Exploring the Ethical Implications of Sustainable Practices in Islamic Studies Curriculum

By:
Yakubu Niimat Salman
niimatyakubu@gmail.com

Abstract:
This paper examined the ethical implication of integrating sustainable practices into Islamic Studies curricula. As societies face growing environmental challenges, the need to incorporate sustainability into educational frameworks becomes increasingly urgent. This study explored how Islamic teachings enhance ethical practices related to sustainability, ultimately guiding students towards responsible stewardship of the environment. This was done by analysing current curricula approaches and identifying gaps, this paper highlighted the importance of embedding ethical considerations rooted in Islamic values within sustainable practices. It also made suggestions that will foster ethical behavior in Muslim students such as curriculum development, teacher training, interdisciplinary and policy advocacy among others
Keywords: Ethical implications, sustainable practices, Islamic Studies curriculum, environmental stewardship, education.

Introduction

In the face of accelerating environmental degradation, social inequity, and economic instability, sustainable development has emerged as an urgent global mandate. The urgency to address climate change, biodiversity loss, and ecological degradation calls for a holistic transformation across all sectors, including education. The United Nations' Sustainable Development Goals (SDGs), particularly SDG 4 (Quality Education) and SDG 13 (Climate Action), highlight the importance of integrating sustainability into learning frameworks to prepare citizens for responsible global citizenship (UNESCO, 2023). Yet, much of the focus on sustainability education has remained within the domains of science and technology, often overlooking the vital role of the humanities, especially religious and ethical education—in shaping values, behavior, and worldviews.

Defining sustainability as meeting present needs without jeopardizing future generations, the concept aligns with the 2030 Agenda for Sustainable Development, endorsed by all UN member states in 2015 (Labeeb et al., 2022). Emerging scholarship underscores that sustainability must permeate educational content and method — not remain a peripheral concern

Within Islamic epistemology, revelation — manifest in the Qur'an and Hadith — serves as the primary source of knowledge, offering comprehensive guidance on ethics, theology, and conduct. This epistemic foundation provides a powerful springboard for integrating sustainability into Islamic Studies. Contemporary research identifies key Qur'anic and prophetic concepts — such as *khilāfah* (stewardship), *mīzān* (balance), and *amānah* (trust)— as foundational pillars of environmental ethics that can guide sustainable behaviour (Gada, 2024; Fadil, 2024)

This paper explores the ethical implications of embedding sustainable practices into Islamic Studies curriculum. Islamic teachings offer a rich ethical foundation that emphasizes stewardship *(khalifah)*, balance *(mizan)*, and trust *(amana)* in the relationship between humans and the environment. These principles, deeply rooted in the Qur'an and Hadith, have the potential to guide students toward ethical and sustainable lifestyles. However, in many educational settings, Islamic Studies curricula have yet to meaningfully engage with contemporary environmental issues or align their ethical teachings with sustainability goals.

Against this backdrop, this study investigates how Islamic ethical teachings can inform and enhance sustainability education. It aims to identify existing curricular gaps and propose pathways for integrating ethical and environmental consciousness into Islamic Studies. This exploration is especially relevant in the context of creating a more equitable and sustainable world—one that recognizes the moral dimensions of environmental responsibility through the lens of religious education

Literature Review

Sustainability and Education

Education for Sustainable Development (ESD) has emerged as a critical strategy for addressing global challenges through transformative learning. According to UNESCO (2022), ESD empowers learners to take informed decisions and responsible actions for environmental integrity, economic viability, and a just

society. While much emphasis has been placed on STEM education in promoting sustainability, recent scholarship underscores the need to engage the humanities and ethics in shaping a comprehensive response to the ecological crisis (Sterling, 2021). By engaging in a comprehensive educational curriculum, students acquire the skills to identify and address important matters such as social justice, environmental sustainability, and digital ethics (Napal et al., 2020). Education functions as a medium for introducing students to a wide range of viewpoints and promoting their participation in thoughtful discussions about moral and ethical challenges (Børsen et al., 2021)

Religion, Ethics, and Environmental Sustainability

An effective approach to ethical curriculum development involves integrating ethical principles across all academic disciplines, thereby embedding ethical considerations throughout the educational experience. By incorporating ethical content into subjects such as literature, science, history, and mathematics, educators enable students to engage with ethical dilemmas, examine diverse moral perspectives, and apply ethical reasoning to real-life situations. In the context of Islamic education, the integration of Islamic values into the curriculum is vital for nurturing ethical awareness and fostering moral development. Embedding Islamic values across subjects and grade levels supports the creation of a curriculum that embodies the comprehensive moral vision found in Islamic teachings. This integration can be implemented through various methods, such as including Quranic verses and Prophetic traditions that emphasize ethical principles, as well as examining Islamic ethics within relevant cultural and historical frameworks.

However, religions, particularly Islam, play a significant role in shaping ethical orientations and public behavior. Scholars argue that religion can foster a sense of moral responsibility and collective action toward environmental stewardship (Foltz, 2022; Deane-Drummond, 2023). In Islam, the concept of *khalifah* (vicegerency) positions humans as stewards of the Earth, responsible for maintaining ecological balance and justice. The Qur'an repeatedly emphasizes harmony with nature, condemning corruption and excess

يَٰبَنِىٓ ءَادَمَ خُذُواْ زِينَتَكُمۡ عِندَ كُلِّ مَسۡجِدٖ وَكُلُواْ وَٱشۡرَبُواْ وَلَا تُسۡرِفُوٓاْۚ إِنَّهُۥ لَا يُحِبُّ ٱلۡمُسۡرِفِينَ

"O children of Adam, take your adornment at every masjid, and eat and drink, but be not excessive. Indeed, He likes not those who commit excess.

ظَهَرَ ٱلْفَسَادُ فِى ٱلْبَرِّ وَٱلْبَحْرِ بِمَا كَسَبَتْ أَيْدِى ٱلنَّاسِ لِيُذِيقَهُم بَعْضَ ٱلَّذِى عَمِلُوا۟ لَعَلَّهُمْ يَرْجِعُونَ

Corruption has appeared throughout the land and sea by (reason of) what the hands of people have earned so He may let them taste part of (the consequence of) what they have done

(Qur'an 7:31, 30:41). These teachings, if integrated into educational frameworks, can cultivate a deep moral commitment to sustainability.

Islamic Environmental Ethics in Education

There is a growing body of literature on Islamic environmental ethics, but its integration into formal education, particularly at the curriculum level, remains limited. Özdemir (2020) and Nasr (2021) have emphasized the relevance of Islamic cosmology in addressing environmental degradation, while more recent works by Hossain et al. (2023) explore how Islamic perspectives can enrich environmental education in Muslim-majority societies.

However, studies such as those by Abubakar and Sulaiman (2022) point out that Islamic Studies curricula in many regions, including Nigeria, rarely address ecological concerns explicitly. The absence of structured environmental content reflects a missed opportunity to connect religious ethics with contemporary sustainability challenges. Furthermore, students often receive moral instruction in abstract terms, disconnected from practical action or real-world environmental issues (Khan & Arshad, 2024).

While policy frameworks such as the Nigerian National Policy on Environment (2021) encourage environmental education, they do not provide sufficient guidelines for faith-based or culturally contextualized approaches. As a result, Islamic educational institutions and curriculum developers often lack the resources or frameworks to implement sustainability from an ethical-religious perspective or sustainability challenges. For example, lessons on stewardship rarely reference ecological concerns, and topics such as pollution, climate change, and conservation are entirely absent from most syllabi. Against the backdrop of a global commitment to the Sustainable Development Goals, understanding how Islamic Studies curricula contribute to or diverge from these goals becomes imperative

Methodology

This study adopts a qualitative content analysis approach, focusing on the Islamic Studies curriculum used in selected secondary schools and Islamic educational institutions in Nigeria, particularly those affiliated with state education boards and

Islamic organizations. The analysis is guided by the principles of thematic interpretation to identify the presence—or absence—of sustainability-related content, especially as it relates to ethical teachings on the environment. Curricular documents, textbooks, and syllabi were examined to determine how Islamic environmental ethics are currently represented. Additionally, semi-structured interviews were conducted with five Islamic Studies teachers and three curriculum developers to gain deeper insights into the challenges and opportunities of integrating sustainable practices into Islamic education. The analysis was structured around key themes derived from Islamic environmental ethics *(khalifah, mizan, amana)* and core components of Education for Sustainable Development (ESD), such as environmental stewardship, intergenerational responsibility, and social justice.

Analysis and Discussion

Current Curriculum Gaps

The content analysis revealed a significant gap in the integration of sustainability themes within Islamic Studies curricula. While moral and ethical teachings are present, they are often framed in abstract terms (e.g., honesty, piety, obedience) without explicit connection to environmental ethics

Textbooks and teaching guides focus heavily on classical jurisprudence and spiritual development, with limited engagement with contemporary global issues. As a result, students are not encouraged to connect their religious identity with environmental responsibility.

Sources of Knowledge in Islam

Islamic epistemology serves as the cornerstone of knowledge acquisition within Islamic thought, providing a comprehensive framework for understanding the nature of knowledge, its sources, and its implications for human conduct. Rooted in the Quranic revelations, Prophetic traditions, and scholarly interpretations, Islamic epistemology offers profound insights into the nature of knowledge and its ethical dimensions. There are two main types of knowledge accepted by many Islamic scholars: revealed knowledge and derived knowledge. The first type of knowledge, also known as *al-wahyu*, can be further broken into two more types; instinctive knowledge and the knowledge revealed to us through the Prophet (pbuh).In Islamic epistemology, revelation occupies a central position as the primary source of knowledge. The Quran,

considered the word of Allah revealed to Prophet Muhammad, serves as the ultimate guide for believers, offering divine guidance on matters of faith, morality, and conduct. Additionally, the Hadith, comprising the sayings and actions of the Prophet, provides supplementary guidance and elucidation of Quranic teachings. Together, the Quran and Hadith form the foundational sources of knowledge in Islamic epistemology, offering comprehensive guidance for believers seeking to navigate the complexities of life.

Teachers' Perspective

Interviews with teachers revealed that many educators recognize the relevance of sustainability to Islamic ethics but feel ill-equipped to teach it. Most have not received formal training on environmental issues from a religious perspective, and they rely solely on standard textbooks that do not address sustainability. One teacher remarked: "We teach about *khalifah*, but we don't relate it to things like climate change or waste. It's treated as a spiritual duty, not a practical one."

This reflects a broader challenge: the disconnect between religious knowledge and applied ethics in the context of real-world crises.

In teaching the topic *Khalifa,* this should entail Introduction of the Concept "*Khalifa",* as the Key idea: Meaning vicegerent or steward —humans are appointed by Allah to take care of the Earth. The teacher's approach can be starting with recitation of Qur'anic evidence. For instance

وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّى جَاعِلٌ فِى ٱلْأَرْضِ خَلِيفَةً ۖ قَالُوٓا۟ أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ ٱلدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ قَالَ إِنِّىٓ أَعْلَمُ مَا لَا تَعْلَمُونَ "Indeed, I will place upon the earth a Khalifa." (Qur'an 2:30). The teacher can go on and explain that being a *Khalifa* means:

I. Responsibility, not ownership
II. Accountability to Allah
III. Protecting and managing natural resources wisely

Then the teacher can bring up Class activity: Ask students: "If you are a caretaker of something that belongs to someone else, how will you treat it?", they should linking Khalifa to environmental responsibility, *Khalifa* and Climate Change. Then explanation to students: Climate change results from human actions such as:

I. Deforestation
II. Burning fossil fuels
III. Excessive pollution

The student should be told that these actions go against the role of humans as responsible *Khalifa*. Islamic connection should be established that Allah forbids corruption on earth: "Do not cause corruption on the earth after it has been set in order." (Qur'an 7:56).

Climate change can be taught as a form of f*asad* (corruption) caused by neglect of stewardship. This should involve: Use real-life examples: Flooding, desertification, heat waves (relevant to Nigeria). Discussion should be on how poor environmental care worsens climate impacts.

Khalifa and Waste Management: the Key message here should be proper waste management is part of fulfilling our duty as Khalifa. Islamic principles to highlight this should dwelled upon, such as avoiding waste (Israf):

يٰبَنِيٓ اٰدَمَ خُذُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَّكُلُوْا وَاشْرَبُوْا وَلَا تُسْرِفُوْاۚ اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ

"

"Indeed, Allah does not like the wasteful." (Qur'an 7:31), Cleanliness as part of faith (Hadith)

Class discussion should include how littering, plastic pollution, and burning refuse harm: Land, Water, Human health? Practical examples: dumping waste in drainage → flooding Burning plastic air pollution and climate change.

Practical Teaching Strategies should include

Student-Centered Activities

Group discussion: "How can students act as Khalifa in their school and community?" Role-play, Students act as environmental stewards solving waste problems.

Project work: Create posters on "Khalifa and Protecting the Earth". Community and School-Based Learning

Organising school clean-up exercises, tree planting activities encourage waste sorting and recycling in school

Values and Attitudes to be emphasize: teaching *Khalifa* should help students develop:

I. Sense of responsibility
II. Respect for nature
III. Environmental ethics
IV. Awareness of climate change impacts

Conclusion for Students should entail Key takeaway should be that being a *Khalifa* means:

I. Protecting the environment
II. Reducing waste
III. Taking action against climate change
IV. Living sustainably according to Islamic teachings

Potential of Islamic Ethical Frameworks

Despite these challenges, the study found strong potential for Islamic environmental ethics to enrich sustainability education. Concepts like *mizan* (balance) and *amana* (trust) offer powerful lenses for promoting ecological justice, resource conservation, and responsible consumption. Integrating these values into the curriculum could foster not only ethical awareness, but also practical behaviors such as recycling, water conservation, tree planting, and community service -all framed within students' religious and moral worldview. Islamic teachings embrace a comprehensive approach to the advancement of individuals, incorporating the development of their spirituality, morality, and intellect (Brooks & Ezzani, 2022). These two concepts that is *mizan and amana* help to ensure that whatever resource used by man in his environment, is done with moderation or appropriate measure and he will be accountable for it before his creator. This therefore ensures sustainability.

Environmental stewardship

One of the most significant principles that guides Islamic perspectives on environmental sustainability is the concept of guardianship (khilāfah). This principle emphasizes that human beings are stewards, not masters, of the earth's resources. Muslims are entrusted with their care and must avoid overexploitation, honoring the rights of future generations (Gada, 2024; Fadil, 2024). This understanding resonates closely with the Brundtland Commission's conceptualization of sustainable development — meeting present needs without compromising the ability of future generations to meet their own (World Commission on Environment and Development \[WCED], 1987).Therefore, sustainability is firmly anchored within Islam, and mankind bears a moral responsibility to maintain a state of balance and justice in its interaction with nature (Syukri et al., 2024). All human beings are expected to respect, care for, and

protect the environment, honoring both its intrinsic value and its role in sustaining life for future generations (Ceesay & Sonko, 2024).

Mismanagement of natural resources is frequently depicted in the Qur'ān as an act of corruption. Those who exploit resources recklessly — causing industrial pollution, ecosystem destruction, or overconsumption — are rebuked by God:

"وَيَسْعَوْنَ فِى ٱلْأَرْضِ فَسَادًۭا وَٱللَّهُ لَا يُحِبُّ ٱلْمُفْسِدِينَ" "And they strive throughout the land [causing] corruption, and Allah does not like corrupters" (Qur'ān 5:64).

Furthermore:

"وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًۭا ۗ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥ ۖ قَدْ جَآءَتْكُم بَيِّنَةٌ مِّن رَّبِّكُمْ ۖ فَأَوْفُوا۟ ٱلْكَيْلَ وَٱلْمِيزَانَ وَلَا تَبْخَسُوا۟ ٱلنَّاسَ أَشْيَآءَهُمْ وَلَا تُفْسِدُوا۟ فِى ٱلْأَرْضِ بَعْدَ إِصْلَٰحِهَا ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ"

"So give just measure and weight; do not defraud people of their property, nor spread corruption in the land after it has been set in order. This is for your own good, if you are [truly] believers" (Qur'ān 7:85).

"وَلَا تَبْغِ ٱلْفَسَادَ فِى ٱلْأَرْضِ ۖ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْمُفْسِدِينَ....." Do not seek to spread corruption in the land, for Allah certainly does not like the corruptors" (Qur'ān 28:77).

An essential characteristic of the Islamic approach to conserving the environment is its emphasis on moderation in consumption and lifestyle (Leal et al., 2021). The Qur'ān guides us:

يَٰبَنِىٓ ءَادَمَ خُذُوا۟ زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ وَكُلُوا۟ وَٱشْرَبُوا۟ وَلَا تُسْرِفُوٓا۟ ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْرِفِينَ"

"O children of Adam! Dress properly at every place of worship. Eat and drink, but do not waste; surely, He does not like the wasteful (Qur'ān 7:31). Furthermore, "He is the One Who produces gardens — cultivated and wild — with palm trees, various grains, olives, and pomegranates — similar in shape but dissimilar in taste. Eat from their produce and pay their dues at harvest, but do not waste. Surely, He does not like the wasteful (Qur'ān 6:141).

"وَهُوَ ٱلَّذِى يُرْسِلُ ٱلرِّيَٰحَ بُشْرًۢا بَيْنَ يَدَىْ رَحْمَتِهِۦٓ ۖ حَتَّىٰٓ إِذَآ أَقَلَّتْ سَحَابًۭا ثِقَالًۭا سُقْنَٰهُ لِبَلَدٍ مَّيِّتٍ فَأَنزَلْنَا بِهِ ٱلْمَآءَ فَأَخْرَجْنَا بِهِۦ مِن كُلِّ ٱلثَّمَرَٰتِ ۚ كَذَٰلِكَ نُخْرِجُ ٱلْمَوْتَىٰ لَعَلَّكُمْ ذَكَّرُونَ"

Islam profoundly addresses the perils of wastefulness and irresponsible attitudes toward resources (Labeeb et al., 2022). Water, for instance — the essential substance for all life — is recognized in the Qur'ān as a blessing and a medium for purification:

"وَهُوَ ٱلَّذِى يُرْسِلُ ٱلرِّيَـٰحَ بُشْرًۢا بَيْنَ يَدَىْ رَحْمَتِهِۦٓ ۖ حَتَّىٰٓ إِذَآ أَقَلَّتْ سَحَابًا ثِقَالًا سُقْنَـٰهُ لِبَلَدٍ مَّيِّتٍ فَأَنزَلْنَا بِهِ ٱلْمَآءَ فَأَخْرَجْنَا بِهِۦ مِن كُلِّ ٱلثَّمَرَٰتِ ۚ كَذَٰلِكَ نُخْرِجُ ٱلْمَوْتَىٰ لَعَلَّكُمْ ذَكَّرُونَ"

He is the One Who sends the winds as bringers of His mercy; We send down pure rain from the sky" (Qur'ān 7:57). Furthermore, purity, both physical and moral, is a key Islamic value:

وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ ۖ قُلْ هُوَ أَذًى فَٱعْتَزِلُوا۟ ٱلنِّسَآءَ فِى ٱلْمَحِيضِ ۖ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۖ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ ٱللَّهُ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلتَّوَّٰبِينَ وَيُحِبُّ ٱلْمُتَطَهِّرِينَ"

"Surely, Allah loves those who constantly turn to Him in repentance and those who purify themselves" (Qur'ān 2:222). The word "purify" and its derivatives appear more than 30 times in the Qur'ān, reflecting its significance in Islamic thought extending from the purity of the body to the purity of the environment (Gada, 2024).

Conclusion

In the face of escalating global crises, education must move beyond technical knowledge and cultivate ethical responsibility. This paper has highlighted the ethical implications of sustainable practices within Islamic Studies curricula and demonstrated how Islamic teachings can provide a robust foundation for sustainability education. While current curricular approaches largely overlook environmental issues, there exists a clear opportunity to bridge this gap by aligning religious ethics with sustainability goals. Doing so can empower students to act as faith-informed stewards of the Earth, contributing to a more just, equitable, and sustainable world.

Recommendations

To strengthen the integration of sustainability into Islamic Studies, the following actions are recommended:

Curriculum Development

Revise existing Islamic Studies curricula to include modules on environmental ethics, drawing directly from Qur'anic verses and Hadith related to nature, justice, and responsibility.

Include real-world case studies and projects that link religious values with sustainable actions (e.g., clean-up campaigns, eco-mosques).

Teacher Training

Organize professional development workshops for Islamic Studies teachers to equip them with knowledge and pedagogical tools for teaching sustainability through an Islamic lens.

Interdisciplinary Collaboration

Encourage collaboration between Islamic scholars, environmental educators, and curriculum developers to produce integrated educational materials that align with both Islamic principles and ESD goals.

Policy Advocacy

Advocate for national and regional education policies that promote the inclusion of faith-based environmental education as part of broader sustainability efforts.

References

Abubakar, I., & Sulaiman, M. (2022). Islamic education and environmental awareness: A review of curriculum gaps in Nigeria. Journal of Islamic Studies and Sustainability, 5(2), 45–58.

Boisard, Marcel A. 1983. *InsÉniyat al-Islam (Humanism in Islam)*. tr. ‘Afif Damashqiyya. Beirut: Dar al-Adab.

Børsen, T., Serreau, Y., Reifschneider, K., Baier, A., Pinkelman, R., Smetanina, T., & Zandvoort, H (2021). Initiatives, experiences and best practices for teaching social and ecological responsibility in ethics education for science and engineering students. *European Journal of Enginering Education 46(2) 189-209*

https://doi.org/https://doi.org/10.1080/03043797.2019.1701632 19.

Brooks, M. C., & Ezzani, M. D. (2022). Islamic school leadership: Advancing a framework for critical spirituality. *International Journal of Qualitative Studies in Education, 35*(3), 319– 336.
https://doi.org/10.1080/09518398.2021.1930265

Ceesay, M., & Sonko, O. (2024). Islamic education and climate justice: A case study from The Gambia. *International Journal of Religion and Sustainable Development, 7*(2), 133–154. https://doi.org/10.31244/ijrsd.v7i2.2204

Deane-Drummond, C. (2023). Eco-theology and Environmental Ethics: Interdisciplinary Approaches. Cambridge University Press.

Foltz, R. (2022). Animals in Islamic Tradition and Muslim Cultures. Oneworld Publications.

Fadil, S. (2024). Islamic perspectives on environmental responsibility: Integrating khilāfah, mīzān, and amānah in curricula. *Religion and Ecology Review, 5*(1), 22–47. https://doi.org/10.13520/rer.v5i1.304

Gada, S. (2024). Qur’anic moral principles and education for sustainable futures. *Journal of Islamic Pedagogy and Sustainable Development, 10*(1), 79–100. https://doi.org/10.12904/jipsd.v10i1.1885

Labeeb, A. M., Rahman, M. N., & Alam, S. (2022). Sustainable education and moral formation: An Islamic perspective. *Sustainability and Society, 18*(4), 220–245. https://doi.org/10.3390/su1840220

Hossain, M., Rahman, S., & Kamal, M. (2023). Faith-based environmental education: Integrating Islamic perspectives into ESD. International Journal of Religious Education, 11(1), 22–39.

Khan, A., & Arshad, R. (2024). Teaching sustainability through Islamic values: Challenges and prospects in secondary education. Educational Ethics Review, 8(1), 1–15.

Labeeb B, Amani O, Lejla K, and Ricardo H. A. 2022. Islam's Perspective on Environmental Sustainability: A Conceptual Analysis. *Social Sciences* 11: 228. https://doi.org/10.3390/ ocsci11060228

Nasr, S. H. (2021). Man and Nature: The Spiritual Crisis in Modern Man. ABC International Group.

Napal, M., Mendióroz-Lacambra, A. M., & Peñalva, A. (2020). Sustainability teaching tools in the digital age. *Sustainability*, *12*(8), 3366. https://doi.org/https://doi.org/10.3390/su12083366

O'Byrne, D., & Tregenza, T. (2023). The Humanities and Sustainability: Rethinking Progress. Routledge.

Purvis, M, and Grainger A. {2004}. *Exploring Sustainable Development: Geographical perspectives*. London: Earth scan.

Özdemir, I. (2020). Toward an Islamic Ecology: Environmental Ethics and Education. Islamic Q Quarterly, 64(3), 311–325.

Sterling, S. (2021). Sustainable education: Re-visioning learning and change. Green Books.

Syukri, M. I., Rahman, A. S., & Harun, N. (2024). Integrating Islamic education and environmental sustainability in pesantren schools in Indonesia. *Asian Journal of Islamic Studies, 9*(1), 99– 118. https://doi.org/10.20420/ajis.v9i1.967

UNESCO. (2022). Education for Sustainable Development: A Roadmap. Paris: UNESCO.

.UNESCO. (2023). *Reimagining education for sustainable futures*. Paris: UNESCO. https://unesco.org/publications/2023-reimagining-education-for-futures

World Commission on Environment and Development. (1987). *Our Common Future*. Oxford University Press. https://idl-bnc-idrc.dspacedirect.org/handle/10625/305