

Environmental Education: Awareness, Urgency and Solutions Through the Bridge of Environmental Fiqh and Green Constitution

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Abstract: The Earth faces an environmental crisis that impacts many aspects of life. Climate change, pollution and biodiversity loss are urging the world to take immediate action. Indonesia, as an archipelago with rich biodiversity, is no exception to these challenges. Environmental degradation is caused not only by natural factors but also by humans. Activities exploit nature excessively, indicating a lack of awareness about environmental preservation. Education, as a fundamental tool for imparting knowledge and awareness, must address these challenges. Environmental education is crucial, not only for raising public awareness but also for shaping proactive attitudes and behaviors in safeguarding nature. This paper will explore how the lens of environmental *fiqh*, grounded in religious values, can collaborate with constitutional principles to establish an environmentally conscious education system. Through a statutory and conceptual approach with qualitative analysis based on literature and using a normative methodology, this study concludes that the perspectives of environmental *fiqh* and the Indonesian constitution provide ethical and legal foundations for environmental education. Environmental *fiqh* emphasizes human responsibility as *khalifah* of the Earth, requiring the awareness that preserving the environment is part of worship and moral duty. In the context of education, environmental *fiqh* promotes teaching ecological values based on religious principles, including *amar ma'ruf nahi munkar*. Meanwhile, the Indonesian constitution, particularly Article 28H (1) of the 1945 (Green Constitution), asserts the right of every citizen to a good and healthy environment. This shows that environmental preservation is a shared responsibility, not just of individuals but also of the state. Therefore, environmental education must be integrated into school curricula as part of the state's effort to fulfill constitutional rights. Integrating religious concepts into environmental education enhances not only scientific ecological awareness but also imbues it with a strong spiritual and ethical dimension, creating a society more attuned to the preservation of nature..

Keywords: Ecological Awareness; Environmental Education; Environmental Fiqh; Green Constitution.

Introduction

The global environmental crisis has reached a critical juncture, endangering human survival and ecosystem stability (Ahmed, 2019; Clark & York, 2008; Clarke et al., 2022). Climate change, habitat loss, and biodiversity decline mark the ongoing environmental degradation, presenting urgent challenges that demand immediate responses (Brook et al., 2017). The complex interactions between natural and human systems remain incompletely understood, complicating efforts to predict and manage environmental changes

(Moran, 2022; Stafford, 2010). Environmental issues are increasingly interconnected, with minor changes potentially triggering cascading effects across vast spatial scales (AghaKouchak et al., 2021; Lawrence et al., 2020). Addressing these challenges requires an interdisciplinary research approach, integrating exact sciences and social sciences to incorporate human dimensions into environmental studies (Boon & Van Baalen, 2019; Pohl et al., 2021). Immediate actions are necessary to prevent a global tipping point that could lead to a sudden collapse of life-support systems under these environmental threats (Yletyinen et al., 2019).

Human activities continue to pose significant risks to global health and ecosystems (Zhai et al., 2020). These threats include pollution, climate change, deforestation, and water scarcity (Rajesh & Galchenko, 2022). Industrial activities and urbanization have led to unprecedented levels of air and water pollution, contributing to millions of deaths each year (Edo et al., 2024). Environmental issues are further exacerbated by atmospheric pollution, ozone depletion, marine pollution, land degradation, desertification, and biodiversity loss (Rathod et al., 2025). The rapid degradation of natural resources and ecosystems threatens to drive wildlife extinction and endanger human survival if current trends persist (Adla et al., 2022). Addressing these concerns requires improved

understanding of global vulnerability dynamics and enhanced efforts in modeling and mapping these vulnerabilities (De Sherbinin et al., 2019; Myers & Patz, 2009).

A considerable gap exists between conceptual environmental awareness and the actual practice of eco-friendly behaviors in daily life (Heo & Muralidharan, 2019). This disparity highlights the urgency of developing effective environmental education programs (Jorgenson et al., 2019). This is underscored by findings from a Statista survey in December 2023 focusing on Indonesian consumers, which reveals several critical barriers to adopting sustainable consumption practices in Indonesia. More details can be seen in figure 1 below:

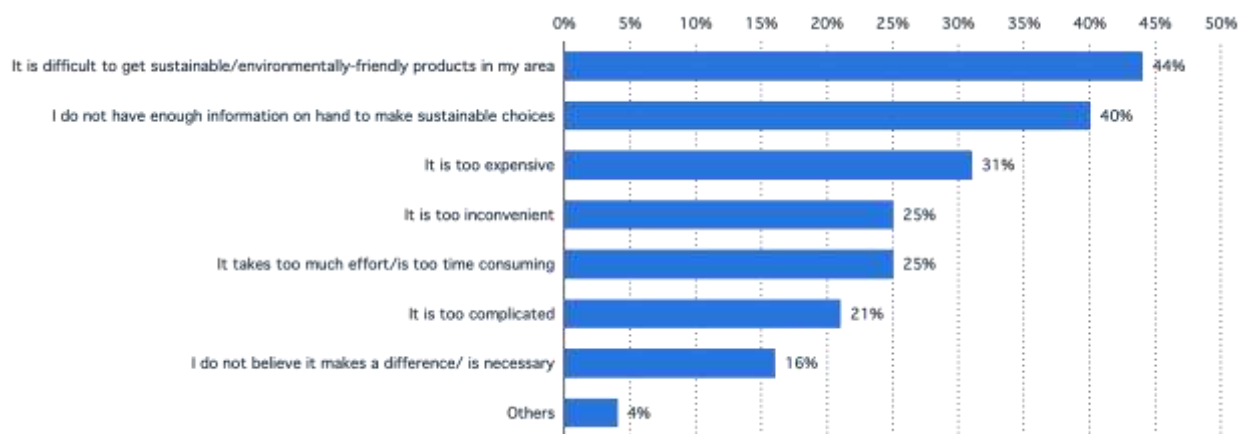


Figure 1. Factors hindering sustainable consumption in Indonesia (as of December 2023).

1. Firstly, limited access to sustainable products is a primary obstacle. A substantial 44% of respondents report difficulties in locating environmentally friendly products in their area, indicating a mismatch between consumer demand for sustainable products and their availability in the market;
2. Secondly, inadequate information serves as another hindrance; 40% of respondents feel they lack sufficient knowledge to make sustainable consumption choices. This highlights the need for more intensive educational campaigns to raise consumer awareness of the environmental impact of their choices;
3. Thirdly, economic factors play a significant role. The higher cost of sustainable products is a key consideration for 31% of respondents, demonstrating that financial aspects must be addressed to encourage sustainable consumption practices;
4. Fourthly, convenience and ease of use are also important considerations. Around 25% of respondents find sustainable consumption either too inconvenient or time-consuming, suggesting that the design of sustainable products and services should place a stronger emphasis on ease and user-friendliness;
5. Fifthly, the complexity of information surrounding sustainable consumption choices poses a challenge, as 21% of respondents find it difficult to understand and navigate the available options. This indicates a need for simplified information and clear labeling on products;

6. Sixthly, skepticism about the effectiveness of sustainable practices is also a barrier; 16% of respondents doubt the positive impact of their actions. This underscores the importance of effective communication about the positive environmental impact of individual actions.

Overall, the Statista survey results suggest that promoting sustainable consumption in Indonesia requires a comprehensive approach to address various obstacles. This includes improving the availability of sustainable products, raising consumer awareness, addressing economic barriers, simplifying decision-making processes, and building trust in the effectiveness of individual actions.

A study by Parker and Prabawa-Sear (2019) in Indonesia underscores that intensive resource exploitation and low environmental awareness strengthen the need for comprehensive environmental education (Parker & Prabawa-Sear, 2020). Furthermore, Harding et al. (2018) show that internal motivation and external influences, such as school environments and cultural context, play a crucial role in shaping students' pro-environmental behaviors (Harding et al., 2018). However, a significant gap remains between environmental knowledge and action, where students often struggle to translate theoretical understanding into real-world practices (Nguyen et al., 2020).

Education is not solely a vehicle for transferring knowledge; it plays a crucial role in cultivating environmental awareness and fostering proactive behaviors that prioritize environmental protection (Ardoin et al., 2020). Environmental education is designed not only to inform but to embed a sense of stewardship and responsibility toward sustainable practices in everyday life (Krasny, 2020). By incorporating values of sustainability, environmental education can effectively nurture attitudes that support conservation and sustainable development, inspiring individuals to actively engage in preserving natural resources and reducing environmental degradation (Altassan, 2023; do Paço & Laurett, 2019). Through carefully structured programs, this form of education has the potential to create a generation that is not only well-informed but also deeply committed to

environmental well-being (Abulibdeh et al., 2024). Furthermore, fostering an environmentally conscious society contributes to long-term societal change by encouraging individuals to make more sustainable choices in both personal and communal contexts (Axon, 2020; White et al., 2019). Ultimately, environmental education shapes an ecological mindset that influences not only individual actions but also public policies, thereby promoting a culture of care and responsibility toward nature and future generations (Yadav et al., 2022).

Additionally, the concept of *fiqh al-bi'ah* (environmental fiqh) offers a holistic framework within Islamic jurisprudence, where environmental care is deeply rooted in the ethical obligations of stewardship (*khalifah*) and balance (*mizan*) (Moneim, 2023). This framework integrates both religious and ecological perspectives, emphasizing that environmental preservation is not only an individual obligation but a communal responsibility (Gade, 2019). Environmental fiqh encourages sustainable resource use, waste reduction, and mindful consumption as acts of worship and ethical duties (Latifah, 2024). These principles provide a comprehensive foundation that can complement secular environmental education by nurturing a spiritual motivation for conservation, which aligns with sustainable consumption and resource protection practices (Abd Rahman & Jalil, 2021; Ayatullah et al., 2024).

Within the Indonesian legal framework, environmental education gains robust constitutional backing, emphasizing the state's commitment to fostering a sustainable society (Wicaksono & Hantoro, 2023). Article 28H, paragraph (1) of the 1945 Constitution explicitly affirms the right of every citizen to a good and healthy environment, establishing this as a fundamental entitlement that the state must uphold (Sidik, 2020). This provision not only acknowledges the intrinsic link between a healthy environment and overall quality of life but also mandates the state to provide universal access to quality environmental education as a mechanism to fulfill this right (Glicksman et al., 2023). This constitutional directive reinforces the dual responsibility in environmental conservation,

placing accountability not only on individuals but also on the state, positioning it as a guardian of citizens' environmental rights (Alfath et al., 2019; Stupak et al., 2021). Accordingly, the integration of environmental education into the formal education system is essential for fulfilling this constitutional mandate, ensuring that every citizen is equipped with the knowledge and values necessary for sustainable living (Agbedahin, 2019).

While previous studies provide foundational insights and theoretical frameworks for this research, this study differentiates itself through its comprehensive approach of integrating environmental education, environmental fiqh, and green constitutional principles. Firstly, past studies on environmental education, such as those by (Heo & Muralidharan, (2019) and Harding et al., (2018) primarily focus on the gap between environmental knowledge and eco-friendly behavior, emphasizing the importance of internal motivation and external influences, like school environment and cultural context, in shaping students' pro-environmental behavior. This study, however, goes beyond understanding this gap by proposing a solution-oriented framework that directly addresses these educational gaps through the lens of religious values and constitutional mandates. Secondly, while research on environmental fiqh, including studies by Gade, (2019) and Abd Rahman & Jalil, (2021) has highlighted the ethical basis provided by Islamic jurisprudence for sustainable practices, this study further develops this idea by exploring how environmental fiqh can be systematically incorporated into environmental education. This integration is aimed at creating a culturally resonant approach to instilling eco-friendly behaviors, particularly in an Indonesian context, where religious values significantly influence social behavior. Lastly, previous studies on green constitutionalism, such as those by Wicaksono & Hantoro, (2023) and Yusa & Hermanto, (2018) examine Indonesia's constitutional support for environmental rights (Article 28H, paragraph (1) of the 1945 Constitution), which guarantees the right to a good and healthy environment. Unlike these studies, which primarily analyze legal frameworks, this research actively combines these constitutional

principles with educational initiatives and religious teachings. This study seeks not only to analyze legal provisions but also to operationalize them in educational contexts to foster a stronger, constitutionally-backed culture of environmental stewardship.

Methods

This study is a normative research endeavor that synthesizes theoretical and empirical insights from various scholarly works on environmental fiqh and green constitutionalism to identify essential frameworks and key concepts relevant to this research (Kampourakis, 2020; Ramlan, 2019). The data sources are literature-based, drawing from a wide range of academic journals, books, scientific studies, religious principles, and legal documents (Kraus et al., 2022). This structured methodological approach facilitates a comprehensive examination of the ethical, legal and practical dimensions of environmental education in Indonesia, ultimately establishing a foundation for an integrative model that aligns with Indonesia's socio-cultural and religious framework. The collected data is then analyzed qualitatively.

The study employs a statutory approach to examine laws and regulations related to environmental rights and environmental education, specifically by analyzing Indonesia's constitutional framework, with particular emphasis on Article 28H paragraph (1) of the 1945 Constitution, which enshrines the right to a healthy environment (Breyer et al., 2022). By critically evaluating this legislation and associated policies, the study assesses how these legal instruments promote environmental education as a fundamental right, underscoring the importance of integrating sustainable practices within the education system. Furthermore, a conceptual approach is utilized to explore the synergy between legal norms and Islamic ethical principles, particularly within the framework of environmental fiqh (Mergaliyev et al., 2021). This exploration provides insights into how Islamic ethics can complement constitutional mandates to encourage sustainable behaviors. The integration

of environmental fiqh within Indonesia's educational context aims to deepen students' environmental awareness by embedding a sense of spiritual and ethical responsibility toward ecological preservation.

Results and Discussion

Environmental Awareness in Educational Institutions

The global environmental movement reached a pivotal moment with the United Nations Conference on the Human Environment held in Stockholm in 1972 (Kumar, 2020). This event marked a foundational step in acknowledging environmental issues at the international level, culminating in the Stockholm Declaration, which articulated key principles for sustainable environmental management (Klu & Appiah, 2020). As a tribute to this historic milestone, June 5, the conference's opening date, was designated as World Environment Day, observed annually (Indahri, 2020). The conference also led to the establishment of the United Nations Environment Programme (UNEP) (Indahri, 2020). In January 1975, UNEP, in collaboration with UNESCO, initiated the International Environmental Education Program (IEEP), a landmark effort aimed at fostering global environmental literacy (Indahri, 2020). Besides, The Tbilisi Declaration of 1977, the outcome of the Intergovernmental Conference on Environmental Education, established five key goals in the field of environmental education (A. Gough, 2013). This document laid the foundation for the development of global environmental education, providing a comprehensive framework covering the dimensions of awareness, knowledge, attitudes, skills and participation (Jagger, 2019).

Jean-Jacques Rousseau and Louis Agassiz, two prominent figures of the 18th century, are regarded as pioneers in the development of Environmental Education (EE) (Pruitt, 2019). Through their works and educational practices, they introduced the concept of "nature study," which later became the foundation for the emergence of various approaches in EE (Indahri, 2020). Since then, EE

has undergone significant development, with terms such as conservation education, environmentalism, and eventually, the crystallization of what we now recognize as Environmental Education (N. Gough & Gough, 2010; Indahri, 2020; Pruitt, 2019).

Within Indonesian educational institutions, environmental awareness levels are varied but generally limited in terms of depth and impact (Munawar et al., 2019; Nurulloh, 2019; Rahayu et al., 2024). Many schools incorporate basic environmental topics, such as pollution, biodiversity, and climate change, typically within science or social studies curricula (Hollstein & Smith, 2020). In primary education, EE concepts are embedded within thematic learning, with teachers actively engaging students through lessons on environmental cleanliness and direct practices like class duty, "Clean-Up Fridays," and tree-planting initiatives aimed at instilling eco-friendly behaviors from an early age (Widiawati et al., 2022). Similar approaches are employed at the secondary level in middle and high schools (Emtizal Saprodi, 2019; Setyobudi & Marsudi, 2018), where environmental values are integrated into various subjects (Nizaar & Si, 2022, p. 21). However, these efforts often fall short in fostering a comprehensive understanding of the complex interconnections among environmental issues, leaving room for deeper, more holistic educational approaches (Lambang Pristiandaru, 2024). Especially at the practical level of the learners, both at the student and college level.

Dasrita et al., (2015) concluded from their study that there is no significant difference in environmental awareness between students at schools that received the Adiwiyata award (an award for schools committed to a clean, healthy, and beautiful environment) and those at schools that did not. Individual factors such as students' environmental knowledge, attitudes, and behaviors all have an impact on their environmental awareness. Additionally, in schools that received the Adiwiyata award, students' environmental attitudes simultaneously influence their environmental awareness. In contrast, in schools that did not receive the Adiwiyata award, both students' environmental attitudes and

behaviors simultaneously influence their environmental awareness (Dasrita et al., 2015). Currently, by 2024 there will be 720 Adiwiyata schools in Indonesia (menlhk.go.id, 2024) (see figure 2). Furthermore, the findings from Diana Ayu Gabriella and Agus Sugiarto's research, which involved a sample of 300 students, also highlight a discrepancy between environmental awareness and environmentally friendly practices, revealing a gap between students' awareness and their actual environmentally friendly behaviors (Sugiarto & Gabriella, 2020).



Figure 2. Distribution of Independent and National Adiwiyata Awards Among Schools in 2024. Source: (*simp2sdm.menlhk.go.id*, 2024)

Larson et al. (2018) define environmental behavior as any action by an individual or group that contributes positively to the natural environment, either by improving environmental quality or by promoting the sustainable use of natural resources (Larson et al., 2018). Thus, the scope of environmental behavior is vast, as explained by Gatersleben (2013) and Larson et al. (2015), where each action has different implications for environmental conditions. The human environment is a complex entity composed of various internal and external components (Krasny, 2020). Internal components include physiological aspects, namely the individual's physical condition, and psychological aspects, namely the internal stimuli that influence individual development (Krasny, 2020). Meanwhile, external components include socio-cultural aspects, which encompass social interaction, cultural norms, and broader physical environmental conditions (Krasny, 2020).

Environmental awareness is, at its core, a comprehensive recognition of the intrinsic value of the natural world and the intricate interdependencies between humanity and ecosystems (Neolaka, 2008). This awareness is not merely an intellectual understanding; it is a

mindset that manifests through proactive attitudes and behaviors aimed at preserving and enhancing environmental quality (Neolaka, 2008). True environmental awareness, as suggested by Amos (2008), emerges when individuals feel empowered to make independent, sustainability-oriented choices, reflecting a sense of personal and collective responsibility (Sugiarto & Gabriella, 2020).

To address these gaps, integrating Islamic environmental ethics and Indonesia's constitutional commitment to environmental rights presents a unique opportunity. Islamic principles, as expressed through environmental *fiqh*, emphasize stewardship of the Earth as a religious duty, encouraging actions that prevent harm to the environment. By embedding these principles in the curriculum, educators could foster a stronger ethical foundation that resonates with students' cultural and religious identities. The Indonesian Constitution, particularly Article 28H(1), guarantees the right to a healthy environment, further establishing environmental protection as a constitutional obligation. This mandate offers a legal framework that schools could use to reinforce the ethical responsibility taught through *fiqh*, thus bridging the gap between ethical imperatives and civic duties.

Environmental *Fiqh*: Islamic Ethical Frameworks for Sustainable Practices

In the context of environmental degradation and the urgent need for sustainable solutions, *fiqh*, Islamic jurisprudence, presents a compelling framework that connects moral and legal principles with environmental consciousness (Hayat et al., 2023). By positioning humanity as stewards (*khalifah*) of Earth, Islam offers a robust ethical model for preserving nature, grounded in the idea that the Earth and its resources are a trust (*amanah*) from God to humanity (Thohir, 2023). Thus, the concept of environmental *fiqh*, or *fiqhul bi'ah*, serves not only as a legal guide but as a moral compass that empowers individuals and communities to take responsibility for environmental protection within a framework deeply rooted in faith (Ikwan et al., 2021). By governing both the human-divine and human-nature relationships, *fiqh* provides a

valuable lens for understanding and addressing environmental challenges (Abdelzاهر et al., 2019).

Fiqh bi'ah, a relatively recent field of study, bridges the gap between Islamic jurisprudence and environmental science (Umam et al., 2024). By exploring the Islamic legal texts, scholars have identified a wealth of principles and guidelines that can be applied to contemporary environmental issues (Bsoul et al., 2022). Renowned Islamic scholar Yusuf al-Qardhawi, in his work *Ri'ayat al-Bi'ah fi Shari'atil Islam* (Environmental Stewardship in Islamic Law), has comprehensively explored the deep attention that *fiqh* pays to environmental issues (Hidayat, 2015). Through a thorough study of classical *fiqh* literature, al-Qardhawi illustrates that Islamic principles are not merely abstract values but rather pragmatic guidelines for environmental management (Johar et al., 2021). The principles cover a wide range of environmental practices, including cleanliness, responsible resource use, and the humane treatment of animals, all of which are underscored by a commitment to safeguarding the environment (Azmin Shompa et al., 2024; Sibyan & Abdillah, 2023). In Indonesia, prominent scholars like K.H. Ali Yafie have contributed significantly to the development of environmental *fiqh* (Sibyan &

Abdillah, 2023). Yafie's framework emphasizes the broader implications of Islamic teachings, urging Muslims to consider environmental stewardship as a religious duty (Ramadhan & Faozan, 2024).

By aligning Islamic teachings with environmental values, *fiqhul bi'ah* presents an ethical framework that encourages a conscious, sustainable approach to natural resource management. Through *fiqh* concepts, Islamic educational institutions can play a transformative role in environmental awareness, shaping a generation of Muslims who view environmental stewardship as integral to their faith. In this way, *fiqhul bi'ah* serves as a bridge between ethical imperatives and practical environmental actions, nurturing a comprehensive understanding of sustainability within the framework of Islamic ethics. This integration, supported by Indonesia's constitutional commitment to environmental protection, offers a pathway for schools and universities to foster environmental consciousness rooted in both religious and civic responsibilities.

Therefore, here are three critical points for environmental education in Indonesia concerning awareness, urgency, and the role of *fiqh* principles in addressing environmental issues and climate change (figure 3):

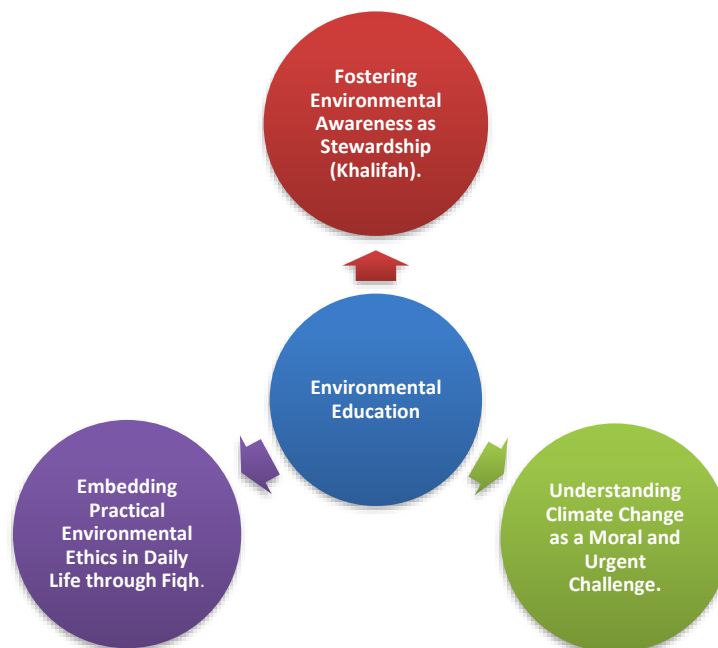


Figure 3. Three critical points for environmental education in Indonesia.

1. **Fostering Environmental Awareness as Stewardship (Khalifah).** Environmental education in Indonesia can center on cultivating an awareness of humans' role as *khalifah* (stewards) of the Earth, a principle rooted in environmental *fiqh*. This approach highlights each individual's responsibility to protect the environment as an ethical and spiritual duty, going beyond secular education to instill an intrinsic sense of responsibility. By framing environmental care within religious teachings, students can develop a strong, value-based commitment to sustainability and conservation efforts.
2. **Understanding Climate Change as a Moral and Urgent Challenge.** Environmental education should address climate change as both a scientific and ethical issue, drawing on *fiqh* principles of moderation (*i'tidal*) and the avoidance of waste (*israf*). Integrating these concepts emphasizes that environmental degradation resulting from excess and wastefulness is not only a practical concern but also a moral failing. Recognizing climate change through this dual lens, urgent scientific fact and religious duty, can inspire a more profound, action-oriented response among students and communities.
3. **Embedding Practical Environmental Ethics in Daily Life through Fiqh.** Environmental *fiqh* provides a practical framework for everyday sustainable actions, such as conserving resources, minimizing waste, and protecting local ecosystems. Education in Indonesia can incorporate these *fiqh*-based practices directly into the curriculum, linking religious and constitutional responsibilities to foster actionable environmental ethics. By teaching students ways to apply these principles in daily life, schools can encourage environmentally responsible behaviors that align with both their cultural and religious values, supporting long-term environmental resilience in Indonesian communities.

Green Constitution and Its Role in Supporting Environmental Education

The Indonesian Constitution, particularly Article 28H(1), recognizes the intrinsic link between human rights and environmental rights (Najib, 2023). This provision acknowledges a healthy environment not only in physical terms but also in social and psychological contexts, establishing a foundation for sustainable development (Rianta & Imron, 2023). By adopting the concept of a "green constitution," Indonesia commits to ensuring that every citizen has access to a high-quality environment, positioning environmental education as a crucial tool in realizing this constitutional right (Budimansyah et al., 2021). The notion of "ecocracy" underscores the importance of recognizing the environment as a subject of rights, rather than merely an object of human exploitation (Priyanta, 2010). Jimly Asshiddiqie, through his influential works, has played a significant role in introducing and popularizing these concepts in Indonesia (Asshiddiqie, 2009).

Specifically, Article 28H(1) states, "*Setiap orang berhak hidup sejahtera lahir dan batin, bertempat tinggal, dan mendapatkan lingkungan hidup yang baik dan sehat serta berhak memperoleh pelayanan kesehatan*" ("Every person shall have the right to live in physical and spiritual prosperity, to have a home, and to enjoy a good and healthy environment, and shall have the right to receive medical care"). This stipulation provides not only a framework for environmental protection but also a legal basis for policies promoting environmental education (Faiz, 2016). Framing environmental rights within the Constitution allows Indonesia to uphold a clear legal mandate for educational initiatives that foster environmental awareness, sustainable practices, and accountability across the nation (Faiz, 2016). Several policies aligned with green constitutionalism further support environmental education in Indonesia. For instance, Law No. 32 of 2009 on Environmental Protection and Management and its implementing regulations mandate the integration of environmental education (Wijayanti et al., 2021).

These legal instruments encourage educational institutions to create programs fostering environmental awareness, conservation skills, and

sustainable practices among students (Ferreira et al., 2006; Richter & De Sousa, 2019). However, despite these policies, challenges persist in effectively implementing environmental education at the school level (Ardoin et al., 2020). For instance, schools may lack sufficient resources, training, or institutional support to fully integrate environmental education, leading to inconsistencies in policy application across regions (Debrah et al., 2021). Addressing these gaps is essential to realizing the full potential of green constitutionalism in creating a generation that understands and values environmental stewardship.

In addition, the green constitution plays a pivotal role in fostering public awareness and accountability by cultivating a culture where environmental protection is viewed as a civic duty (Nasution, 2019; Sanjaya, 2023). Since Article 28H(1) enshrines environmental rights within the Constitution, it empowers all citizens, including students and educators, to understand and actively assert these rights (Ivana et al., 2023). When students learn that environmental protection is not merely a recommendation but a constitutional obligation, they are more likely to internalize these values and act upon them. Furthermore, environmental education rooted in constitutional rights reinforces public accountability, encouraging both citizens and institutions to uphold environmental standards and engage in practices that support ecological sustainability. By embedding these values into education, green constitutionalism creates a ripple effect, spreading awareness beyond the classroom to families, communities, and broader society.

Evaluating existing policies that support environmental education reveals both progress and

areas for improvement. Although national education policy has begun to incorporate environmental awareness as part of the curriculum, there remains significant room to strengthen this mandate to ensure more consistent implementation. Schools require dedicated resources, such as environmental literacy materials, teacher training on sustainable practices, and partnerships with environmental organizations, to effectively enhance educational outcomes. These structural improvements would support green constitutionalism's goals by bridging the gap between legal mandates and practical application, ensuring that constitutional rights translate into active daily learning experiences for students.

The importance of this institutional support is further emphasized by Chawla and Cushing's (2007) study, which highlights that collective political engagement is among the most impactful strategies for advancing environmental protection. Chawla and Cushing found that young people's interest and engagement in environmental and public issues grow alongside their understanding of democratic principles and political processes (Chawla & Cushing, 2007). In the context of environmental education within Indonesia's green constitutionalism framework, this underscores the need to foster not only knowledge but also political awareness and civic engagement as core elements of the curriculum. By doing so, schools can nurture future citizens who are not only environmentally literate but also politically engaged, capable of advocating for policies that uphold ecological and democratic values, thereby reinforcing green constitutional goals. Chawla and Cushing's (2007) created the following table:

Table 1. Conditions conducive to the cultivation of responsible environmental conduct, civic action, and the development of individual and collective competencies. Source: Chawla & Cushing, (2007).

Category	Responsible Environmental Behavior	Civic Action	Individual Competence	Collective Competence
Role Models and Mentors	Parents, family, teachers, and friends as role models	Parents, family members as role models	Vicarious experiences with role models and mentors	Fellow group members as role models
Everyday Life	Positive nature	Confrontations with		

Experiences	experiences, observing destruction, reading about nature	social and environmental issues		
Participation in Organizations	Environmental clubs and organizations, long-term involvement	School councils, youth boards, Model UN, service groups		Groups with shared goals and interests
Discussion		Discussion of civic issues	Verbalizing success strategies	Discussion and conflict resolution
Achieving Success		Meaningful collective action experiences	Mastery experiences, interim goals	Achievements of shared goals
Social Network		Supportive social network		Trusting group members, building personal relationships, fun
Education	Knowledge on environmental issues	Knowledge of public issues, government, community projects		
Development of Action Skills	Practicing environmental skills	Practicing activism	Guided practice	Coordinated and unified actions
Personal Significance	Ownership of environmental issues	Developing a civic identity	Setting personally significant goals, taking initiative	Projects initiated by participants

The findings presented in Figure 4 align with the goals of this research by emphasizing the holistic framework that cultivates responsible environmental behavior and civic action. Both the study and this paper underscore the importance of multi-dimensional factors that contribute to fostering sustainable practices and the active pursuit of ecological and civic responsibilities, which are central to the paper's argument for an integrated approach to environmental education.

1. Role of Mentors and Role Models.

Incorporating environmental *fiqh* principles as part of this mentorship would further ground students in ethical and religious reasons for environmental care, as proposed in the paper, connecting individual action with a broader ethical framework that is constitutionally and spiritually endorsed.

2. **The Influence of Real-Life Experiences.** These experiences are crucial for forming a personal connection to environmental issues. By experiencing nature positively or witnessing environmental harm, individuals develop intrinsic motivation for responsible behavior. Integrating concepts of the Green Constitution into these experiences can elevate this

awareness, framing it within a constitutional right and duty for environmental preservation.

3. Organizational Participation and Civic Action.

Within the Green Constitution's framework, such participation serves as a vital mechanism to operationalize the constitutional right to a healthy environment. Educators and policymakers can leverage this by promoting environmental organizations as constitutional practices of civic duty, thus fostering students' civic identities as active stewards of their environment.

4. Discussion and Collective Competence Development.

The Green Constitution framework can bolster these discussions by grounding them in shared national values and legal rights, strengthening students' engagement with environmental issues as part of their civic duty.

5. **Education and Action Skills.** By embedding these skills within the educational system, aligned with the constitutional mandate, students can gain proficiency in sustainable practices, thereby actualizing their constitutional rights to a healthy environment.

6. Personal Significance and Identity.

Encouraging students to see themselves as agents of change who hold a vested interest in environmental outcomes aligns with the concept of environmental *fiqh* and the Green Constitution. By framing environmental stewardship as both a personal and collective obligation, students can develop a civic identity that aligns with the paper's vision of fostering an ethically aware, environmentally responsible society.

Conclusions

In conclusion, addressing environmental degradation requires a multidimensional approach, blending ethical, legal, and educational frameworks to cultivate a society that values environmental sustainability. The combined perspectives of environmental *fiqh* and the Indonesian Green Constitution offer a comprehensive foundation for environmental education, fostering a sense of responsibility that transcends individual actions. Environmental *fiqh*, through its concept of human beings as *khalifah* (stewards) of the Earth, not only raises ecological awareness but instills a moral obligation to preserve the environment as an act of worship and ethical duty. Similarly, the Indonesian constitution mandates the right to a healthy environment, underscoring that environmental stewardship is a collective duty involving both individuals and the state.

By integrating these principles into educational curricula, environmental education can move beyond conventional scientific teachings to inspire a spiritually grounded commitment to environmental protection. Such an approach promotes a holistic awareness that views environmental preservation not merely as a technical challenge but as a moral imperative. This integration of spiritual values and legal rights fosters a deeper and more resilient ecological consciousness, preparing future generations to actively safeguard their natural heritage. Ultimately, environmental education grounded in both religious and constitutional principles

strengthens the foundation for a sustainable future, where every citizen recognizes the urgent need to act as stewards of the Earth, fulfilling both their civic and spiritual responsibilities.

Despite its contributions, this study has several limitations. First, it relies solely on literature analysis without empirical data on the implementation of this integrated framework in schools. Additionally, while this study proposes ideas for curriculum development, it does not evaluate their effectiveness in practice. Future research could benefit from field studies that apply these educational models in schools to assess their impact on students' environmental attitudes and behaviors. Further studies might also explore the role of teacher training in effectively conveying this integrative approach, as well as investigate potential challenges in aligning religious teachings with legal education frameworks. This study serves as a foundation for developing an environmental education model that bridges religious and legal principles, aligned with Indonesia's unique socio-cultural context. Future studies and practical applications of this approach will help refine and strengthen this framework, fostering a more sustainable and ethically grounded generation of environmental stewards.

Conflict of Interest: The authors declare that there are no conflicts of interest concerning the publication of this article.

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