

## The Role of Muslim Families in Children's Education on Environmental Ethics

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### ABSTRACT

This study examines the role of Muslim families in children's education regarding environmental ethics. It aims to understand how Muslim parents' integration of Islamic values such as *amanah*, caliphate, and tawhid can effectively instill awareness and pro-environmental behavior in children. This research explores various parenting methods, including stories from the Qur'an and Hadith, practical activities like gardening and recycling, and discussions and reflections on environmental issues using the literature review method. The findings reveal that children educated with this approach exhibit high ecological awareness and proactive behavior in ecological conservation. However, challenges such as lack of knowledge and resources and differences in cultural and geographical contexts affect the effectiveness of this education. The study concludes that there is a need for support from formal education institutions and communities to strengthen environmental education at home. With the right approach and adequate support, environmental education based on Islamic values has excellent potential to form a generation that cares about the environment. This research provides important insights for developing holistic environmental education programs rooted in religious values.

**Keywords:** Children's Education, Environmental Education, Environmental Ethics, Islamic Values, Muslim Family.

### ABSTRAK

Penelitian ini mengkaji tentang peran keluarga muslim dalam pendidikan anak mengenai etika lingkungan. Hal ini bertujuan untuk memahami bagaimana integrasi nilai-nilai Islam seperti amanah, khilafah, dan tauhid yang dilakukan oleh orang tua muslim dapat secara efektif menanamkan kesadaran dan perilaku pro lingkungan pada anak. Dengan menggunakan metode tinjauan pustaka, penelitian ini mengeksplorasi berbagai metode yang dilakukan oleh orang tua, antara lain kisah-kisah dari Al-Qur'an dan Hadits, kegiatan praktis seperti berkebun dan daur ulang, serta diskusi dan refleksi terhadap isu-isu lingkungan. Temuannya menunjukkan bahwa anak-anak yang dididik dengan pendekatan ini menunjukkan kesadaran ekologis yang tinggi dan perilaku proaktif dalam konservasi ekologi. Namun tantangan seperti kurangnya pengetahuan dan sumber daya, serta perbedaan konteks budaya dan geografis, mempengaruhi efektivitas pendidikan ini. Studi tersebut menyimpulkan bahwa perlunya dukungan dari lembaga pendidikan formal dan masyarakat untuk memperkuat pendidikan lingkungan hidup di rumah. Dengan pendekatan yang tepat dan dukungan yang memadai, pendidikan lingkungan hidup yang berlandaskan nilai-nilai Islam mempunyai potensi yang sangat baik dalam membentuk generasi yang peduli terhadap lingkungan. Penelitian ini memberikan wawasan penting bagi pengembangan program pendidikan lingkungan hidup yang lebih holistik yang berakar pada nilai-nilai agama.

**Kata Kunci:** pendidikan lingkungan, keluarga muslim, nilai-nilai Islam, anak, etika lingkungan

## A. INTRODUCTION

The family plays a significant role in shaping children's character and behavior.<sup>1</sup> Islamic values taught early in Muslim families can shape children's outlook on life, including environmental ethics.<sup>2</sup> Education on environmental ethics based on Islamic values is relevant to today's global environmental challenges.<sup>3</sup> The Qur'an and Hadith provide many guidelines on how humans should care for the environment. The instillation of these values in the family is expected to form a generation that cares more about the environment.

Many studies have highlighted the importance of family education in shaping children's ethics and behavior. For example, a survey by Wattimena et al. shows that the family plays a crucial role in shaping eco-friendly behavior in children.<sup>4</sup> Another survey by Purnomo et al. found that environmental education in Muslim families contributes significantly to better environmental awareness and behavior among adolescents.<sup>5</sup>

However, these studies generally focus on specific or local aspects and have not examined how Islamic values can be applied more systematically in environmental education by Muslim families in various cultural contexts. For example, research by Maunah, that in Indonesia only highlights the role of schools in ecological education and pays little attention to family contributions.<sup>6</sup> Meanwhile, the study by Prasetyo emphasizes the importance of formal

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<sup>1</sup> Ahmad Subhan et al., "The Role Of Family Management In Theformation Of Children ' s Character : A Literature Review," *Jurnal Scientia* 13, no. 03 (2024): 302–8.

<sup>2</sup> Ika Kartika et al., "Instilling Religious Character Values in Elementary School Students through Islamic Religious Education Learning," *JPPi (Jurnal Penelitian Pendidikan Indonesia)* 9, no. 4 (December 1, 2023): 100, <https://doi.org/10.29210/020232598>.

<sup>3</sup> Sadia Jawaid, "Urdu-Punitive Rulings of Jurists on Environmental Pollution-Contemporary Significance of Islamic Teachings for Environmental Protection," *The Scholar Islamic Academic Research Journal* 9, no. 2 (2023), <https://doi.org/10.29370/siarj/issue17urduar8>; Iffah Al Walidah and Irpan Husaini, "Reinterpretation Of Ecological Verses To Implement Eco-Ethics In Islamic Education," *Jurnal Tatsqif* 21, no. 1 (August 15, 2023): 67–81, <https://doi.org/10.20414/jtq.v21i1.7401>; Muslim Djuned, "Relasi Manusia Dan Lingkungan Hidup Dalam Islam," *SINTHOP: Media Kajian Pendidikan, Agama, Sosial Dan Budaya* 2, no. 2 (December 31, 2023): 124–34, <https://doi.org/10.22373/sinthop.v2i2.4080>; Rahman et al., "Socio-Eco-Religio-Cultural Approaches in Addressing Environmental Damage: An Interpretative Analysis Based on The Quran and Hadith," *Revista de Gestão Social e Ambiental* 18, no. 1 (May 8, 2024): e06524, <https://doi.org/10.24857/rgsa.v18n1-127>.

<sup>4</sup> Jolya Wattimena, Novita L Sahertian, and Niechen J Revallo, "Peran Keluarga Dalam Menumbuhkan Karakter Peduli Lingkungan Bagi Anak Remaja," *Prosiding Pelita Bangsa* 1, no. 2 (2022): 122, <https://doi.org/10.30995/ppb.v1i2.510>.

<sup>5</sup> Joko Purnomo et al., "Prophetic Approach in Environmental Education and Community Empowerment: A Case Study of Sustainable Pesantren Development," *Revista de Gestao Social e Ambiental* 18, no. 8 (2024), <https://doi.org/10.24857/rgsa.v18n8-047>.

<sup>6</sup> Binti Maunah, "The Contribution of Family and Community Education in Realizing the Goals of School Education," *American Journal of Education and Learning* 4, no. 2 (2019): 292–301, <https://doi.org/10.20448/804.4.2.292.301>.

and informal education without further exploring the synergy between the two in the context of Muslim families.<sup>7</sup>

Although many studies have discussed the role of the family in environmental education, there is still a gap in the literature that examines how Muslim families can integrate Islamic values, specifically in environmental ethics education. This gap includes a lack of studies that holistically map Islamic values-based environmental education practices within the family and how these practices can be effectively implemented in various cultural contexts.

This research seeks to fill this gap by exploring the role of Muslim families in children's education about environmental ethics. This research will also examine how Islamic values taught in the family can affect children's awareness and behavior toward the environment. Thus, this research is expected to make a new contribution to the literature on religion-based environmental education.

This research is important because it provides insight into how Muslim families can play a more effective role in shaping children's environmental awareness and behavior. Given the increasingly complex and urgent environmental challenges, education about environmental ethics from an early age is crucial. By understanding the role and contribution of Muslim families in this context, it is hoped that more effective strategies can be found to increase environmental awareness through religious values-based education.

This study aims to 1) Identify and analyze environmental ethics education practices carried out by Muslim families; 2) Explore how Islamic values are applied in environmental education in the family; 3) Assess the influence of family education on children's environmental awareness and behavior; and 4) Provide recommendations to increase the role of Muslim families in environmental ethics education. By achieving these goals, this research is expected to make a meaningful contribution to improving environmental ethics education through a faith-based approach, especially in the context of Muslim families.

## B. RESEARCH METHODS

This study uses the systematic literature review method to explore the role of Muslim families in children's education about environmental ethics. This approach was chosen because a systematic literature review allows researchers to collect, evaluate, and synthesize findings from various relevant studies in a structured and comprehensive manner.<sup>8</sup> By following a

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<sup>7</sup> Sandhye Aji Prasetyo, "Peran Pendidikan Agama Islam Formal Dan Non Formal Dalam Meningkatkan Akhlakul Karimah," *Istifkar* 3, no. 2 (September 9, 2023): 152–65, <https://doi.org/10.62509/ji.v3i2.86>.

<sup>8</sup> Hannah Snyder, "Literature Review as a Research Methodology: An Overview and Guidelines," *Journal of Business Research*, 2019, <https://doi.org/10.1016/j.jbusres.2019.07.039>; Maria J. Grant and Andrew Booth, "A

rigorous and transparent process, this method ensures that the review is comprehensive and unbiased. This method also helps identify literature gaps and provides a basis for further research.

The stages of the research are 1) Identification of relevant literature: Literature search is conducted through academic databases such as Google Scholar using keywords like 'Muslim family', 'environmental ethics education', 'children's education', and 'Islamic values'. Only articles published in the last 10 years (2014-2024) are included; 2) Literature selection: Articles are selected based on titles and abstracts. Inclusion criteria: articles discussing the role of Muslim families in children's education, environmental ethics education, and studies linking Islamic values to environmental education. Exclusion criteria: irrelevant, duplicate articles, and those not focused on the Muslim context or environmental education; 3) Quality evaluation: Each selected article is evaluated using the Critical Appraisal Skills Programme (CASP) guidelines to ensure validity, reliability, and relevance; 4) Synthesis of findings: Findings are synthesized narratively to identify main themes, patterns, and relationships. A PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) flowchart is included to illustrate the study selection process.

Data obtained from the selected literature was analyzed with a thematic approach. The thematic analysis process includes 1) Initial coding, which is identifying and marking the main themes in each article; 2) Theme preparation, which is grouping similar codes into a broader theme; 3) Theme refinement, namely re-examining the themes formed to ensure consistency and relevance to the research objectives; and 4) Theme interpretation, which is to connect the identified themes with the existing theoretical and literature framework to provide deeper insights into the research topic.

Validity and reliability are carried out to ensure the validity and reliability of the findings. The steps in the validity and realism process are 1) Source triangulation, i.e., using various literature sources to confirm findings and reduce bias; 2) Peer examination, i.e., involving peers or experts in the field of environmental education and Islamic studies to review the research process and results; and 3) Trace audit, which is to document in detail the process of searching, selecting, and synthesizing literature to ensure transparency and traceability.

## C. RESULT AND DISCUSSION

### Result

The literature analysis identifies several key themes regarding the role of Muslim families in children's education about environmental ethics. Here are the key findings produced:

#### 1. The Central Role of Parents in Environmental Ethics Education

Environmental ethics education is essential in shaping the mindset and behavior of future generations toward sustainable living and environmental conservation. Although schools and other educational institutions play an important role in instilling environmental values, the important role of parents in this process cannot be overstated. Muslim parents have a significant role in shaping children's awareness and behavior related to environmental ethics.

Studies show that the environment provided by parents at home directly impacts children's attitudes and actions towards the environment.<sup>9</sup> Parents who actively teach Islamic values related to the preservation of nature, such as responsibility for Allah's creation and the importance of maintaining the balance of ecosystems, tend to have children with higher environmental awareness.<sup>10</sup>

Parents are the main influencers in a child's life, and their attitudes and behaviors significantly influence their development. By actively engaging children in conversations about environmental issues, demonstrating sustainable practices, and engaging them in activities that promote environmental awareness, parents can instill a solid ethical foundation from an early age.

The following are the results of the literature review analysis on parents' strategies for environmental ethics education, which is explained in Table 1:

**Table 1.** Results of Literature Analysis Review on Parental Strategies in Environmental Ethics Education

No.	Key findings	Explanation
1.	Lead by example <sup>11</sup>	Children learn by observing and imitating the actions of their parents. Therefore, parents prioritizing sustainable living, such as recycling, saving energy, reducing waste, and supporting eco-friendly practices, set a good example for their children to emulate. These actions teach children the practical aspects of environmental

<sup>9</sup> Esther lajumoke Ayo-Oladapo and John Ayo Oladapo, "Parenting Education As A Vital Tool For Sustaining Green Skills Among Youths For Nation Building," *Shodh Sari-An International Multidisciplinary Journal* 02, no. 04 (2023): 207–21, <https://doi.org/10.59231/sari7635>.

<sup>10</sup> Nasir Hassan Wani and Areesha Azhar, "Islamic Environmental Ethics: Preserving the Sacred Balance," *IJFMR* 6, no. 3 (2024), <https://doi.org/https://doi.org/10.36948/ijfmr.2024.v06i03.20924>.

<sup>11</sup> Ayo-Oladapo & Oladapo, 2023; Munro, 2023; Sihvonen et al., 2024

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		ethics and demonstrate the values of responsibility and empathy for nature.
2.	Effective communication <sup>12</sup>	Open and honest communication within families about environmental challenges and the importance of conservation is essential. Parents can discuss current environmental issues, their potential impacts, and what individuals can do to make a positive difference. By encouraging questions and critical thinking, parents can help children develop a deeper understanding of environmental ethics and foster a sense of personal responsibility for the environment.
3.	Outdoor activities and experiential learning <sup>13</sup>	Engaging in outdoor activities such as gardening, mountain climbing, or volunteering for environmental cleanup efforts can provide valuable hands-on experience for children. These activities foster a deeper connection with nature and offer practical learning in ecological conservation. In addition, it also creates opportunities for parents to have meaningful conversations with their children about the importance of preserving nature.
4.	Overcoming challenges <sup>14, 15</sup>	Despite the importance of parental involvement in environmental ethics education, there are several challenges. This can include time constraints, lack of knowledge about environmental issues, or priority competition. However, by integrating environmental discussions and activities into daily routines, seeking educational resources, and collaborating with schools and communities, parents can address these challenges and make a positive impact.

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<sup>12</sup> Brgles et al., 2023; Dayton et al., 2023; Lopez-Cozar-Navarro et al., 2023; Morrissey et al., 2023

<sup>13</sup> Donison & Halsall, 2023; Mart et al., 2023; Ne'matullah et al., 2022; Parks et al., 2023; Yanniris et al., 2023

<sup>14</sup> Papatthanasidou, 2023; Wildmon et al., 2024

<sup>15</sup> Imas Kurniasih, Rifqi Rohmatulloh, and Ibnu Imam Al Ayyubi, "Pengaruh Pendidikan Akidah Akhlak Terhadap Perilaku Sosial," *Al-Mau'izhoh* 4, no. 2 (January 23, 2023): 48, <https://doi.org/10.31949/am.v4i2.4626>; Waladatuts Tsalitsah Layinatul Aisyiyah, Septiana Purwaningrum, and Husnul Khotimah, "Peran Guru Akidah Akhlak Dalam Mengatasi Bullying Di Mis At-Ta'awun Kediri," *ROSYADA: Islamic Guidance and Counseling* 4, no. 2 (December 31, 2023): 130–44, <https://doi.org/10.21154/rosyada.v4i2.7399>; Muhammad Rajaffawwaz Padjadjaran Lagatari, Helmi Aziz, and Enoch, "Nilai-Nilai Pendidikan Akidah Dalam Prespektif QS. Al-Baqarah Ayat 186," *Bandung Conference Series: Islamic Education* 4, no. 1 (February 7, 2024): 147–53, <https://doi.org/10.29313/bcsied.v4i1.11326>.

## 2. Integration of Islamic Values in Environmental Education

Many Muslim families integrate Islamic values into their children's environmental education. Values such as amanah (trust), caliphate (leadership), and tawhid (the oneness of Allah) are often used to teach the importance of protecting the environment.<sup>16</sup> Islamic principles that teach the protection of nature and the prohibition of damaging the environment are the basis of environmental education in many Muslim families.<sup>17</sup> The following are Islamic values in environmental ethics education to children that must be instilled by Muslim parents based on the results of the literature review analysis (see Table 2):

**Table 2.** Results of Literature Review on Islamic Values in Environmental Ethics Education to Children

No.	Key findings	Explanation
1.	Trust values <sup>18,19</sup>	<i>Amanah</i> , in the context of environmental education, teaches that Allah entrusts the earth and must be well maintained. Children are taught that they are responsible for nurturing the environment as part of a trust given by God. Muslim parents often teach this value through concrete examples, such as keeping the surrounding environment clean and not damaging nature.
2.	The value of the caliphate <sup>20</sup>	The caliphate teaches that humans have a role as leaders and managers of the earth. Parents teach children to lead by good example when caring for the environment. Muslim families in Indonesia teach children about the importance of leadership in environmental conservation through practical activities such as gardening and recycling.
3.	Tawhid value <sup>21</sup>	Tawhid emphasizes the oneness of God and teaches that everything humans do, including protecting the environment, is a form of worship to Allah. Muslim parents teach children that damaging the environment is an act that is against the will of Allah. This education is often carried out through stories from the Qur'an that emphasize the importance of preserving Allah's creation.

<sup>16</sup> Wani and Azhar, "Islamic Environmental Ethics: Preserving the Sacred Balance."

<sup>17</sup> Wani and Azhar.

<sup>18</sup> Ardoin et al., 2017; Rahmawati et al., 2018; Yang, 2023

<sup>19</sup> Yunus & Mitrohardjono, 2019

<sup>20</sup> Baharudin & Tanjung, 2020; Djuned, 2023; Nurdiansyah et al., 2022; Siswanto, 2022

<sup>21</sup> Kosim, 2022; Masturin et al., 2022; Muhammad, 2023; Prasetya et al., 2018

### 3. Environmental Ethics Education Methods Used by Muslim Families

The methods of environmental ethics education used by Muslim families vary, ranging from stories and stories from the Qur'an, practical activities such as gardening and recycling, to discussions on environmental issues in the context of Islam.<sup>22</sup> The use of prophetic stories and stories in the Qur'an is often effective in teaching children about their responsibility to the environment.<sup>23</sup>

Parents use various methods in educating their children about environmental ethics. The most common methods used in environmental ethics education in children based on literature review analysis include (see Table 3):

**Table 3.** Results of Literature Review on Environmental Ethics Education Methods in Children of Muslim Families

No.	Key findings	Explanation
1.	Stories and Stories from the Qur'an and Hadith <sup>24</sup>	Parents often tell the stories of the prophets who emphasize the importance of protecting nature. For example, the story of the Prophet Muhammad PBUH, who prohibited cutting trees indiscriminately and advocated reforestation.
2.	Practical Activities <sup>25</sup>	Activities such as gardening, recycling, and cleaning the surrounding environment are often done with children. These activities teach practical skills and instill the values of environmental responsibility.
3.	Tawhid value <sup>26</sup>	Tawhid emphasizes the oneness of God and teaches that everything humans do, including protecting the environment, is a form of worship to Allah. Muslim parents teach children that damaging the environment is an act that is against the will of Allah. This education is often carried out through stories from the Qur'an that emphasize the importance of preserving Allah's creation.

### 4. The Influence of Environmental Ethics Education in Muslim Families on Children's Behavior

<sup>22</sup> Sedyanta Santosa, Izzatin Kamala, and Tsaqifa Taqiyya Ulfah, "Formation of Student Character Through Islamic-Based Environmental Education Activities," *Jurnal Penelitian Pendidikan IPA* 9, no. 11 (November 25, 2023): 9718–27, <https://doi.org/10.29303/jppipa.v9i11.4324>; Wani and Azhar, "Islamic Environmental Ethics: Preserving the Sacred Balance."

<sup>23</sup> Abu Risky, "Qashash Al-Qur'an as Hypnoparenting in Children in Neuroscience Perspective," *Indonesian Journal of Interdisciplinary Islamic Studies (IJIIS)* 6, no. 1 (2023): 85–102, <https://doi.org/https://doi.org/10.20885/ijiis.vol6.iss1.art5>.

<sup>24</sup> Akbar, 2024; Blankinship et al., 2024; Jawaid, 2023; Purnomo et al., 2024; Rahman et al., 2024

<sup>25</sup> Jawaid, 2023; Ji et al., 2022; McArthur et al., 2010; Mikels-Carrasco, 2010; Parks et al., 2023

<sup>26</sup> Choudhury, 2019; Hashim, 2022; Masturin et al., 2022; Prasetya et al., 2018

Research shows that children who receive environmental education based on Islamic values from their families tend to have a more positive attitude and proactive behavior toward ecological conservation.<sup>27</sup> This high ecological awareness is also reflected in children's daily activities, such as throwing garbage in its place, saving water and electricity, and participating in environmental conservation activities in schools and communities.<sup>28</sup>

Environmental ethics education in Muslim families can have a significant impact on children's behavior. Children's behavior resulting from environmental ethics education in Muslim families is explained in the following Table 4:

**Table 4.** Results of Literature Analysis Review on the Influence of Environmental Ethics Education on Children in Muslim Families

No.	Key findings	Explanation
1.	Concern and awareness <sup>29</sup>	Children taught environmental values early on tend to be more aware of environmental issues.
2.	Real actions <sup>30</sup>	Children will be more likely to engage in actions that support environmental conservation, such as reducing waste and using resources efficiently.
3.	Character formation <sup>31</sup>	The values taught through environmental ethics education, such as responsibility, discipline, and respect for nature, also contribute to forming a child's overall character.

## Discussion

### 1. The Central Role of Parents in Environmental Ethics Education

Environmental ethics education is vital in shaping the mindset and behavior of future generations toward sustainable living and environmental conservation. The significant role of Muslim parents in shaping children's awareness and behavior related to environmental ethics cannot be overstated. Studies show that the environment provided by parents at home directly impacts children's attitudes and actions towards the environment. Research by Bradley emphasizes the importance of a nurturing and supportive home environment in fostering

<sup>27</sup> Najamudin, "Pengaruh Pendidikan Keluarga Islami Terhadap Pembentukan Karakter Anak," *Jurnal Dirosah Islamiyah* 6, no. 1 (2024): 143–49, <https://doi.org/10.17467/jdi.v6i1.2103>.

<sup>28</sup> Anselmus Sudirman, "Fostering Ecoliteracy to Enhance Environmental Awareness among Children and Adolescents," *Educational Administration and Leadership: Perceptions of Educational Leaders in Relation to Their Leadership Style*, 2024, 14–25, <https://doi.org/10.22159/ed.c2>.

<sup>29</sup> Kelly et al., 2023; Li et al., 2024

<sup>30</sup> Irmawati & Nazihah, 2024; Prosser Bravo et al., 2024; Rosanti et al., 2023; Sihvonen et al., 2024; Silo, 2011

<sup>31</sup> Anatska et al., 2022; Fatima, 2023; Sokolovskaia & Afinogenova, 2023

adaptive competencies and functions during adolescence, which is important for shaping attitudes and behaviors.<sup>32</sup> Furthermore, a study by Nazneen & Asghar highlights the impact of parental modeling on adolescents' pro-environmental attitudes and behaviors, with parental influence more pronounced for adolescents, women, and rural youth.<sup>33</sup> Additionally, Borg et al. suggest that parents play an important role in developing children's behaviors and attitudes toward environmental issues, underscoring the importance of parental involvement in shaping children's environmental awareness and actions.<sup>34</sup> Overall, the home environment created by parents plays an important role in shaping children's attitudes and actions toward the environment. Parents who actively teach Islamic values related to nature preservation, such as responsibility for Allah's creation and maintaining ecological balance, tend to have children with higher environmental awareness.

a. Lead by Example

Children learn by observing and imitating the actions of their parents. Parents who prioritize sustainable living (such as recycling, saving energy, reducing waste, and supporting eco-friendly practices) set an excellent example for their children. These actions teach children the practical aspects of environmental ethics and demonstrate the values of responsibility and empathy for nature. As noted by Risky, the use of prophetic stories and Qur'anic teachings effectively communicates environmental responsibilities to children in a context they understand and respect.<sup>35</sup>

b. Effective Communication

Open and honest communication about environmental challenges and conservation importance is essential within families. Parents can discuss current environmental issues, their potential impacts, and individual contributions to positive change. Encouraging questions and critical thinking helps children develop a deeper understanding of environmental ethics and fosters a sense of personal responsibility for the environment. Yusuf emphasized that values such as amanah, caliphate, and tawhid provide a strong foundation for children to understand their environmental responsibilities.<sup>36</sup>

<sup>32</sup> R.H. Bradley, "Home Environment," in *Encyclopedia of Adolescence* (Elsevier, 2024), 201–11, <https://doi.org/10.1016/B978-0-323-96023-6.00007-5>.

<sup>33</sup> Lubna Nazneen and Madiha Asghar, "Parental Modeling, a Determinant of Pro-Environmental Attitude and Behavior in Youth," *Peshawar Journal of Psychology and Behavioral Sciences (PJPBS)* 4, no. 1 (July 15, 2018): 33–43, <https://doi.org/10.32879/picp.2018.4.1.33>.

<sup>34</sup> Farhana Borg, Mikael Winberg, and Monika Vinterek, "Children's Learning for a Sustainable Society: Influences from Home and Preschool," *Education Inquiry* 8, no. 2 (April 3, 2017): 151–72, <https://doi.org/10.1080/20004508.2017.1290915>.

<sup>35</sup> Risky, "Qashash Al-Qur'an as Hypnoparenting in Children in Neuroscience Perspective."

<sup>36</sup> Muhammad Yusuf, "Environmental Ethics From Perspective Of The Quran And Sunnah," *Religia* 25, no. 2 (2023).

## 2. Integration of Islamic Values in Environmental Education

Many Muslim families integrate Islamic values into their children's environmental education. Values such as amanah (trust), caliphate (leadership), and tawhid (the oneness of Allah) are often used to teach the importance of protecting the environment. Islamic principles that advocate nature protection and prohibit environmental harm form the basis of environmental education in many Muslim families.

### a. Trust (Amanah) Values

In environmental education, amanah teaches that Allah entrusts the earth, and it must be well maintained.<sup>37</sup> Children learn they are responsible for nurturing the environment as part of their divine trust. Muslim parents often illustrate this value through concrete examples, such as keeping the environment clean and avoiding harm to nature.<sup>38</sup>

### b. Caliphate Values

The concept of a caliphate teaches that humans are leaders and stewards of the earth. Parents teach children to lead by example in caring for the environment. Practical activities such as gardening and recycling demonstrate the importance of leadership in environmental conservation.<sup>39</sup>

### c. Tawhid Values

Tawhid emphasizes the oneness of God and teaches that protecting the environment is a form of worship to Allah. Damaging the environment is considered an act against Allah's will. This value is often conveyed through stories from the Qur'an, highlighting the importance of preserving Allah's creation.<sup>40</sup>

## 3. Environmental Ethics Education Methods Used by Muslim Families

The methods of environmental ethics education used by Muslim families include stories from the Qur'an and Hadith, practical activities like gardening and recycling, and discussions on environmental issues in an Islamic context.

### a. Stories and Narratives from the Qur'an and Hadith

<sup>37</sup> Wani and Azhar, "Islamic Environmental Ethics: Preserving the Sacred Balance."

<sup>38</sup> Santosa, Kamala, and Ulfah, "Formation of Student Character Through Islamic-Based Environmental Education Activities."

<sup>39</sup> Nurdiansyah et al., "Relasi Pranata Lingkungan Dengan Lingkungan Hidup Perspektif Hukum Islam"; M A Kurniawan, A Y S Ysh, and ..., "Penerapan Nilai-Nilai Religius Dalam Pembentukan Karakter Siswa Di SDN Jambean 01 Pati," ... *Jurnal Pendidikan Dasar* ..., 2021, <https://jurnal.unw.ac.id/index.php/dwijaloka/article/view/1174>.

<sup>40</sup> Wani and Azhar, "Islamic Environmental Ethics: Preserving the Sacred Balance."

Parents often use stories of the prophets to emphasize nature protection. For instance, the story of Prophet Muhammad PBUH prohibiting indiscriminate tree cutting and advocating reforestation is commonly shared to teach environmental responsibility.<sup>41</sup>

#### b. Practical Activities

Activities such as gardening, recycling, and environmental cleaning are standard practices. These activities teach practical skills and instill values of environmental responsibility. Setianingrum et al. highlighted that local contexts significantly influence how Islamic values are applied in environmental education.<sup>42</sup>

### 5. The Influence of Environmental Ethics Education in Muslim Families on Children's Behavior

Research shows that children receiving Islamic values-based environmental education from their families exhibit positive attitudes and proactive behaviors toward ecological conservation. High ecological awareness is reflected in daily activities like proper waste disposal, water and energy conservation, and participation in environmental conservation activities.

#### a. Concern and Awareness

Children taught environmental values early on show higher awareness of environmental issues. They understand the importance of conserving nature and are more likely to engage in actions that support environmental conservation.<sup>43</sup>

#### b. Real Actions

These children are more likely to participate in activities promoting environmental conservation, such as reducing waste and using resources efficiently.<sup>44</sup>

#### c. Character Formation

The values taught through environmental ethics education, such as responsibility, discipline, and respect for nature, contribute to the overall character development of the child.<sup>45</sup>

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<sup>41</sup> Wani and Azhar.

<sup>42</sup> Diah Ayu Setianingrum, Setiyo, and Agus Dwiyanto, "Environmental Education through Islamic Lens: Values and Practices," ed. A. Saregar, R. Umam, and A. Rahmat, *E3S Web of Conferences* 482 (January 29, 2024): 04014, <https://doi.org/10.1051/e3sconf/202448204014>.

<sup>43</sup> Li et al., "Empathy with Nature Promotes Pro-environmental Attitudes in Preschool Children."

<sup>44</sup> Hen Friman et al., "Nurturing Eco-Literate Minds: Unveiling the Pathways to Minimize Ecological Footprint in Early Childhood Education," *Social Sciences* 13, no. 4 (March 26, 2024): 187, <https://doi.org/10.3390/socsci13040187>.

<sup>45</sup> Adelia Miranti Sidiq, Meity Istiani, and Ninik Kustini, "Implementation of Environmental Care Character Education in Children Aged 5-6 Years," *JOYCED: Journal of Early Childhood Education* 3, no. 2 (December 29, 2023): 131–43, <https://doi.org/10.14421/joyced.2023.32-05>; Ibnu Graha Ade Panggestu and Suhari Suhari, "Application of Environmental Care Character Values for Class XI Students at SMAN 13 Surabaya," *Jurnal Pendidikan Sosiologi Dan Humaniora* 15, no. 1 (May 2, 2024): 376, <https://doi.org/10.26418/j-psh.v15i1.77083>.

## 6. Implications and Future Research

The study suggests that support from formal educational institutions and communities is crucial to strengthening ecological education at home. Future research should explore how Muslim families in different cultural and geographical contexts implement environmental education. Longitudinal studies are needed to measure the long-term impact of Islamic values-based environmental education on children's behavior.

## D. CONCLUSION

This study's conclusion highlights Muslim families' important role in educating children about environmental ethics. The literature review found that Muslim families effectively integrate Islamic values such as amanah, caliphate, and tawhid to teach environmental responsibility to their children. Parents use various educational methods, including stories from the Qur'an and Hadith, practical activities such as gardening and recycling, and discussions and reflections on environmental issues. These methods have proven successful in instilling high environmental awareness and forming proactive behaviors in children. Children who receive environmental education based on Islamic values show more environmentally conscious behavior, such as disposing of garbage in its place, conserving water and energy, and participating in environmental conservation activities in their schools and communities.

While the results were positive, the study also identified some challenges Muslim families face in educating children about the environment, including a lack of adequate knowledge or resources and differences in cultural and geographical contexts. This challenge can be overcome with support from formal educational institutions and communities needed to strengthen environmental education conducted at home. Environmental education programs based on Islamic values can be further developed by involving schools and communities. In addition, further research is needed to explore how Muslim families in various cultural and geographical contexts implement environmental education and to measure the long-term impact of Islamic values-based environmental education on children's behavior.

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