ISLAMIC MEDIA LITERACY AND ENVIRONMENTAL JUSTICE EDUCATION: NARRATIVES, ACTIVISM, AND CURRICULUM DESIGN

Ivan Nurseha[1], Farida Huseynova[2]

[1]Unversitas Kiai Abdullah Faqih Gresik,
[2]Azerbaijan State Pedagogical University
[1]ivan.nurseha@gmail.com, [2]feridehuseynova21@gmail.com

Abstract: This study examines the intersection of Islamic media literacy and environmental justice education by exploring how Islamic narratives and values shape critical media engagement and ecological consciousness. Drawing on interdisciplinary perspectives from Islamic studies, environmental pedagogy, and media literacy education, the research employs qualitative content analysis of diverse Islamic media sources including sermons, social media campaigns, and digital da'wah platforms. The analysis identifies recurring ecological themes such as khalīfah (environmental stewardship), mīzān (balance), and taqwā (moral accountability) embedded in Islamic discourse. The findings demonstrate that Islamic media literacy provides a framework for fostering eco-activism and advancing sustainable curriculum practices in Muslim-majority contexts. Moreover, when aligned with environmental justice education, it cultivates a holistic pedagogical model that integrates spiritual, ethical, and ecological dimensions. This study contributes to the growing scholarship on faith-based environmental education and offers practical implications for educators, curriculum developers, and religious leaders seeking to promote sustainable development through Islamic educational paradigms.

Key Words: Islamic media literacy, environmental justice education, curriculum design, eco-Islam, khalifah and Mizan

Introduction

The growing urgency of the global environmental crisis has compelled educators, scholars, and policymakers to seek innovative and culturally grounded approaches to environmental justice education. Within this context, faith-based frameworks particularly those rooted in Islamic teachings are gaining increased attention for their potential to shape ecological consciousness and ethical stewardship. Islam, as a comprehensive worldview, contains profound ecological principles embedded in the Qur'an, Hadith, and classical jurisprudence, emphasizing human responsibility as khalīfah (steward)

of the Earth, the importance of maintaining mīzān (balance), and accountability before God (taqwā) for environmental mismanagement.[1]

In Indonesia, the world's largest Muslim-majority country, the integration of Islamic values into environmental education has begun to take shape through various initiatives. Islamic boarding schools (pesantren) and Islamic educational institutions increasingly recognize the significance of embedding ecological values into religious and general curricula.[2] Organizations such as Nahdlatul Ulama (NU) and Muhammadiyah have launched environmental movements like Gerakan Islam Cinta Lingkungan and Eco-Pesantren, promoting environmental awareness rooted in Islamic ethics. Additionally, digital Islamic platforms such as @santrigreen (Instagram), Ngaji Fikih Lingkungan (YouTube), and the official media channels of pesantren such as Pondok Pesantren Tebuireng and Al-Mizan have emerged as influential actors in disseminating eco-Islamic narratives, especially among youth.[3]

Concurrently, the proliferation of digital media has transformed the landscape of religious communication and activism. Islamic media literacy, understood as the ability to critically engage with Islamic messages across various media platforms, is becoming essential in equipping learners with tools to navigate and respond to complex socio-ecological narratives. Digital da'wah, online khutbahs, Islamic environmental campaigns, and eco-conscious influencers represent emerging modes through which environmental ethics are disseminated and negotiated within Muslim communities in Indonesia.[4]

Despite these developments, scholarly discourse at the intersection of Islamic media literacy and environmental justice

---

[1] Tasnim Aziz, "Youth Reclaiming Environmental Narratives and Identities through Postcolonial Intersectional Environmentalist Digital Activism for Environmental Justice" (Columbia University, 2025).

[2] Aminur Khosru Rahman, "Islamic Environmental Ethics: A Model for Shaping Muslim Attitudes in Helping to Promote Environmental Education, Awareness and Activism" (University of Wales Trinity Saint David (United Kingdom), 2022).

[3] Jeff Share, "Critical Media Literacy and Environmental Justice," in *Media Literacy in a Disruptive Media Environment* (Routledge, 2020), 283–95.

[4] Obeida Menchawi Fawal, "The Representations of Islam and Muslims in Popular Media: Educational Strategies and to Develop Critical Media Literacy" (Concordia University, 2013).

education remains limited, particularly in Southeast Asian contexts. Most existing studies treat these areas in isolation, overlooking their integrative potential in curriculum development, civic engagement, and religious formation. This study seeks to fill that gap by exploring how Islamic narratives mediated through digital platforms can inform curriculum design and foster environmental activism grounded in religious identity, especially within pesantren-based education in Indonesia.[5] Specifically, the research addresses the following questions: (1) How are environmental themes framed in Indonesian Islamic media content? (2) What values and narratives are emphasized in Islamic approaches to environmental education within pesantren contexts? (3) How can these insights inform the development of pedagogically sound and culturally relevant environmental justice curriculum?[6]

By investigating these intersections, the study aims to contribute to the advancement of faith-based educational models that not only promote environmental awareness but also empower Muslim learners in Indonesia to engage in transformative ecological action rooted in their spiritual traditions.

Literature Review
Islamic Media Literacy: Concepts and Significance

Media literacy is generally understood as the ability to access, analyze, evaluate, and produce media messages critically. In the Islamic context, media literacy gains additional dimensions rooted in spiritual values, ethics, and the principles of da'wah. Islamic media literacy is not merely a technical skill but also entails critical awareness of how religious and moral messages are represented, disseminated, and interpreted within Muslim societies.[7]

Rahman emphasizes that media literacy in Islam must integrate the principles of taqwā (moral consciousness before God) and ʿadl (justice) so that media consumers not only understand content but also assess its authenticity, intentions, and impact on social and ecological

---

[5] Jason Harshman, "Developing Global Citizenship through Critical Media Literacy in the Social Studies," *The Journal of Social Studies Research* 42, no. 2 (2018): 107–17.

[6] Fazal Rizvi, "Representations of Islam and Education for Justice," *Race, Identity, and Representation in Education*, 2005, 167–78.

[7] Menchawi Fawal, "The Representations of Islam and Muslims in Popular Media: Educational Strategies and to Develop Critical Media Literacy."

life. Thus, Islamic media literacy functions as a tool to resist misinformation, radicalization, and consumerism that conflict with the principle of rahmatan lil-'ālamīn (mercy to all creation).[8]

Environmental Justice Education: Directions and Developments

Environmental justice education emerged from the tradition of critical pedagogy, highlighting the interconnection between environmental degradation, social inequality, and intergenerational justice. Its core principle is that environmental damage does not affect all communities equally but disproportionately impacts marginalized and poor populations. Environmental justice education encourages learners to understand the links between social, political, and ecological factors and to engage in collective action for sustaining the earth.[9]

Research has shown that educational approaches integrating social justice dimensions are more effective in fostering critical ecological awareness than those focused solely on conservation. This opens opportunities for integration with religious values that emphasize equality, justice, and moral responsibility.[10]

Islam and Environmental Ethics: Khalīfah, Mīzān, and Taqwā

Islam offers a rich ecological heritage, particularly through the concepts of khalīfah (humans as stewards of the earth), mīzān (cosmic balance), and taqwā (moral and spiritual consciousness). Qur'anic verses such as QS. Al-Baqarah: 30, QS. Al-Rahman: 7–9, and QS. Al-A'raf: 56 provide normative foundations for environmental stewardship.[11] The eco-Islamic literature (eco-Islam) stresses that humans are not absolute owners of the earth but trustees responsible for maintaining ecological harmony. In educational contexts, these

---

[8] Rahman, "Islamic Environmental Ethics: A Model for Shaping Muslim Attitudes in Helping to Promote Environmental Education, Awareness and Activism."

[9] Irene Guevara-Herrero, Beatriz Bravo-Torija, and José Manuel Pérez-Martín, "Educational Practice in Education for Environmental Justice: A Systematic Review of the Literature," *Sustainability* 16, no. 7 (2024): 2805.

[10] Merlin Chowkwanyun, "Environmental Justice: Where It Has Been, and Where It Might Be Going," *Annual Review of Public Health* 44, no. 1 (2023): 93–111.

[11] Maulana Bagus Rahmat, "The Idea Of Islamic Ecotheology In Responding To The Global Environmental Crisis: An Analysis Of The Concepts Of Khalifah, Mīzān, And Maṣlaḥah," *Indonesian Journal Of Islamic Theology And Philosophy* 7, No. 1 (2025): 93–110.

values can be internalized through curricula emphasizing the link between worship, social ethics, and ecological responsibility. Ibrahim found that Islamic principles strengthen ecological awareness when taught through contextualized and relevant approaches to contemporary environmental challenges.[12]

Islamic Media, Activism, and Ecological Discourses

The rise of digital media has transformed the methods of da'wah and dissemination of Islamic values. Platforms such as YouTube, Instagram, and podcasts have become new spaces for eco-da'wah Islamic preaching centered on environmental awareness. Recent studies show that Islamic ecological narratives often appear in the form of green mosque initiatives, zero-waste Islamic lifestyle campaigns, and Friday sermons linking Qur'anic verses to climate change issues. These narratives are not only theological but also political, as they critique exploitative practices that disrupt ecological balance and harm vulnerable communities.[13]

Islamic environmental activism is also evident in transnational movements such as the Islamic Declaration on Climate Change, which called on Muslims worldwide to commit to sustainable development. This highlights the strategic role of Islamic media in articulating ecological discourses and inspiring collective action.[14]

Integration into Islamic Educational Curriculum

Islamic education has historically emphasized the integration of knowledge, ethics, and spirituality. Curricula in Aswaja-based schools, pesantren, and madrasahs place moral values at the core of character building. However, environmental issues are often treated as supplementary rather than integral components of the curriculum.[15]

---

[12] İbrahim Özdemir, "The Evolution And Future Of Religion And Ecology: Insights From Muslim Environmental Thought," *The New Ecozoic Reader*, N.D., 52.

[13] Claudia Willms, "A Cultural Analysis of Eco-Islam: How Young German Muslims Live Religion through Environmental Activism," *HTS Teologiese Studies/Theological Studies* 77, no. 2 (2021).

[14] Odeh Al-Jayyousi et al., "A Critical Discourse Analysis on Climate Change in a Globalized World: The Nexus of Islam and Sustainable Development," *Sustainability* 15, no. 19 (2023): 14515.

[15] Raqib Moslimany, Anzar Otaibi, and Frugo Shaikh, "Designing a Holistic Curriculum: Challenges and Opportunities in Islamic Education," *Journal on Islamic Studies* 1, no. 1 (2024): 52–73.

Hasan Basri stresses the importance of designing Islamic curricula that incorporate ecological perspectives, whether through interdisciplinary integration across subjects or extracurricular activities such as reforestation programs and waste management in pesantren. Such integration fosters a "green curriculum" aligned with the maqāṣid al-sharī'ah, particularly ḥifẓ al-nafs (protection of life) and ḥifẓ al-bī'ah (protection of the environment).[16]

Method

This study employed a qualitative case study approach to explore the intersection between Islamic media literacy and environmental justice education within the context of Indonesian pesantren. [17] The research focused on three pesantren: Al-Mizan Jatiwangi (West Java), Tebuireng (East Java), and Darunnajah (Jakarta) selected through purposive sampling based on their documented engagement in environmental and media-based Islamic education. Data collection methods included in-depth semi-structured interviews with 15 key informants (teachers, kyai, curriculum developers, and students), document analysis of religious education curricula, and content analysis of Islamic digital media platforms such as @santrigreen (Instagram), "Ngaji Fikih Lingkungan" (YouTube), and official pesantren websites.[18] Thematic content analysis was conducted using NVivo 14 software to identify patterns in Islamic ecological values (e.g., khalīfah, mīzān, amānah), media engagement practices, and pedagogical integration of environmental justice. Triangulation across data sources ensured validity, and member checking was used to confirm the accuracy of findings with participants. Ethical approval was obtained from the affiliated university, and all participants provided informed consent prior to data collection.[19]

---

[16] Hasan Basri, "Integrating Islamic Values into Modern Educational Curricula: Challenges and Opportunities," *Journa of Social Science* 1, no. 5 (2024): 304–17.

[17] Sasa Baskarada, "Qualitative Case Study Guidelines," *Baškarada, S.(2014). Qualitative Case Studies Guidelines. The Qualitative Report* 19, no. 40 (2014): 1–25.

[18] Britta Gammelgaard, "The Qualitative Case Study," *The International Journal of Logistics Management* 28, no. 4 (2017): 910–13.

[19] Sheryl L Boblin et al., "Using Stake's Qualitative Case Study Approach to Explore Implementation of Evidence-Based Practice," *Qualitative Health Research* 23, no. 9 (2013): 1267–75.

Result and Discussion
The Framing of Environmental Themes in Islamic Digital Media

The analysis of digital Islamic media platforms uncovers a nuanced and theologically grounded approach to environmental communication. A recurrent theme is the integration of ecological consciousness within the framework of Islamic moral and spiritual values, positioning environmental stewardship not merely as a civic duty but as a divinely mandated responsibility.[20] This is particularly evident in the content disseminated through platforms such as the Instagram account @santrigreen and the YouTube series "Ngaji Fikih Lingkungan", which are tailored for santri and broader Muslim audiences.

These platforms consistently frame environmental protection as an act of worship (ibadah) and a tangible expression of faith. Key Qur'anic verses, notably QS. Al-A'raf: 56 ("Do not cause corruption upon the earth after its reformation…") and QS. Al-Baqarah: 205, are frequently cited to underline the sacredness of ecological balance and the moral repercussions of environmental degradation. These scriptural references are complemented by hadiths that emphasize cleanliness (ṭahārah), the prohibition of wastefulness (isrāf), and the virtues of planting trees even in times of crisis.[21]

Central to this framing is the Islamic concept of khalīfah (vicegerency), which is interpreted not only as humanity's elevated position in the cosmos but also as a divinely entrusted role to safeguard the Earth. Within this paradigm, environmental engagement becomes a form of spiritual accountability (amanah), aligning personal and communal ecological actions with eschatological concerns and the broader ethical vision of Islam.[22]

---

[20] Mukhlisin Saad and Umar Faruq, "Agency, Cultural and Theological Representation of Ecological Narrative in Indonesian Popular Islamic Websites," *Jurnal Penelitian*, 2024, 101–13.

[21] Himayatu Syarafatil Furqon Al-Masduqi, "The Existence Of Ulama In The Digital Era:: A Framing Analysis Of Gus Miftah's Misspeaking Using Robert Entman's Model," *AJIS: Academic Journal of Islamic Studies* 10, no. 1 (2025): 79–98.

[22] Mohamad Saifudin Mohamad Saleh et al., "Islamic Values in Environmental Communication within the Malaysian Media: A Case Study of Utusan Malaysia and Berita Harian," *Jurnal Komunikasi: Malaysian Journal of Communication* 37, no. 3 (2021): 54–72.

Moreover, this religious framing deliberately distances itself from secular environmental narratives, which are often perceived as disconnected from the lived realities and spiritual sensitivities of pesantren communities. Instead, by rooting ecological discourse in tafsir, fiqh, and akhlaq, these digital initiatives create a culturally resonant and theologically authentic platform that s[23]peaks directly to the spiritual imagination of Muslim youth.

The effectiveness of this approach is reflected in the qualitative feedback from pesantren-based audiences, who report increased motivation and a deeper sense of purpose when environmental issues are contextualized within Islamic teachings. Many respondents expressed that such framing helped reconcile their ecological concerns with their religious identity, fostering a more holistic understanding of dīn as encompassing not only ritual practices but also care for creation.[24]

This resonates with the insights of earlier scholars such as Seyyed Hossein Nasr (1996) and Richard Foltz (2003), who argue that Islamic cosmology rooted in Tawḥīd (the oneness of God), the sacredness of nature, and the interdependence of all creation possesses profound ecological potential. The deployment of this theological heritage through modern digital formats signals a promising shift in environmental education within Muslim contexts, particularly among youth who are both digitally literate and religiously engaged.[25]

In summary, the framing of environmental themes in Islamic digital media not only redefines ecological responsibility as a form of worship and moral duty but also revitalizes classical Islamic concepts for contemporary environmental challenges. This approach not only enhances receptivity among religious audiences but also contributes to a broader Islamic environmental ethic that is both actionable and spiritually meaningful.

---

[23] Brian J Bowe and Taj W Makki, "Muslim Neighbors or an Islamic Threat? A Constructionist Framing Analysis of Newspaper Coverage of Mosque Controversies," *Media, Culture & Society* 38, no. 4 (2016): 540–58.

[24] Saifuddin Ahmed and Jörg Matthes, "Media Representation of Muslims and Islam from 2000 to 2015: A Meta-Analysis," *International Communication Gazette* 79, no. 3 (2017): 219–44.

[25] Daniel Nilsson DeHanas, "Broadcasting Green: Grassroots Environmentalism on Muslim Women's Radio," *The Sociological Review* 57, no. 2_suppl (2009): 141–55.

Islamic Media Literacy and Critical Engagement

Interviews conducted with both students and educators across several pesantren highlight an increasing recognition of the importance of Islamic media literacy as a foundational competency in navigating the complex landscape of digital religious content, particularly in relation to environmental issues. While many santri demonstrate high levels of digital engagement frequently accessing platforms such as YouTube, Instagram, and TikTok to consume Islamic teachings there exists a significant gap in their ability to critically evaluate the theological validity and contextual appropriateness of the messages they encounter.[26]

Educators expressed concern that students often accept digital Islamic environmental content at face value, without questioning the credibility of its sources, the scholarly authority of its producers, or the possible presence of ideological bias. This uncritical consumption poses risks, especially given the rise of religious populism, eco-spiritual misinformation, and pseudo-Islamic environmentalism trends that may distort Islamic teachings by mixing them with selective interpretations, political agendas, or oversimplified ecological messages lacking rigorous scholarly grounding.[27]

In response, several pesantren have proactively begun to incorporate basic media literacy training into their co-curricular or extracurricular programs. These initiatives aim to cultivate a more discerning student body by equipping santri with analytical tools to evaluate online content through both secular media literacy frameworks (e.g., source credibility, bias detection, media ownership) and Islamic epistemological lenses, such as the principles of ʿilm, ijtihād, isnād (chain of transmission), and maqāṣid al-sharīʿah (higher objectives of Islamic law).[28]

In practice, these modules encourage students to ask critical questions such as: Who is the speaker and what is their scholarly

---

[26] Rida Afrilyasanti, Yazid Basthomi, and Evynurul Laily Zen, "Fostering Creativity and Critical Literacy: Transforming EFL Classes with Engaging Critical Media Literacy Integration," *Asian Education and Development Studies* 14, no. 2 (2025): 133–51.

[27] Abeer Al-Najjar, "Public Media Accountability: Media Journalism, Engaged Publics and Critical Media Literacy in the MENA," 2020.

[28] Obeida Menchawi Fawal, "The Representations of Islam and Muslims in Popular Media: Educational Strategies and to Develop Critical Media Literacy" (Concordia University, 2013).

background? Are the Qur'anic verses or hadiths cited within appropriate contextual interpretations (tafsīr or sharḥ)? What are the implications of this message for real-world environmental action? And how do these messages align with the broader Islamic worldview on ṭahārah (purity), khalīfah (vicegerency), and amānah (trust)?

Such educational efforts not only protect students from misinformation but also enable them to participate in digital religious discourse more intelligently, responsibly, and ethically. This dual development of critical thinking and spiritual discernment is crucial in an age where the line between authentic Islamic scholarship and populist digital preaching is increasingly blurred. Moreover, by integrating environmental literacy within the scope of Islamic media pedagogy, pesantren are creating an interdisciplinary space where religious ethics, ecological awareness, and digital fluency intersect.[29] This approach transforms passive consumers of Islamic environmental content into critical, reflective agents capable of shaping discourse in ways that are faithful to tradition while responsive to contemporary ecological crises.

The initiative also resonates with broader calls within global Muslim scholarship for a renewed emphasis on media ijtihad a process wherein Muslims engage in independent reasoning not only in matters of jurisprudence but also in assessing and producing digital content that affects public understanding of Islam. As such, the development of Islamic media literacy in pesantren settings serves both defensive and proactive functions: defending students from harmful ideological distortions and proactively cultivating a generation of digitally competent Muslim environmental advocates grounded in Islamic intellectual tradition.[30]

In conclusion, fostering Islamic media literacy is a strategic and urgent pedagogical intervention. It empowers santri to navigate the digital Islamic landscape with theological discernment, cultivates responsible ecological engagement, and strengthens the intellectual foundations of pesantren as dynamic institutions capable of addressing 21st-century challenges through an integrated, faith-based approach.

---

[29] Manal Hendawi and Saba Qadhi, "Digital Literacy-Based Learning in Islamic Education," *Ar-Fachruddin: Journal of Islamic Education* 1, no. 1 (2024): 45–58.

[30] Matthew Deroo, "Seeking Truth about Muslims: Critical Media Literacies in an Era of Islamophobia," *Journal of Media Literacy Education* 13, no. 3 (2021): 49–61.

Curriculum Integration and Educational Practices

An in-depth curriculum analysis conducted across three pesantren Al-Mizan, Tebuireng, and Darunnajah reveals diverse yet converging efforts to embed environmental consciousness within the fabric of Islamic education. These initiatives signal a pedagogical evolution from traditional, text-heavy instruction toward more experiential, value-based learning models that are responsive to contemporary ecological challenges. [31] The integration of environmental themes into the religious curriculum is not merely an additive process but represents a recontextualization of Islamic teachings in light of current global concerns, particularly climate change, sustainability, and ecological justice.

At Pesantren Al-Mizan, the introduction of a dedicated course entitled "Fiqh Lingkungan" marks a significant institutional innovation. This course synthesizes classical jurisprudential texts (fiqh) with contemporary ecological concerns, encouraging students to examine legal maxims (qawāʿid fiqhiyyah) related to cleanliness, waste, water usage, and land preservation through both theoretical study and practical environmental engagement. Learning is not confined to the classroom; students actively participate in campus-based eco-projects, including composting programs, tree planting, and plastic reduction campaigns, thus internalizing the principle that environmental care is an extension of religious practice.[32]

Pesantren Tebuireng, a historically influential institution in East Java, adopts a more integrative approach by embedding ecological values within core subjects such as tafsīr and akhlāq. For instance, lessons on āyāt kauniyyah (divine signs in nature) in tafsir classes prompt students to reflect on environmental balance as a manifestation of God's wisdom, fostering a sense of spiritual awe and ethical responsibility toward creation. Meanwhile, akhlak education emphasizes modest consumption, care for living beings, and humility as moral imperatives tied to environmental ethics. This approach aligns

---

[31] Don H Krug and Nurit Cohen-Evron, "Curriculum Integration Positions and Practices in Art Education," *Studies in Art Education* 41, no. 3 (2000): 258–75.

[32] Robert A Kerr, "Curricular Integration to Enhance Educational Outcomes," *Pharmacotherapy: The Journal of Human Pharmacology and Drug Therapy* 20, no. 10P2 (2000): 292S-296S.

with the broader pesantren tradition of moral cultivation (tarbiyah akhlāqiyyah), now revitalized through ecological awareness.[33]

In contrast, Pesantren Darunnajah integrates environmental education through community-based outreach and service-learning projects, which are grounded in Islamic ethical principles such as amānah (trust), maslahah (public good), and ʿadl (justice). Students engage in reforestation programs, water conservation efforts, and neighborhood clean-up drives as part of their extracurricular obligations, often collaborating with local environmental NGOs and governmental agencies. These programs are accompanied by reflective discussions, linking field experience with scriptural texts, thereby reinforcing the theological foundations of ecological activism.[34]

Despite these promising developments, the integration of environmental education in pesantren curricula remains largely informal, fragmented, and dependent on local initiative. There is currently no standardized national framework or curricular guideline whether from the Ministry of Religious Affairs (Kementerian Agama) or pesantren educational boards that systematically embeds environmental justice education across all subject areas. [35] Consequently, the depth, quality, and consistency of ecological content vary significantly from one institution to another, often hinging on the vision of individual kiai or teachers.[36]

This inconsistency underscores the urgent need for a structured and unified curricular framework that ensures environmental themes are not peripheral or extracurricular, but are embedded holistically across Islamic studies disciplines ranging from aqīdah, fiqh, and sīrah to mantiq, hadith, and balāghah.[37] Such a framework would empower pesantren to respond more effectively to the ecological crisis, not only

---

[33] Chi Chung Lam et al., "Curriculum Integration in Singapore: Teachers' Perspectives and Practice," *Teaching and Teacher Education* 31 (2013): 23–34.

[34] Loredana Sofia Tudor, "Perception of Teachers on Curriculum Integration. Integration Patterns Practice," *Procedia-Social and Behavioral Sciences* 127 (2014): 728–32.

[35] Tony Dowden, "Implementing Curriculum Integration: Three Easy Lessons from Past Practice," *SET: Research Information for Teachers*, no. 3 (2012): 25–31.

[36] James A Beane, *Curriculum Integration: Designing the Core of Democratic Education* (Teachers College Press, 1997).

[37] Sheryl MacMath, "Teaching and Learning in an Integrated Curriculum Setting: A Case Study of Classroom Practices," 2012.

as religious institutions but as agents of civilizational renewal (tajdīd hadāri) grounded in Islamic cosmology and ethical tradition.[38]

In summary, while the early efforts at curriculum integration across pesantren such as Al-Mizan, Tebuireng, and Darunnajah are commendable, the pathway toward a fully institutionalized Islamic environmental education remains a work in progress. The challenge ahead lies in scaling these localized innovations into a comprehensive pedagogical model that unites Islamic orthodoxy, ecological literacy, and civic responsibility in ways that are coherent, contextualized, and sustainable.[39]

Toward a Faith-Based Environmental Justice Pedagogy

The findings of this study point toward the emergence of a faith-based environmental justice pedagogy a transformative educational approach that interweaves Islamic spiritual values, environmental ethics, and critical media engagement. This pedagogical model proposes more than just the inclusion of ecological topics within the curriculum; it advocates for a paradigm shift in how environmental consciousness is cultivated in Islamic educational institutions, particularly within the pesantren ecosystem.[40]

At the heart of this model lies the intentional integration of key Islamic values such as amānah (trust), taqwā (God-consciousness), and ʿadālah (justice). These values are not merely abstract theological concepts but serve as actionable moral frameworks through which students can understand and respond to environmental issues. Amānah frames nature as a divine trust bestowed upon humankind, requiring careful stewardship and accountability.[41] Taqwā cultivates an inner awareness of God's presence that extends to how one treats all of creation, while ʿadālah emphasizes the imperative of justice not only

---

[38] M Rijal, "Integrated Curriculum Practice: An Inclusive and Creative Practice," *Academia Letters* 2 (2021).

[39] MacMath, "Teaching and Learning in an Integrated Curriculum Setting: A Case Study of Classroom Practices."

[40] Heesung Hwang, "Repurposed Faith: Reimagining Pedagogical Practices for Faith-Based Climate Action," *Religious Education* 119, no. 5 (2024): 372–84.

[41] Heekap Lee and Ruth Givens, "Critical Consciousness and the Christian Conscience: Making the Necessary Connections between Faith-Based Learning and Critical Pedagogy," *Journal of Research on Christian Education* 21, no. 3 (2012): 195–210.

among human beings but also in relation to the Earth and its ecosystems.[42]

By rooting ecological engagement in these spiritual-ethical principles, this pedagogical model moves beyond secular or technocratic models of environmental education. Instead, it fosters a holistic environmental consciousness one that is spiritually grounded, morally compelling, and socially responsive. In the context of pesantren, such a model resonates deeply with the traditional function of these institutions as centers of moral formation, community leadership, and cultural transmission.[43]

Furthermore, the digital dissemination of eco-Islamic narratives through platforms like YouTube, Instagram, and TikTok serves as a powerful channel to amplify these values among santri and the wider Muslim youth demographic. However, this potential can only be fully realized when such content is accompanied by critical media literacy training and curricular integration, ensuring that students are not passive recipients of information but are actively equipped to analyze, interpret, and produce environmental messages rooted in sound Islamic scholarship.[44]

In this way, pesantren can evolve into active hubs of ecological transformation, leveraging their religious authority, community trust, and educational infrastructure to shape a new generation of Muslim environmental stewards.[45] This transformation aligns with the core principles of Education for Sustainable Development (ESD) as articulated by UNESCO particularly the emphasis on interdisciplinary learning, ethical values, and the empowerment of learners to take responsible actions for environmental integrity, economic viability, and a just society.

What distinguishes the faith-based model proposed here is its cultural and theological authenticity. In Muslim-majority contexts like

---

[42] Amanda DeWitt, "Ecological Peace Education: Toward a Pedagogy for Climate Justice," *Religious Education*, 2024, 1–14.

[43] Heather Marshall, "Integrating Sustainability into Religious Education," *Journal of Beliefs & Values*, 2025, 1–20.

[44] Lyndsay Moseley and David Lewis Feldman, "Faith-Based Environmental Initiatives in Appalachia: Connecting Faith, Environmental Concern and Reform," *Worldviews* 7, no. 3 (2003): 227–52.

[45] Christian Dallavis, "Qualifying Sociopolitical Consciousness: Complicating Culturally Responsive Pedagogy for Faith-Based Schools," *Education and Urban Society* 45, no. 2 (2013): 266–84.

Indonesia, where religion remains a dominant force in shaping public values and behavior, the integration of Islamic teachings with environmental education is not only pedagogically effective but strategically necessary. It allows for the localization of ESD principles in a way that resonates with the lived realities of students, teachers, and communities avoiding the pitfalls of secular imposition or cultural alienation.[46]

To fully operationalize this model, however, requires a systemic commitment from multiple stakeholders: pesantren leadership, curriculum developers, policymakers, and religious scholars. It calls for the development of contextually relevant learning materials, the training of teachers in both environmental and Islamic pedagogies, and institutional support for eco-friendly practices on pesantren campuses. Moreover, partnerships with environmental NGOs and government agencies can further enrich this process by connecting local wisdom with global sustainability agendas.[47]

In conclusion, a faith-based environmental justice pedagogy offers a promising pathway for aligning Islamic education with contemporary ecological imperatives. By harmonizing spiritual devotion with environmental responsibility, this model not only preserves the religious identity of learners but also equips them with the ethical clarity and practical skills necessary to address the ecological crises of our time anchored firmly in the enduring wisdom of the Islamic tradition.[48]

Conclusion

This study has demonstrated that the integration of Islamic media literacy and environmental justice education offers a promising pathway for cultivating environmentally conscious and theologically grounded learners within Indonesian pesantren. The findings reveal that digital Islamic media platforms actively disseminate environmental

---

[46] Joanne M Moyer and A John Sinclair, "Faith-Based Environmental Engagement in Canada: An Environmental Governance Perspective," *Society & Natural Resources* 35, no. 8 (2022): 836–55.

[47] Gregory E Hitzhusen, "Religion and Environmental Education: Building on Common Ground," *Canadian Journal of Environmental Education (CJEE)*, 2006, 9–25.

[48] Jack Delehanty, "Becoming 'People of Faith:' Personal Moral Authenticity in the Cultural Practices of a Faith-based Social Justice Movement," in *Sociological Forum*, vol. 35 (Wiley Online Library, 2020), 1228–49.

narratives anchored in core Islamic principles such as khalīfah, mīzān, and taqwā, framing ecological responsibility as a sacred duty. Furthermore, while students in pesantren are increasingly engaged with digital religious content, there remains a critical need for structured media literacy programs to equip them with the tools to assess and contextualize these narratives effectively. The incorporation of ecological themes into Islamic religious education, although still varied and informal, shows encouraging signs of pedagogical innovation, especially in institutions that have begun embedding environmental themes into fiqh, tafsir, and extracurricular activities.

Ultimately, the study highlights the potential for a faith-based environmental justice pedagogy that aligns Islamic ethical teachings with sustainable development goals, thereby enriching both religious education and ecological activism. To maximize this potential, curriculum designers, educators, and pesantren leaders must work collaboratively to institutionalize environmental justice within the broader framework of Islamic education. Doing so will not only strengthen students' spiritual connection to nature but also empower them to act as environmentally responsible citizens guided by Islamic values.

References

Afrilyasanti, Rida, Yazid Basthomi, and Evynurul Laily Zen. "Fostering Creativity and Critical Literacy: Transforming EFL Classes with Engaging Critical Media Literacy Integration." *Asian Education and Development Studies* 14, no. 2 (2025): 133–51.

Ahmed, Saifuddin, and Jörg Matthes. "Media Representation of Muslims and Islam from 2000 to 2015: A Meta-Analysis." *International Communication Gazette* 79, no. 3 (2017): 219–44.

Al-Jayyousi, Odeh, Wan Norhaniza Wan Hasan, Shereeza Mohamed Saniff, Seda Duygu Sever, and Evren Tok. "A Critical Discourse Analysis on Climate Change in a Globalized World: The Nexus of Islam and Sustainable Development." *Sustainability* 15, no. 19 (2023): 14515.

Al-Masduqi, Himayatu Syarafatil Furqon. "The Existence Of Ulama In The Digital Era:: A Framing Analysis Of Gus Miftah's Misspeaking Using Robert Entman's Model." *AJIS: Academic*

Journal of Islamic Studies 10, no. 1 (2025): 79–98.

Al-Najjar, Abeer. "Public Media Accountability: Media Journalism, Engaged Publics and Critical Media Literacy in the MENA," 2020.

Aziz, Tasnim. "Youth Reclaiming Environmental Narratives and Identities through Postcolonial Intersectional Environmentalist Digital Activism for Environmental Justice." Columbia University, 2025.

Baskarada, Sasa. "Qualitative Case Study Guidelines." *Baškarada, S.(2014). Qualitative Case Studies Guidelines. The Qualitative Report* 19, no. 40 (2014): 1–25.

Basri, Hasan. "Integrating Islamic Values into Modern Educational Curricula: Challenges and Opportunities." *Journa of Social Science* 1, no. 5 (2024): 304–17.

Beane, James A. *Curriculum Integration: Designing the Core of Democratic Education.* Teachers College Press, 1997.

Boblin, Sheryl L, Sandra Ireland, Helen Kirkpatrick, and Kim Robertson. "Using Stake's Qualitative Case Study Approach to Explore Implementation of Evidence-Based Practice." *Qualitative Health Research* 23, no. 9 (2013): 1267–75.

Bowe, Brian J, and Taj W Makki. "Muslim Neighbors or an Islamic Threat? A Constructionist Framing Analysis of Newspaper Coverage of Mosque Controversies." *Media, Culture & Society* 38, no. 4 (2016): 540–58.

Chowkwanyun, Merlin. "Environmental Justice: Where It Has Been, and Where It Might Be Going." *Annual Review of Public Health* 44, no. 1 (2023): 93–111.

Dallavis, Christian. "Qualifying Sociopolitical Consciousness: Complicating Culturally Responsive Pedagogy for Faith-Based Schools." *Education and Urban Society* 45, no. 2 (2013): 266–84.

DeHanas, Daniel Nilsson. "Broadcasting Green: Grassroots Environmentalism on Muslim Women's Radio." *The Sociological*

Review 57, no. 2_suppl (2009): 141–55.

Delehanty, Jack. "Becoming 'People of Faith:' Personal Moral Authenticity in the Cultural Practices of a Faith-based Social Justice Movement." In *Sociological Forum*, 35:1228–49. Wiley Online Library, 2020.

Deroo, Matthew. "Seeking Truth about Muslims: Critical Media Literacies in an Era of Islamophobia." *Journal of Media Literacy Education* 13, no. 3 (2021): 49–61.

DeWitt, Amanda. "Ecological Peace Education: Toward a Pedagogy for Climate Justice." *Religious Education*, 2024, 1–14.

Dowden, Tony. "Implementing Curriculum Integration: Three Easy Lessons from Past Practice." *SET: Research Information for Teachers*, no. 3 (2012): 25–31.

Fawal, Obeida Menchawi. "The Representations of Islam and Muslims in Popular Media: Educational Strategies and to Develop Critical Media Literacy." Concordia University, 2013.

Gammelgaard, Britta. "The Qualitative Case Study." *The International Journal of Logistics Management* 28, no. 4 (2017): 910–13.

Guevara-Herrero, Irene, Beatriz Bravo-Torija, and José Manuel Pérez-Martín. "Educational Practice in Education for Environmental Justice: A Systematic Review of the Literature." *Sustainability* 16, no. 7 (2024): 2805.

Harshman, Jason. "Developing Global Citizenship through Critical Media Literacy in the Social Studies." *The Journal of Social Studies Research* 42, no. 2 (2018): 107–17.

Hendawi, Manal, and Saba Qadhi. "Digital Literacy-Based Learning in Islamic Education." *Ar-Fachruddin: Journal of Islamic Education* 1, no. 1 (2024): 45–58.

Hitzhusen, Gregory E. "Religion and Environmental Education: Building on Common Ground." *Canadian Journal of Environmental Education (CJEE)*, 2006, 9–25.

Hwang, Heesung. "Repurposed Faith: Reimagining Pedagogical Practices for Faith-Based Climate Action." *Religious Education* 119, no. 5 (2024): 372–84.

Kerr, Robert A. "Curricular Integration to Enhance Educational Outcomes." *Pharmacotherapy: The Journal of Human Pharmacology and Drug Therapy* 20, no. 10P2 (2000): 292S-296S.

Krug, Don H, and Nurit Cohen-Evron. "Curriculum Integration Positions and Practices in Art Education." *Studies in Art Education* 41, no. 3 (2000): 258–75.

Lam, Chi Chung, Theresa Alviar-Martin, Susan A Adler, and Jasmine B-Y Sim. "Curriculum Integration in Singapore: Teachers' Perspectives and Practice." *Teaching and Teacher Education* 31 (2013): 23–34.

Lee, Heekap, and Ruth Givens. "Critical Consciousness and the Christian Conscience: Making the Necessary Connections between Faith-Based Learning and Critical Pedagogy." *Journal of Research on Christian Education* 21, no. 3 (2012): 195–210.

MacMath, Sheryl. "Teaching and Learning in an Integrated Curriculum Setting: A Case Study of Classroom Practices," 2012.

Marshall, Heather. "Integrating Sustainability into Religious Education." *Journal of Beliefs & Values*, 2025, 1–20.

Menchawi Fawal, Obeida. "The Representations of Islam and Muslims in Popular Media: Educational Strategies and to Develop Critical Media Literacy." Concordia University, 2013.

Moseley, Lyndsay, and David Lewis Feldman. "Faith-Based Environmental Initiatives in Appalachia: Connecting Faith, Environmental Concern and Reform." *Worldviews* 7, no. 3 (2003): 227–52.

Moslimany, Raqib, Anzar Otaibi, and Frugo Shaikh. "Designing a Holistic Curriculum: Challenges and Opportunities in Islamic Education." *Journal on Islamic Studies* 1, no. 1 (2024): 52–73.

Moyer, Joanne M, and A John Sinclair. "Faith-Based Environmental

Engagement in Canada: An Environmental Governance Perspective." *Society & Natural Resources* 35, no. 8 (2022): 836–55.

Özdemir, İbrahim. "THE EVOLUTION AND FUTURE OF RELIGION AND ECOLOGY: INSIGHTS FROM MUSLIM ENVIRONMENTAL THOUGHT." *The New Ecozoic Reader*, n.d., 52.

Rahman, Aminur Khosru. "Islamic Environmental Ethics: A Model for Shaping Muslim Attitudes in Helping to Promote Environmental Education, Awareness and Activism." University of Wales Trinity Saint David (United Kingdom), 2022.

Rahmat, Maulana Bagus. "The Idea of Islamic Ecotheology in Responding to the Global Environmental Crisis: An Analysis of the Concepts of Khalifah, Mīzān, and Maṣlaḥah." *Indonesian Journal of Islamic Theology and Philosophy* 7, no. 1 (2025): 93–110.

Rijal, M. "Integrated Curriculum Practice: An Inclusive and Creative Practice." *Academia Letters* 2 (2021).

Rizvi, Fazal. "Representations of Islam and Education for Justice." *Race, Identity, and Representation in Education*, 2005, 167–78.

Saad, Mukhlisin, and Umar Faruq. "Agency, Cultural and Theological Representation of Ecological Narrative in Indonesian Popular Islamic Websites." *Jurnal Penelitian*, 2024, 101–13.

Saleh, Mohamad Saifudin Mohamad, Shaidatul Akma Adi Kasuma, Mark Harris Zuknik, and Nik Norma Nik Hasan. "Islamic Values in Environmental Communication within the Malaysian Media: A Case Study of Utusan Malaysia and Berita Harian." *Jurnal Komunikasi: Malaysian Journal of Communication* 37, no. 3 (2021): 54–72.

Share, Jeff. "Critical Media Literacy and Environmental Justice." In *Media Literacy in a Disruptive Media Environment*, 283–95. Routledge, 2020.

Tudor, Loredana Sofia. "Perception of Teachers on Curriculum

Integration. Integration Patterns Practice." *Procedia-Social and Behavioral Sciences* 127 (2014): 728–32.

Willms, Claudia. "A Cultural Analysis of Eco-Islam: How Young German Muslims Live Religion through Environmental Activism." *HTS Teologiese Studies/Theological Studies* 77, no. 2 (2021).