

Go Green In Islamic Education Perspective

Iwan Hermawan¹, Muhamad Tisna Nugraha²

¹Lecturer at the Faculty of Islamic Religion, Singaperbangsa Karawang University.

²Lecturer of the Faculty of Tarbiyah, Pontianak State Islamic Institute.

Abstract

Go Green is the character of caring for the environment in the form of actions to save, care, care for, protect, and rejuvenate natural resources damaged by global warming (Global Warming). The concept of Go Green in the Perspective of Islamic Education is part of character education (morals). Go Green or concern for the environment is an order from Allah SWT for humans who tend towards destructive behavior in nature (Q.S. Al-Baqarah: 30) by forming habituation through awareness and understanding that the destruction of nature is one of the immoralities that must be abandoned because it will bring harm. With the literature study approach, problem analysis is examined, explored, and studied using primary sources in the form of the Al-Qur'an and Hadith. Then it is explored and concluded with various other sources such as interpretations, contemporary books, and books, as well as research results in the form of theses, dissertations, and scientific articles relevant to the subject matter being discussed. Thus, the concept of Go Green habituation in the perspective of Islamic education must start from understanding the meaning of khalifatullah in the form of taskhir, istikhlaf, and ri'ayah, then maintaining and preserving natural resources in the form of al-intifa, al-i'tibar, and al-ishlah, so that the attitude of concern for the environment will lead to an attitude of maintaining, preserving and restoring damaged natural resources by rehabilitating, restoring, and reforesting natural resources damaged by human actions themselves.

Keywords

Concept, Go Green, Islamic Education.

Introduction

The term “Go Green” is often interpreted as a concern for the environment or reforestation in the form of conservation actions and saving natural resources damaged by humans who do not have concern for nature and the environment, resulting in global warming that can endanger all creatures on Earth, including humans themselves. Global Warming occurs as a response to the actions of some people who do not care about the preservation of nature and tend to do destruction as explained by Allah SWT in Q.S. Al A'raf [7] verse 56, stating “And cause not corruption upon the earth after its reformation.” This verse mentions that the damage that occurs on Earth is the result of bad human actions. After that, Allah SWT repairs the damage so that humans, as khalifatullah fil ard (leader on earth) and creatures who are given reason, can think, be grateful, and do good.

However, the reality on the ground shows the opposite. Overexploitation of nature has brought many problems. At least, in one year, 1,600,000 – 2,000,000 hectares of forest areas in the world are damaged. It can be caused by illegal logging, expansion of agricultural areas, or fires. In addition, technological advances, which are marked by the emergence of new instruments, also contribute to the birth of industrial waste and pollution on the Earth. This is exacerbated by the presence of nuclear waste that threatens the survival of living things, including humans themselves. Therefore, awareness in preserving the environment needs to be possessed. One of the efforts that can be carried out to overcome this problem is through the education process.

The concept of Go Green in education is called “Green Education” or “Green Learning” which is part of character education and is related to caring for the environment by protecting and loving the environment to keep it balanced and maintain its sustainability. The inspiration for this Green Learning comes from the lack of community participation in developing positive attitudes towards the environment (Nilawidia et al., 2018). The concept of Go Green focuses on environmental insight which is currently known as environmental education (Indonesian: Pendidikan Lingkungan Hidup (PLH)). In environmental education, students are expected to have a caring character to protect nature and preserve it with the responsibility to create an order for life together harmoniously and safely (Hamzah, 2015, p. 43). Other supports for this environmental education (Green Learning) are “Green Building” and “Green Curriculum” so that it can give birth to people possessing “Green Behavior”.

According to Oktavi Elok Hapsari (2018), the concept of Green Building is the concept of providing an environmentally friendly building for education in the form of proper land use and efficient management of building structures to continue to conserve natural energy. Meanwhile, the concept of the Green Curriculum is an educational program that provides knowledge by combining the principles of sustainable development with an ecological perspective (Supriatna, 2017).

Furthermore, the concept of Green Behavior is awareness to love nature which can be carried out through “eco-literacy” or a lifelong learning process (Putri & Nikawanti, 2018).

Conventional thinking in the field of environmental education points out that we can change people’s behavior regarding the environment by providing them knowledge about the environment and the problems associated with it. This thinking comes from the assumption that if we provide knowledge to individuals, then they will have awareness about the environment and environmental problems and will be more motivated to act towards the environment more responsibly (Yusup et al., 2018). This is as the results of a study conducted by Hungerford & Volk (2013) that knowledge has a correlation with attitudes and attitudes have a correlation with behavior.

According to Borden & Schettino (2010), the determinant of success in learning lies not only in knowledge but also more importantly in actions and attitudes. Meanwhile, according to Deborah A. Simmons (2014), responsible behavior towards the environment is through not only cognitive factors but also conative and affective factors, such as problem-solving skills and psychological factors, including attitudes and self-esteem. In other words, the determinant of a successful learning process is not the knowledge that is taught but how that knowledge is conveyed and experienced by students (Vanhear & Pace, 2008).

One of the most important factors in that kind of learning process is environmental sensitivity. It is the tendency to be interested in learning about the environment, having concerns about the environment, and acting to preserve it based on formative experiences. Furthermore, to make a green education program effective, teachers are necessary to place students and their personal development at the center of the learning program. In other words, students must become the subject of the learning process (Chawla, 2010).

According to Afandi (2013) in Agus Sulistyono (2018), the goals of Green Learning are (1) building awareness, (2) providing knowledge, (3) instilling attitudes, (4) training skills, and (5) involving participation. Apart from that, the concept of Green Learning from Yusuf Qardhawi in Aulia Rahmat (2012) is more about the implementation of planting trees as reforestation or fertilizing and loosening the soil as an effort to revive a barren land.

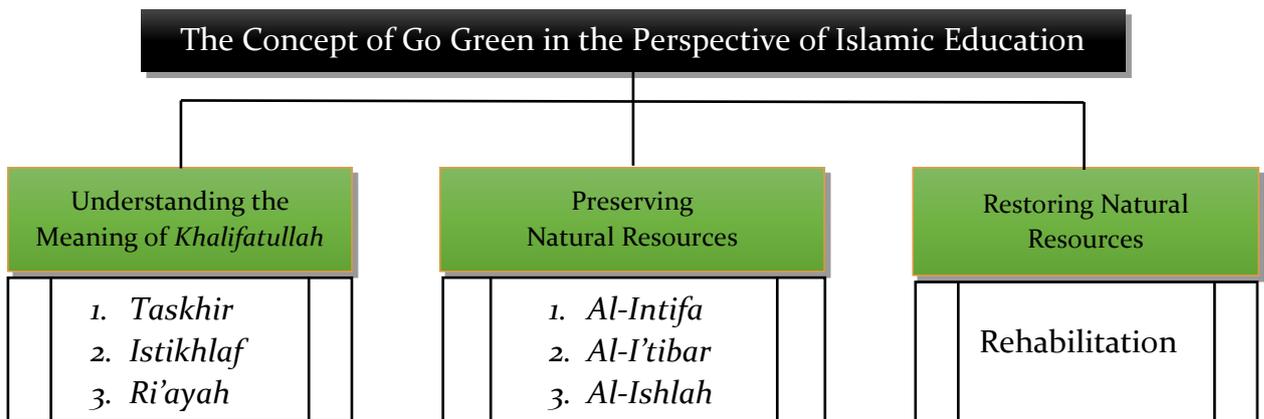
Based on the description aforementioned, the researchers attempt to link environmental concerns with Islamic education in terms of knowledge about the meaning of khalifatullah which must maintain, preserve, and even restore natural wealth that has begun to run out and be damaged by irresponsible human hands.

Methodology

In this study, the researcher applied library research through a descriptive-analytic qualitative approach by reading, taking notes, processing data, and concluding (Hermawan, 2019, p. 135). “Descriptive qualitative” means concretely describing the conditions, as it is, and based on the understanding of the researchers as the main instrument in qualitative research.

The library sources used in this study were books, tafsir books, and scientific articles from reputable journals that have relevance to the focus of the problem being researched. In addition, articles from trusted websites also became references in this study because the topic of this study had not been extensively researched.

Primary data in this study were the results of digging, deepening, and analysis of verses of the Qur'an and Hadith. They were then explored in several references, such as books, tafsir books, and scientific works in the form of research results published in journal articles as secondary data, that discussed nature conservation and natural damage, which were concluded in the perspective of Islamic education based on the authors' understanding.



The Figure of Research Flow

Results and Discussion

According to Mujiono Abdillah (2001: 22) in Muhammad Qomarullah (2014), the word “lingkungan” in the Indonesian language has similar meaning with the world, the universe, planet Earth, the environment (English), levironnement (French), umwelt (German), milliu (Dutch), alam sekitar (Malaysian), sivat-lom (Thai), al-bi'ah (Arabic), and others.

The concept of Go Green in education is to build a caring attitude in the form of conservation and recovery (rehabilitation) to natural resources on Earth which are currently being damaged by Global Warming. Therefore, education cannot be

separated from the environment (Nurulloh, 2019). In other words, Go Green is part of character education or habituation learning about caring for the environment in the form of conservation, management, and restoration of natural resources on Earth. Meanwhile, schools that have a Go Green program are called Green Schools or schools that have a commitment and existence to learning programs that build awareness and concern for the environment which is internalized in all school activities. Concerning the concept of Go Green in education that becomes a part of character education, instilling character values to students requires an appropriate way to succeed in the form of a student-centered learning approach in cultivating religious, nationalist, independent, cooperation, and integrity characters in students (Hermawanet al., 2021).

To encourage the establishment of Green Schools in Indonesia, the government through the Ministry of the Environment and Forestry (Indonesian: Kementerian Lingkungan Hidup dan Kehutanan) has initiated the Adiwiyata program to provide knowledge and awareness to school residents regarding environmental conservation (Rahmah, 2018).

Furthermore, according to Ahsan Muzadi & Siti Mutholingah (2019), implementing the Green School program requires good collaboration between the fields of curricular, extracurricular, and school environment management. In the curricular field, teachers must be able to package applicable learning. In addition, the extracurricular field focuses on forming a concern for the environment. Meanwhile, in the field of environmental management, it is necessary to have support from the relevant educational institutions through (a) the utilization and arrangement of land into natural laboratories, such as gardens providing medicinal plants, saving energy by using natural energy, and the presence of a waste-recycling process program through the processes of reducing, reusing, and recycling, and (b) management of the social environment in the form of habituation of positive behaviors in the form of discipline, cooperation, concern, honesty, and respect for local wisdom.

The occurrence of Global Warming on Earth is not a natural reaction but is due to the actions of humans who exploit natural resources without taking into account the impacts that will occur afterward. The ozone layer which functions to absorb and block solar radiation (ultraviolet) which is harmful to the inhabitants of the Earth is starting to thin out, increasing the Earth's temperature. If the Earth's temperature is getting hotter, then natural events in the form of disasters will often occur.

Although the disaster (i.e., natural damage) is a provision from God and cannot be avoided, humans who take advantage of these natural resources are required to care for and maintain natural resources to control and slow down the damage or avoid more severe damage.

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبْتُمْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ

“And whatever strikes you of disaster - it is for what your hands have earned; but He pardons much.” (Q.S. Ash-Shuraa [42]: 30)

In Islam, religious piety lies not only in its relationship with Allah SWT (hablumminallah) but also in its relationship with other people (hablumminannas) and nature (hablumminalalam). Those relationships are also obligations that must be carried out. This means that Islam has the spirit to foster an attitude of concern for the environment. This becomes the foundation in the design of the Go Green concept from the perspective of Islamic education. According to EkoAsmanto (2015), religion has a role to be the guardian of planet Earth and the guardian of the existence of nature for human life.

This is in line with the statement of Yusuf Al-Qardhawi (2001: 3) in Ara Hidayat (2015) that fiqh (science in Islamic law which specifically discusses legal issues that regulate various aspects of human life) is very concerned about environmental issues, such as the discussion of taharah (cleanliness), ihya al-mawat (opening idle land), al-musaqat and al-muzara'ah (the use of private land by others), laws related to the sale & purchase and ownership of water, fire, & salt, the rights of pets & livestock, and other issues related to the environment that surrounds people.

The concept of preserving nature and the environment is not only contained in religious orders. In community culture, it is in the form of customs and mystical beliefs. People who realize or believe in mystical culture in preserving the environment are more likely to be polite and do not act arbitrarily towards nature. By doing so, nature will be well preserved. There will be no environmental pollution and no excessive exploitation of nature. The beauty of nature will be more maintained. In addition, it may create a good relationship between people (Wahyudi & Aisah, 2018).

An understanding of the importance of conserving, managing, restoring, and maintaining the ecological balance and the sustainability of natural resources is something that needs to be instilled in the teaching and learning process. The relationship between humans and nature is sunnatullah that creates dynamism and harmonization in life. For this reason, education must provide knowledge that can change human attitudes and behavior so that they can maintain the sustainability of their environment. As stated by Taylor et al. (2015) in Purnomowati et al. (2016), a sustainable future depends on the relationship between four things: ecological, economic, social, and political systems. If one system fails, it will affect the other three systems. This is called a complex interrelationship.

According to Masni Erika Firminia et al. (2012), approaches that can be used in Go Green education are social intervention psychology, conservation psychology, knowledge, educational intervention, and experiential learning. Meanwhile, according to Eko Prayetno (2018), to build a religious understanding of ecology or the environment, there are 4 (four) things that must be done, namely taskhir (submission), 'abd (servanthood), khalifah (leader), and amanah (being trusted).

Therefore, the discussion of Go Green in the perspective of Islamic education in this article focuses on the learning process concerning environmental care, which is explained further in the following.

A. Understanding of the Meaning of Khalifatullah

Khalifatullah is the role and duty of man as a servant of Allah SWT who does not cause damage on Earth.

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ٥٦

“And cause not corruption upon the earth after its reformation. And invoke Him in fear and aspiration. Indeed, the mercy of Allah is near to the doers of good.” (Q.S. Al-A'raf [7]: 56)

In this verse, Allah SWT explained that everything on Earth is a pleasure that must be guarded and preserved.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ٣٠

“And, remember when your Lord said to the angels, ‘Indeed, I am going to place a successive human authority (khalifah) on Earth.’ They said, ‘Will You place in it someone who will spread corruption therein and shed blood, while we glorify Your praises and proclaim Your holiness?’ Allah responded, ‘I know what you do not know.’” (Q.S. Al-Baqarah [2]: 30)

The meaning of the word khalifah in this verse is a creature who is given a task by Allah SWT to manage and maintain nature for a harmonious life in the world. Being a khalifah is not automatically attached to humans at birth. They must prove their capacity to be considered worthy. According to Alwi Shihab (1999: 50-51) in Abd. Aziz (2014), the Qur'an has shown the concept of taskhir and istikhlaf in fostering human interaction with nature. Taskhir is the provision of authority to humans to use the universe well and responsibly. Meanwhile, istikhlaf is the duty of humans as istikhlaf of the Earth.

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ٣١

“And He taught Adam the names of all things, then He presented them to the angels and said, ‘Tell Me the names of these, if you are truthful.’” (Q.S. Al-Baqarah [2]: 31)

Therefore, humans as descendants of Adam AS are creatures who carry the mandate to become khalifah with the potential to explore all sciences. However, there is a thing that distinguishes ordinary people from Adam AS, namely the learning process. If Adam AS received direct instruction from Allah SWT with a very short process, then ordinary people in their learning process must try to find a teacher who can draw them closer to Allah SWT so that Allah SWT may bring knowledge to them. Ali Yafie (1997: 171-172) in Siswanto (2012) said that in the context of the task of a khalifah on Earth, humans have demands to carry out ri'ayah on the natural resources on Earth. It is the necessity to maintain and develop natural wealth to be utilized in realizing a prosperous society both physically and mentally. With that knowledge, humans can become khalifah, understand the commands of Allah SWT, and carry out orders and leave all His prohibitions.

Taskhir, referred to by Nasarudin Umar (2012), is the submission of the universe to humans as khalifah, as stated in Q.S. Al-Hajj [22]: 65.

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي الْأَرْضِ وَالْفُلُوكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ

“Do you not see that Allah has subjected to you whatever is on the Earth and the ships which run through the sea by His command? And He restrains the sky from falling upon the Earth, unless by His permission. Indeed Allah, to the people, is Kind and Merciful.”

Apart from the verse above, there are other verses of the Qur'an that mention the word taskhir, namely Q.S. Ar-Ra'd [13]: 2, Q.S. Ibrahim [14]: 32-33, Q.S. An-Nahl [16]: 12 & 14, Q.S. Luqman [31]: 20 & 29, Q.S. Fatir [35]: 13, Q.S. Az-Zukhruf [43]: 13, and Q.S. Al-Jathiyah [45]: 12-13. Based on these verses, the natural resources that exist in the sky and the Earth are for the benefit of humans. Furthermore, through this concept of taskhir, humans should understand the existence of an exploratory relationship between humans and the universe within the framework of worshiping Him or within the framework of righteous deeds (Maya, 2017).

Taskhir is also a reflection of dialogue between the Creator and His creatures so that humans can reap the benefits that teach balance and order in the universe. By looking at and guarding the universe, humans should be more aware of the presence of Allah SWT and increasingly believe and realize that Allah SWT can be seen in all His creations. Allah SWT is something that cannot be reached by reason solely. However, through taskhir, Allah SWT invites humans to think and conduct scientific studies which will ultimately allow them to know who their Creator is.

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلُوكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

“Indeed, in the creation of the heavens and the Earth, and the alternation of the night and the day, and the great ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the Earth after its lifelessness and dispersing therein every kind of moving creature, and His directing of the winds and the clouds controlled between the heaven and earth are signs for a people who use reason.” (Q.S. Al-Baqarah [2]: 164)

Istikhlaf is one of the basic principles outlined by the Qur'an in supporting and strengthening scientific activities. The concept of istikhlaf is closely related to the function of humans as khalifah to maintain the balance and harmony of natural resources so that damage does not occur (Asiyah et al., 2019).

Humans as khalifah, mustakhlaf, or istikhlaf provide an understanding that the role of human existence on Earth is to regulate and manage various affairs on Earth as

a mandate from Allah SWT, not of their will. Humans are the party responsible for prospering and managing this Earth.

Taskhir and istikhlaf must become a reference in fostering human interaction with nature so that the natural resources created by Allah SWT are well maintained in a balanced manner based on humans' needs not excessively (Kotijah, 2011). By using these two concepts, then humans can do *ri'ayah* (conservation), namely maintaining and developing natural wealth to be used in the framework of worshiping Allah SWT.

B. Protecting and Preserving Natural Resources

Protecting and preserving natural resources is an obligation of humans in carrying out the orders implied from the word of Allah SWT contained in Q.S. Al-Ahqaf: 3 that natural resources are limited and do not always exist. Therefore, humans as *khalifatullah* must maintain and preserve it.

Terminologically, conservation has the meaning of preservation, perpetuation, and protection. Meanwhile, the notion of conservation, in particular, has the meaning of long-term and sustainable environmental preservation efforts. In conservation activities, there should be preservation activities, such as repairing, preventing, and slowing damage (Harimurti & Emdrawati, 2019).

According to Directorate General of Natural Resources and Ecosystem Conservation, Ministry of Environment and Forestry (2019), conservation education is a learning process to build a spirit of concern for the surrounding environment. The purpose of conservation education is to change the behavior and attitudes of students, aiming at increasing knowledge, skills, and public awareness about environmental values and environmental issues which in turn can move the community to play an active role in environmental conservation and safety for the benefit of current and future generations.

According to Llewellyn (1992: 92) in the article published by National University Islamic Study Center (2019), the spirit of conservation towards nature and the environment has existed since ancient times and there are many terms used and found in the Qur'an and the classic books, such as *ihya al-mawat* (reviving abandoned land through reclamation or functioning the area to be productive), *iqta* (the land permitted by the state for agricultural purposes as arable land for developers or investors), *ijarah* (the land rent for agriculture), *harim* (a protected area), *hima* (a protected area for the public benefit and preservation of natural habitats), and *waqaf* (the land that is donated to the public interest (*ummah*)). According to Muhammad Sirojuddin Cholili (2016), the conservation of natural resources in Islam is a form of education and human morality towards the environment. Furthermore, according to Azyumardi Azra in Fachruddin M. Mangunjaya (2019), preserving nature is a mandate that is borne by every human being as His *khalifah*, while destroying nature means betraying His trust. Therefore,

according to (1999), which is supported by MS Kaban (2007), humans must balance the three portions of their mandate: al-intifa (maintaining and utilizing), al-i'tibar (thinking, being grateful, and exploring the secrets of nature), and al-ishlah (deliberately maintaining and preserving natural resources for the benefit of the people, while building harmony with the natural life created by Allah SWT).

Etymologically, al-intifa means to use or utilize. Meanwhile, according to the terminology proposed by the fiqh scholars, it means intifa rights, namely the authority to use something that is in the power or property of others. This authority occurs because of things that are justified by the syara'. Haqq al-intifa is also called al manfa'ahasy-syakhshi (ownership for personal benefits) (Musa, 2018).

Al-intifa is the first mandate from Allah SWT to utilize and allow mankind as khalifah on Earth to take advantage and make the best use of natural products for their prosperity and benefit, as stated in Q.S. Hud [11]: 61.

... هُوَ أَنشَأَكُم مِّنَ الْأَرْضِ وَأَسْتَعْمَرَكُمْ فِيهَا ...

“... He is the One Who produced you from the Earth and settled you on it. ...”

The second mandate of Allah SWT for humans as khalifah is al-i'tibar, in which humans are required to always think about and explore the secrets behind Allah's creation while taking lessons from various natural events. Humans as creatures, who are equipped with reason by Allah SWT, must be able to think, explore secrets, and take lessons from nature. They must not only be good at utilizing it but also be able to learn from natural events so that nothing harmful happens to humans themselves. It does not rule out the possibility that utilizing nature that does not use reason can result in natural disasters and destruction.

The previous two mandates lead humans to the third mandate of Allah SWT, namely al-ishlah. In this mandate, humans are required to continue to maintain and preserve the natural environment so that they can continue to use it as a provision for their life on this Earth. If natural resources have been damaged and destroyed, what else can humans expect to survive in this world?

C. Restoring Natural Resources

Terminologically, the meaning of restoring comes from the word “to restore”. Restoring can be interpreted to return to health. In general, it is called rehabilitation. There are many terms in naming this natural resource restoration, such as rehabilitation, reforestation, reclamation, and recovery. Referring to these terms, all of them are an effort to restore natural resources damaged by human actions. This is as stated in the hadith of the Prophet Muhammad SAW in the following.

مَنْ أَحْيَا أَرْضًا مَيِّتَةً لَهُ بِهَا أَجْرٌ وَمَا أَكَلَتْ مِنْهُ الْعَافِيَةُ فَلَهُ بِهِ أَجْرٌ

“Whoever restores unproductive land is entitled to his wages. And when animals eat there, then he gets a reward from Allah SWT.” (H.R. Ahmad)

In this hadith, the Prophet Muhammad SAW advised to rehabilitate unproductive land to be beneficial for himself and his environment. Furthermore, he rebuked people who carelessly cut down trees for no apparent reason.

مَنْ قَطَعَ سِدْرَةَ صَوَّبَ اللَّهُ رَأْسَهُ فِي النَّارِ

“For whoever cuts down a bidara tree, Allah will bury his head in the fire of hell.” (H.R. Abu Daud)

This attitude of concern for the environment which starts from the conservation and rehabilitation of natural resources must become a habit in the Islamic learning process.

لَا يَغْرَسُ مُسْلِمٌ عَرَسًا وَلَا يَزْرَعُ زَرْعًا فَيَأْكُلُ مِنْهُ إِنْسَانٌ وَلَا دَابَّةٌ وَلَا شَيْءٌ إِلَّا كَانَتْ لَهُ صَدَقَةٌ

“There is none amongst the Muslims who plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, but is regarded as a charitable gift for him.” (H.R. Muslim, Tirmidhi, and Ahmad)

Planting trees, in addition to producing oxygen, can also be useful for protecting the depleting ozone layer and reducing air pollution. The result of the depletion of the ozone layer as a protector of the Earth will increase the temperature of the Earth's surface, affecting the evaporation of water on the Earth's surface to be unstable. Eventually, it will result in a prolonged rainy season or an endless dry season. Furthermore, it will be even difficult to predict the change of seasons. Besides, gusts of wind sometimes bring storms. Tropical areas may have high rainfall or experience drought more often (Istianah, 2015).

In Indonesia's Law No. 41/1999 concerning Forestry, Article 40 states that forest and land rehabilitation is intended to restore, maintain, and improve forest and land functions so that their carrying capacity, productivity, and role in supporting life systems are maintained. In Article 41 Paragraph 1, forest & land rehabilitation is carried out through reforestation, maintenance, plant enrichment, or the application of vegetative and civil engineering soil conservation techniques on critical and unproductive land. According to Indonesia's Government Regulation No. 76/2008, forest reclamation is carried out on land and forest vegetation in forest areas that have undergone changes in land surface and land cover due to the excessive use of forest areas and natural disasters. Furthermore, in Indonesia's Government Regulation No. 28/2011, Article 29 mandates that restoration can be carried out through maintenance, protection, planting, enrichment of wild flora and fauna species, the release of wild animals from captivity, or relocation of wild animals from other locations (Pramono, 2019).

That is the concept of refraction that must be built in the perspective of Islamic education in the context of Go Green which is implemented in the form of preservation (conservation) and rescue, such as caring for, maintaining, rejuvenating, and even restoring (rehabilitating) natural wealth which is currently experiencing damage as a result of exploitation by people who do not understand,

are irresponsible, and do not even care about preserving the surrounding environment.

Conclusion

It has been a sunnatullah (God's will) that everything He created must be corrupted, nothing lasts forever, including the Earth and everything in it that is inhabited by humans. Damage to natural resources on Earth due to natural factors is very little. In fact, the most damage is done by humans who destroy natural ecosystems to the point of environmental damage resulting in disasters, such as earthquakes, volcanic eruptions, floods, forest fires, landslides, and others.

The unawareness of humans related to their concern for the environment can be caused by ignorance, poverty, and lifestyle. Apart from these factors, another factor causing the occurrence of natural damage is the inharmonious relationship between humans and nature. In addition, the main cause of these damages and disasters perhaps is the bad deeds and sins committed by humans.

There are several ways that can be carried out to conserve and rehabilitate these natural resources. However, all of them are returned to humans as the main person in charge (khalifah) on Earth to carry out taskhir, istikhlaf, and ri'ayah. Therefore, humans must balance the three mandates they carry: al-intifa (utilizing), al-i'tibar (digging secrets), and al-ishlah (maintaining). Islam as a universal religion is not excluded from the discussion of environmental conservation. The verses of the Qur'an as the main source of Muslims have shown the concept of taskhir and istikhlaf as a reference in fostering human interaction with nature. Likewise, hadith as the second source in Islamic teachings tells a lot about the concern for natural resources and the environment. Therefore, the existence of verses that discuss nature conservation implies that it is an obligation that must be carried out not just a suggestion or an appeal from Allah SWT.

However, no matter how good the concept of conservation and rehabilitation of natural resources is, it will certainly not work well if humans do not have the will and care for the environment. For this reason, habituation in the learning process is expected to be able to prevent environmental damage in the future. Schools as educational institutions must be at the forefront of environmental conservation and restoration programs by doing simple things, such as not littering, maintaining personal and environmental hygiene, saving energy from nature (i.e., water, electricity, gas, and others), and even recycling unused items into useful ones. Another thing that can be taught about caring for the environment is by planting trees as greenery in the school environment.

References

- Asiyah, Walid, A., Mustamin, A. A., & Topano, A. (2019). Ilmu Alamiah Dasar Dalam Perspektif Islam (Sirajuddin & O. Alek (eds.); 1st ed.). Vanda.

- http://repository.iainbengkulu.ac.id/3316/1/ILMU_ALAMIAH_DASAR_DALAM_PERSPEKTIF_ISLAM..pdf
- Asmanto, E. (2015). Revitalisasi Spiritualitas Ekologi Perspektif Pendidikan Islam. *TSAQAFAH*, 11(2), 333. <https://doi.org/10.21111/tsaqafah.v11i2.272>
- Aziz, A. (2014). Konservasi Alam dalam Perspektif Etika Islam. *AKADEMIKA: Jurnal Pemikiran Islam*, 19(2), 304–321. <http://e-journal.metrouniv.ac.id/index.php/akademika/article/view/417>
- Borden, R. J., & Schettino, A. P. (2010). Determinants of Environmentally Responsible Behavior. *The Journal of Environmental Education*, 10(4), 35–39. <https://doi.org/https://doi.org/10.1080/00958964.1979.9941906>
- Chawla, L. (2010). Significant Life Experiences Revisited: A Review of Research on Sources of Environmental Sensitivity. *The Journal of Environmental Education*, 29(3), 11–21. <https://doi.org/10.1080/00958969809599114>
- Cholili, M. S. (2016). Konservasi Sumberdaya Alam dalam Islam sebagai Wujud Pendidikan dan Akhlaq Manusia terhadap Lingkungan. *MODELING: Jurnal Program Studi PGMI*, 3(1), 74–86. <http://jurnal.stitnualhikmah.ac.id/index.php/modeling/article/view/75>
- Ditjen Konservasi Sumber Daya Alam dan Ekosistem Kementerian Lingkungan Hidup dan Kehutanan. (2019). Pendidikan Konservasi merupakan Program Unggulan Mengajar Resort Pinogaluman. *KSDAE Kementerian Lingkungan Hidup Dan Kehutanan*. <http://ksdae.menlhk.go.id/berita/7088/pendidikan-konservasi-merupakan-program-unggulan-mengajar-resort-pinogaluman..html>
- Firmiana, M. E., Imawati, R., & Prasetya, M. R. (2012). “Go Green“ Pelatihan Untuk Mendorong Perilaku Konservasi dan Pro Lingkungan bagi Santri Al Ghazali, Kota Bogor. *JURNAL AL-AZHAR INDONESIA SERI HUMANIORA*, 1(3), 125. <https://doi.org/10.36722/sh.v1i3.61>
- Hamzah, S. (2015). *Pendidikan Lingkungan; Sekelumit Wawasan Pengantar*. Refika Aditama.
- Hapsari, O. E. (2018). Analisis Penerapan Green Building pada Bangunan Pendidikan (Studi Kasus: Green School Bali). *Al-Ard: Jurnal Teknik Lingkungan*, 3(2), 54–61. <https://doi.org/10.29080/alard.v3i2.334>
- Harimurti, R. W., & Emdrawati, S. (2019). Ada Apa dengan Konservasi, Preservasi, dan Restorasi ? Balai Pelestarian Cagar Budaya DIY Indonesiana Platform Kebudayaan. <https://kebudayaan.kemdikbud.go.id/bpcbyogyakarta/ada-apa-dengan-konservasi-preservasi-dan-restorasi-seri-konservasi-bagian-1/>
- Hermawan, I. (2019). *Metodologi Penelitian Pendidikan (Kualitatif, Kuantitatif dan Mixed Method)*. Hidayatul Quran. <https://books.google.co.id/books?id=Vja4DwAAQBAJ>
- Hermawan, I., Nasibah, N., Ruswandi, U., & Arifin, B. S. (2021). Penanaman Nilai-Nilai Karakter dengan Pendekatan Student Centered Learning pada MKWU-PAI di Perguruan Tinggi Umum. *Edumaspul: Jurnal Pendidikan*, 5(1), 541–550. <https://doi.org/10.33487/EDUMASPUL.V5I1.951>

- Hidayat, A. (2015). Pendidikan Islam dan Lingkungan Hidup. *Jurnal Pendidikan Islam*, 4(2), 373. <https://doi.org/10.14421/jpi.2015.42.373-389>
- Hungerford, H. R., & Volk, T. L. (2013). Changing Learner Behavior Through Environmental Education. *The Journal of Environmental Education*, 21(3), 8–21. <https://doi.org/https://doi.org/10.1080/00958964.1990.10753743>
- Istianah. (2015). Upaya Pelestarian Lingkungan Hidup dalam Perspektif Hadis. *Riwayah*, 1(2), 249–270. <https://doi.org/10.21043/riwayah.v1i2.1802>
- Ka'ban, M. (2007). Pengelolaan Lingkungan Hidup dalam Perspektif Islam. *Millah: Jurnal Studi Agama*, 6(2), 1–6. <https://journal.uii.ac.id/Millah/article/view/6069>
- Kotijah, S. (2011). Islam Dan Lingkungan Hidup Dibidang Pertambangan. *Yuridika*, 26(2), 129–149. <https://doi.org/10.20473/ydk.v26i2.268>
- Mangunjaya, F. M. (2019). *Konservasi Alam dalam Islam (Revisi)*. Yayasan Pustaka Obor Indonesia.
- Maya, R. (2017). PENAFSIRAN AL-SA'DI TENTANG KONSEP AL-TASKHIR. Al - Tadabbur: *Jurnal Ilmu Al-Qur'an Dan Tafsir*, 2(03). <https://doi.org/10.30868/AT.V2I03.192>
- Minarno, E. B. (1999). ISLAM DAN KONSERVASI SUMBER DAYA ALAM. EL-HARAKAH: *Jurnal Budaya Islam*, 1(3), 58–62. <https://doi.org/10.18860/EL.V1I3.4701>
- Musa, A. (2018). KEPEMILIKAN DAN PENGUASAAN MANFAAT DALAM PERSPEKTIF FUQAHA. *Dusturiyah: Jurnal Hukum Islam, Perundang-Undangan Dan Pranata Sosial*, 7(2), 46–56. <https://doi.org/10.22373/dusturiyah.v8i1.3417>
- Muzadi, A., & Mutholingah, S. (2019). Integrasi Pendidikan Berwawasan Lingkungan Hidup (Green School) Melalui Pembelajaran PAI di Sekolah. *Ta`Limuna: Jurnal Pendidikan Islam*, 8(2), 53–71. <https://doi.org/10.32478/talimuna.v8i2.292>
- Nilawidia, F., Asrori, & Priyadi, T. (2018). Analisis Green School Sebagai Taman Pembelajaran Tematik Di Kelas Rendah. *Jurnal Pendidikan Dan Pembelajaran Khatulistiwa*, 7(3).
- Nurulloh, E. S. (2019). Pendidikan Islam dan Pengembangan Kesadaran Lingkungan. *Jurnal Penelitian Pendidikan Islam*, 7(2), 237. <https://doi.org/10.36667/jppi.v7i2.366>
- Pramono. (2019). Rehabilitasi, Reklamasi, Restorasi, dan Recovery Hutan. *Agro Indonesia*. <http://agroindonesia.co.id/2019/11/rehabilitasi-reklamasi-restorasi-dan-recovery-hutan/>
- Prayetno, E. (2018). Kajian Al-Qur'an dan Sains tentang Kerusakan Lingkungan. *Al-Dzikra: Jurnal Studi Ilmu Al-Qur'an Dan Al-Hadits*, 12(1). <https://doi.org/10.24042/al-dzikra.v12i1.2927>
- Purnomowati, N. H., Asrihapsari, A., & Fauzi, H. (2016). Pembelajaran PAUD Bertema Go Green dengan Pendekatan Edutaining (Educating and Entertaining). *SEMAR (Jurnal Ilmu Pengetahuan, Teknologi, Dan Seni Bagi Masyarakat)*, 5(1). <https://doi.org/10.20961/SEMAR.V5I1.16324>
- Pusat Pengajian Islam Universitas Nasional. (2019). *Konservasi Alam dan Lingkungan*

- Dalam Perspektif Islam. PPI UNAS. <http://ppi.unas.ac.id/konservasi-alam-dan-lingkungan-dalam-perspektif-islam/>
- Putri, S. U., & Nikawanti, G. (2018). Pengenalan Green Behaviour Melalui Ecoliteracy pada Anak Usia Dini. *Cakrawala Dini: Jurnal Pendidikan Anak Usia Dini*, 8(2). <https://doi.org/10.17509/cd.v8i2.10538>
- Qomarullah, M. (2014). Lingkungan dalam Kajian Al-Qur'an: Krisis Lingkungan dan Penanggulangannya Perspektif Al-Qur'an. *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis*, 15(1), 135. <https://doi.org/10.14421/qh.2014.1501-07>
- Rahmah, U. (2018). Pengaruh Penerapan Green School Terhadap Minat Belajar Siswa di SMPN 26 Surabaya. *AT-TURAS: Jurnal Studi Keislaman*, 4(2), 153–171. <https://doi.org/10.33650/at-turas.v4i2.330>
- Rahmat, A. (2012). Go Green Dalam Perspektif Islam. *Academia Edu*. https://www.academia.edu/25155660/GO_GREEN_DALAM_PERSPEKTIF_ISLAM
- Simmons, D. A. (2014). Are We Meeting the Goal of Responsible Environmental Behavior? An Examination of Nature and Environmental Education Center Goals. *The Journal of Environmental Education*, 22(3), 16–21. <https://doi.org/10.1080/00958964.1991.10801963>
- Siswanto. (2012). Islam dan Pelestarian Lingkungan Hidup: Menggagas Pendidikan Islam Berwawasan Lingkungan. *KARSA: Journal of Social and Islamic Culture*, 14(2), 81–90. <https://doi.org/10.19105/KARSA.V14I2.117>
- Sulistyo, A. (2018). Konsep Pendidikan Lingkungan Hidup Dalam Pandangan Islam. *CAHAYA PENDIDIKAN*, 4(1). <https://doi.org/10.33373/chypend.v4i1.1281>
- Supriatna, N. (2017, August). *Ecopedagogy dan Green Curriculum dalam Pembelajaran Sejarah - Departemen Pendidikan Sejarah*. Departemen Pendidikan Sejarah UPI Bandung.
- Umar, N. (2012). Taskhir. *Republika Online*. <https://www.republika.co.id/berita/dunia-islam/tasawuf/12/05/11/m3uzgw-taskhir>
- Vanhear, J., & Pace, P. J. (2008). Integrating knowledge, feelings and action: Using vee heuristics and concept mapping in education for sustainable development. *Journal of Teacher Education for Sustainability*, 10, 42–55. <https://doi.org/10.2478/V10099-009-0024-3>
- Wahyudi, D., & Aisah, S. (2018). Aktualisasi Pendidikan Islam dalam Pengelolaan Lingkungan Hidup: Studi Relasi Antara Pendidikan Islam dan Budaya Mistis Dalam Pelestarian Lingkungan. *Tarbawiyah Jurnal Ilmiah Pendidikan*, 2(01), 124. <https://doi.org/10.32332/tarbawiyah.v15i01.1200>
- Yusup, M., kistiono, kistiono, & ariska, M. (2018). STRATEGI DALAM GREEN EDUCATION UNTUK MELAHIRKAN MANUSIA DENGAN GREEN BEHAVIOR. *Jurnal Inovasi Dan Pembelajaran Fisika*, 5(2), 203–210. <https://doi.org/10.36706/JIPF.V5I2.7319>