental care. Habiburrahman (2026) connects fiqhul bi'ah to IRE content within the Merdeka Curriculum through thematic and contextual approaches, relating the prohibition of water pollution, the encouragement to plant trees, and the avoidance of excess to conditions students meet daily. Muzakki et al. (2025) integrate Islamic educational values and fiqh al-bi'ah into the curriculum across subjects, including

science and social studies, and into character programs in two madrasahs. Zaimina and Munib (2025) link khalifah, maslahah, hima, and the prohibition of ifsad to energy conservation, waste management, and advocacy in an ecopedagogical model.

Taken together, these studies suggest that integration can move beyond inserting conceptual content toward designing learning experiences that connect religious knowledge with ecological action. This reading is consistent with background work that treats the curriculum as a space for strengthening values through practice (Atiqoh & Saputro, 2017; Haqiah & Achadi, 2026) and with the review by Sapitri et al. (2025), which describes ecological values in Islamic education across curricular, pedagogical, and evaluative dimensions. Musyafa et al. (2025) address Islamic higher education, so they inform the discussion only as general background. Because integration in Muzakki et al. (2025) and Mukani and Sumarsono (2017) spans several subjects, the contribution of Fiqh lessons alone is difficult to isolate.

Habituation and Teacher Role Modeling

Content integration does not occur in isolation. Mukani and Sumarsono (2017) report habituation such as continuous ablution, Saturday cleaning, and class duty schedules, together with teachers who modeled moderate water use and picked up litter themselves. Irfan and Natsir (2023) describe Fiqh learning that combines deeper engagement with content, practical activities, and teacher modeling. Habiburrahman (2026) reports routine cleanliness activities, tree planting, and water and energy saving connected to Islamic principles, and Zaimina and Munib (2025) place ecological practice inside the learning model. These studies converge on the point that values are more likely to be carried into behavior when students repeat the practice in authentic situations, a view also found in background work on environmental ethics in Islamic boarding schools (Jamilah et al., 2023).

The Adiwiyata program is reported as a supportive context in three studies (Irfan & Natsir, 2023; Mukani & Sumarsono, 2017; Muzakki et al., 2025) because it supplies an activity structure through which Fiqh content can be linked to cleanliness, conservation, and waste management (see also Aulia et al., 2017). Structural support alone does not guarantee internalization: Irfan and Natsir (2023) and Mukani and Sumarsono (2017) both name low student awareness as a barrier. Indrajati et al. (2023), which was excluded from the evidence base because it studies a forest community, nonetheless stresses

awareness that grows from within rather than compliance with rules, and this is used here only as an interpretive point about habituation.

Contextual, Practice-Based Learning

A third pattern links Fiqh concepts to real conditions through practice. Zaimina and Munib (2025) describe a thematic, interdisciplinary, and action-oriented model; Habiburrahman (2026) reports problem- and project-based activities such as a school garden and a mini waste bank; and Mukani and Sumarsono (2017) describe a four-step practice (listening, seeing, reading, practicing) with direct waste sorting, planting, and animal care. Teacher modeling appears in three studies (Habiburrahman, 2026; Irfan & Natsir, 2023; Mukani & Sumarsono, 2017), whereas family involvement is reported in only one: Habiburrahman (2026) describes parents taking part in saving water during ablution, managing waste, and gardening with their children. This extends value formation to the home (Cholil & Parker, 2021), but it rests on a single primary-school case, so it is better read as a promising element than as an established pattern.

Implementation Across Levels and Contexts

The six studies converge on three points. All of them tie religious values to concrete ecological practice, all give the school a role as an organizing environment, and the stated aim in each case is responsible stewardship of the environment. They differ in at least three ways. First, the unit of integration varies: Mukani and Sumarsono (2017) and Irfan and Natsir (2023) work at the level of Fiqh lessons, Anggraini et al. (2026) examine students' values in a Fiqh setting rather than a teaching method, Habiburrahman (2026) works at the level of IRE with parental involvement, Muzakki et al. (2025) at the level of curriculum and school programs, and Zaimina and Munib (2025) at the level of an ecopedagogical model. Second, the theological concepts differ. Third, the evidence differs, from descriptive case accounts to a statistical model.

Several contextual factors may help explain these differences, although the included studies do not test them. The three junior secondary studies were all conducted in madrasahs with an Adiwiyata background, which already have routines and facilities for conservation and may therefore make program-level integration easier. The primary-school study is the one that stresses habituation and parental involvement, which may reflect the age of the students, though this is an interpretation. The senior secondary study is the one that measures a link between values and awareness, which may reflect

an emphasis on conceptual understanding at that level; again, this is conjecture and not a finding.

The habituation mechanism can be linked to established theory, with the caution that these theories are used as interpretive lenses rather than as frameworks tested in the included studies. Social learning theory holds that people acquire behavior by observing and imitating models and through repeated, reinforced practice (Bandura, 1977), which fits the reported role of teacher and parent modeling. Character education theory describes moral development as knowing the good, feeling the good, and acting on the good (Lickona, 1991), which matches the way the studies pair conceptual understanding with repeated practice. The ecological-systems view of development (Bronfenbrenner, 1979) supports reading the school, teachers, and family as interacting layers around the student, as the supporting-factor findings suggest.

Variation in Fiqh al-Bi'ah Values and Forms of Internalization

The values underlying the integration are not uniform. Khalifah appears in three studies (Anggraini et al., 2026; Habiburrahman, 2026; Zaimina & Munib, 2025), amanah and mizan in Anggraini et al. (2026), maslahah, hima, and the prohibition of ifsad in Zaimina and Munib (2025), and maqashid al-shari'ah in Habiburrahman (2026), who connects fiqhul bi'ah with tawhid, khalifatullah, and maqashid. Muzakki et al. (2025) use fiqh al-bi'ah as a general framework. Background reviews place human responsibility toward the environment in an Islamic normative framework (Arsyad & Hasanah, 2025; Fikri et al., 2025) and show that scholarship on Islam and the environment spans theology, ethics, law, education, and social movements (Zulkifli et al., 2023). This variety suggests that the conceptual construction of environmental fiqh in educational research has not been standardized. Variation in terms does not necessarily mean substantive disagreement, because the studies converge on the principle that human beings are stewards who must prevent environmental damage and protect the common good.

Mukani and Sumarsono (2017) and Irfan and Natsir (2023) do not use the term fiqh al-bi'ah, even though both substantively address Fiqh learning for environmental care. This shows that environmentally oriented practice can exist without the same label and that a terminology-based search may miss relevant studies. Indeed, the 2017 study was found only after the search terms were widened, which is a limitation of this review.

Supporting Factors and Barriers

From an implementation perspective, school programs, teacher role modeling, family involvement, and school leadership are reported as factors that help sustain integration. The Adiwiyata program offers an institutional environment oriented toward stewardship in three studies, and Mukani and Sumarsono (2017) add land and facilities, while principal support is explicitly reported by Habiburrahman (2026). Teachers give personal reinforcement through example and habituation, and in one study so do families (Habiburrahman, 2026). Conversely, low student awareness was identified as a barrier by Irfan and Natsir (2023) and Mukani and Sumarsono (2017), and the latter also mention large student numbers, diverse family backgrounds, and negative influence from media. Environmentally oriented Fiqh learning thus appears to operate inside a wider educational ecosystem rather than as a stand-alone intervention.

Evidence of Change and the Strength of the Evidence

The included studies describe students' ecological character or awareness in connection with Islamic values and concrete activity, but the nature of the evidence differs, so measured change must be separated from reported practice (Table 7). As far as could be determined from the full texts and abstracts, no study reports a baseline, a pre/post measure, or a comparison group. For this reason, the wording used here is that strengthening of ecological character is reported or described in connection with the integration, not that integration has been shown to cause change. The qualitative studies rest mostly on interviews with school staff and students, and such reports may overstate real behavior, which readers should keep in mind.

Table 7. Type of evidence on students' ecological outcomes

Study	Outcome examined	How it was evidenced	Change over time measured?
Mukani & Sumarsono (2017)	Environmental care behaviors; school-level changes (waterlogging, waste volume)	Interviews mostly with school staff and students, observation, documents	No baseline reported
Irfan & Natsir (2023)	Environmental care character	Qualitative description from interviews, observation, and documentation, judged fairly good (abstract level)	No baseline or comparison reported

Muzakki et al. (2025)	Ecological responsibility, plastic use, participation	Qualitative multisite reports; activity and observation-based evaluation	No pre/post measure
Zaimina & Munib (2025)	Ecopedagogical model	Model development; student outcomes not reported in the abstract	Not reported
Habiburrahman (2026)	Cleanliness, water saving, plant care, reminding peers	Six months of observation, interviews, and documents	No pre/post measure
Anggraini et al. (2026)	Ecological awareness	Self-reported survey; PLS-SEM; p = 0.032; no effect size reported	No; one survey, no repeated measurement

The single quantitative study also has limits. Anggraini et al. (2026) used PLS-SEM with 120 students in one madrasah (MAN 4 Pekanbaru). Their independent variable is the Islamic ecotheological values that students hold, measured by questionnaire, not exposure to an integration approach, so the study speaks to a relationship between values and awareness rather than to the effect of a teaching method. The design is an explanatory survey, so it cannot show that values produce higher awareness rather than the reverse, or rule out the influence of a third factor. The outcome is measured by self-report on a five-point scale, which may overstate real behavior. The reported p-value of 0.032 indicates that the association is unlikely to be due to chance in that sample, but the article does not report a path coefficient, R^2, or other effect size, so neither the size nor the practical importance of the association can be judged. Differences in design and sample size across the six studies also prevent any comparison of effect magnitude.

Conceptual understanding can be read as the cognitive domain, concern for the environment as the affective domain, and cleanliness, conservation, and waste practices as the psychomotor domain. This fits background work on integrating knowledge and action in Islamic environmental education (Lutfauziah et al., 2023), on cognitive, affective, and psychomotor assessment in Islamic Religious Education (Ujiyanti & Hanif, 2025), and on religious values and students' environmental awareness (Fitriana et al., 2025). The implication is that the effect of integration should be assessed through observable behavior as well as conceptual understanding.

Implications for Development: A Provisional Conceptual Framework

When the findings are combined, a more systematic way of strengthening environmental Fiqh learning would connect the elements that recur across the included studies: curricular integration, contextual and practice-based learning, habituation with role modeling, and the supporting roles of family and school programs (Muzadi & Mutholingah, 2019). Table 8 specifies what each component does, how it relates to the others, and how much support it has in the included studies. This is a provisional conceptual framework derived from this review. It has not been empirically validated, and it should be tested before it is recommended as a model.

Table 8. Provisional conceptual framework: components and relationships

Component	Role in the framework	Relationship to other components	Support in included studies
Curricular integration	Sets learning goals and links Fiqh content (for example thaharah and water use, the prohibition of pollution and waste) to environmental competencies	Supplies the content that practice applies and that habituation reinforces	Mukani & Sumarsono (2017); Muzakki et al. (2025); Habiburrahman (2026)
Contextual, practice-based learning	Gives students real situations (school garden, waste sorting, water saving) in which to apply Fiqh rulings	Turns curricular content into practice; supplies the repeated actions that habituation needs	Zaimina & Munib (2025); Habiburrahman (2026); Mukani & Sumarsono (2017)
Habituation and teacher role modeling	Repeats ecological behaviors and shows them in teachers' own conduct	Stabilizes what is learned in lessons and activities; depends on consistent models	Irfan & Natsir (2023); Habiburrahman (2026); Mukani & Sumarsono (2017)
Family involvement	Extends practice and modeling to the home	Reinforces habituation outside school; needs school-parent communication	Habiburrahman (2026) only
School program and leadership	Provides structure, resources, and a culture of stewardship (for example Adiwiyata; principal support)	Sustains all other components	Irfan & Natsir (2023); Muzakki et al. (2025); Mukani & Sumarsono (2017); Habiburrahman (2026)
Assessment	Tracks cognitive understanding, affective	Feeds back to curriculum and activities	Described only descriptively (observation of involvement) in

Component	Role in the framework	Relationship to other components	Support in included studies
	concern, and observable practice		Muzakki et al. (2025) and Habiburrahman (2026); no study used pre/post or comparison measures; the feedback role is proposed from background work (Ujiyanti & Hanif, 2025; Lutfauziah et al., 2023)

The relationships in the middle column of Table 8 are proposed by this review and are not findings of the included studies.

The framework can be read in sequence. The curriculum provides the normative content and goals; contextual activities give students situations in which to apply it; habituation and modeling make the behavior routine; the family and the school program extend and sustain it; and assessment shows whether understanding and behavior are changing and feeds back to the curriculum. The assessment component is also an addition: only Muzakki et al. (2025) and Habiburrahman (2026) describe evaluation, and only descriptively, and its feedback role is drawn from background work. The framework is consistent with the ecopedagogical model of Zaimina and Munib (2025), with the combination of materials, habituation, role modeling, and parental involvement in Habiburrahman (2026), and with Sapitri et al. (2025), who describe ecological values as stronger when curricular, pedagogical, and evaluative dimensions are connected.

At the normative level, the framework can be anchored by treating hifz al-bi'ah (environmental protection) as a central orientation within maqasid al-shari'ah, as discussed in recent literature on environmental fiqh (Fikri et al., 2025; Khuluq & Asmuni, 2024; Makraja & Ramlah, 2025). The environment is then not only a supplementary theme in Fiqh education but a context for applying tawhid, khalifah, amanah, maslahah, and the prevention of ecological damage. Because the empirical evidence is still small and narrow in design, the framework should be tested in broader educational settings, using multisite or longitudinal designs and instruments that can measure shifts in ecological character more consistently.

Conclusion

This narrative review of six school-based studies shows that environmental fiqh is integrated into Fiqh and Islamic Religious Education learning through three interrelated patterns: integration into curricula and learning materials; habituation and teacher role modeling, with family involvement reported in one study; and contextual, practice-based learning that links Fiqh concepts to real environmental issues. These patterns appear in primary, junior secondary, and senior secondary settings, with differences in the theological concepts and values emphasized. The differences mainly concern conceptual emphasis and the level at which integration takes place, while the aim stays consistent: students' responsibility for stewardship and for preventing environmental damage. The studies describe stronger ecological character and awareness when values move beyond instruction into habitual practice, example, and experiences tied to daily life, but this is a reported association and not demonstrated effectiveness. Theoretically, the main contribution of this review is a thematic map of the approaches and methods of integrating environmental fiqh into Fiqh learning, together with a provisional conceptual framework that specifies how curriculum, contextual activities, habituation and modeling, family involvement, school programs, and assessment may relate. The framework is derived from six studies and has not been validated.

Within these limits, the reported patterns carry practical implications. Fiqh teachers and curriculum developers may link Fiqh topics such as water use in ablution, cleanliness, and avoiding waste to environmental conditions in students' own school and community, plan repeated practices and connect each to its religious rationale, model the behaviors they teach, involve parents and existing school programs such as Adiwiyata, and assess knowledge, attitudes, and observable behavior rather than knowledge alone. Three limitations bound these conclusions, and each points to a recommendation. First, few studies were eligible and only three are set in Fiqh lessons, so future work should add primary studies of Fiqh classroom practice and update this review as more studies appear. Second, the search may be affected by database, language, and terminology bias, and a single screener carried out the screening, so future reviews should add databases and languages, use broader terminology, and involve two independent screeners. Third, the designs are heterogeneous and mostly descriptive, and the only quantitative study is a single-site survey, which prevents conclusions about effectiveness or generalization. Future studies should therefore use multisite,

longitudinal, or comparison-group designs with validated instruments that measure change in students' ecological character.

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