

CLIMATE JUSTICE IN THE PERSPECTIVE OF MAQASID AL-SHARIAH: ITS IMPLICATIONS FOR ENVIRONMENTALLY-ORIENTED ISLAMIC EDUCATION TEACHING MATERIALS

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Abstract :

The global climate crisis has evolved from a mere environmental issue into a profound crisis of justice, with its impacts felt disproportionately by developing countries and vulnerable groups. Indonesia, with its high geographical and socio-economic vulnerability, has become one of the main arenas for the manifestation of this climate injustice. This article, compiled through qualitative literature study methods, argues that Islamic Education has a strategic role in shaping climate justice awareness and ethics. Still, its potential has not been optimally exploited. The analysis shows a significant gap between the visionary curriculum objectives and the teaching materials, which tend to be partial and do not respond to the urgency of the crisis. This article proposes an ethical framework rooted in Maqasid al-Shariah to bridge this gap. By reconceptualising Maqasid and placing environmental preservation (Hifz al-Bi'ah) as the foundation for the other five essential pillars (al-dharuriyyat al-khamsah), this framework can transform the discourse from mere nature conservation to the struggle for justice. The implications of this framework demand a double transformation in Islamic Education: content enrichment that integrates contextual case studies of climate justice in Indonesia, a deepening of ecological interpretation, and a methodological revolution through the adoption of action-oriented Project-Based Learning (PjBL). This transformation is expected to equip the younger generation of Muslims to become agents of change who can respond to the challenges of climate justice in a critical and constructive.

Keywords: Climate Justice, Maqasid al-Shariah, Hifz al-Bi'ah, Islamic Education, Environmentally-Conscious Curriculum, Project-Based Learning

Abstrak :

Krisis iklim global telah berevolusi dari sekadar isu lingkungan menjadi krisis keadilan yang mendalam, di mana dampaknya dirasakan secara tidak proporsional oleh negara-negara berkembang dan kelompok rentan. Indonesia, dengan kerentanan geografis dan sosial-ekonominya yang tinggi, menjadi salah satu arena utama manifestasi ketidakadilan iklim ini. Artikel ini, yang disusun melalui metode studi pustaka kualitatif, berargumen bahwa Pendidikan Agama Islam (PAI) memiliki peran strategis dalam membentuk kesadaran dan etika keadilan iklim, namun potensinya belum tergarap secara optimal. Analisis menunjukkan adanya kesenjangan signifikan antara tujuan kurikulum yang visioner dengan materi ajar yang cenderung parsial dan belum merespons urgensi krisis. Untuk menjembatani kesenjangan ini, artikel ini mengajukan kerangka kerja etis yang berakar pada Maqasid al-Shariah. Dengan merekonstruksi Maqasid dan menempatkan pemeliharaan lingkungan (Hifz al-Bi'ah) sebagai fondasi bagi lima pilar esensial lainnya (al-dharuriyyat al-khamsah), kerangka ini mampu mentransformasi diskursus dari sekadar pelestarian alam menjadi perjuangan untuk keadilan. Implikasi dari kerangka ini menuntut adanya transformasi ganda pada PAI: pengayaan konten yang mengintegrasikan studi kasus keadilan iklim yang kontekstual dengan Indonesia dan pendalaman tafsir ekologis, serta revolusi metodologi melalui adopsi Pembelajaran Berbasis Proyek (Project-Based Learning - PjBL).



yang berorientasi pada aksi. Transformasi ini diharapkan dapat membekali generasi muda Muslim untuk menjadi agen perubahan yang mampu menjawab tantangan keadilan iklim secara kritis dan konstruktif.

Kata Kunci: Keadilan Iklim, Maqasid al-Shariah, Hifz al-Bi'ah, Pendidikan Agama Islam, Kurikulum Berwawasan Lingkungan, Project-Based Learning

INTRODUCTION

The contemporary climate crisis has transcended its definition as merely an environmental problem. It is a fundamental, global crisis of justice. The narrative of climate justice arose from recognizing an undeniable fact: the impacts of climate change are not distributed evenly. The main principle is the recognition that the communities and countries that contribute the least to greenhouse gas (GHG) emissions are the ones that bear the heaviest burden of the consequences.

Massive industrialisation in developed countries (the Global North) has historically been the main driver of atmospheric GHG accumulation. It is estimated that around 92% of total global emissions originate from this region (Abdullah, 2024). However, the most destructive impacts, ranging from extreme weather, sea level rise, to food crises, disproportionately affect countries in the Global South. This inequality has given rise to a discourse on historical responsibility and the principle of 'common but differentiated responsibilities', which demands that developed countries lead mitigation efforts and provide fair climate financing for developing countries to adapt and transition to renewable energy (Bandera, 2024). Thus, climate justice places this crisis within the human rights framework, highlighting how climate change exacerbates existing inequalities and threatens the rights to life, health, food, and a healthy environment for millions of people.

As the world's largest archipelago located on the equator, Indonesia is at the forefront of dealing with the impacts of climate change. Data from the Meteorology, Climatology and Geophysics Agency (BMKG) consistently shows alarming trends. The year 2024 was recorded as the hottest year in history, with global average temperatures exceeding the critical threshold of 1.5°C above pre-industrial levels, directly endangering public health (Herlambang, 2025). These impacts are no longer predictions, but a reality felt in various sectors.

In the agricultural sector, changes in rainfall patterns and increased temperatures threaten national food security, causing crop failures and reducing the productivity of vital food crops such as rice (Ministry of Agriculture, 2023). In coastal areas, the combination of sea level rise and abrasion has submerged villages, as tragically occurred on the coast of Sayung, Demak Regency, where thousands of houses and hectares of fish ponds were lost, forcing communities to adapt or evacuate (Kusuma et al., 2016). These impacts damage infrastructure and destroy the main livelihoods of fishing and farming communities.

From a health perspective, the Ministry of Health (Kemenkes) and the World Health Organisation (WHO) report increased prevalence of climate-sensitive diseases. Changes in temperature and humidity expand the range of disease vectors such as dengue haemorrhagic fever (DHF) and malaria. At the

same time, flooding increases the risk of diarrhoeal diseases, and forest fires trigger acute respiratory infections (ARI) (Melo & Rahmadani, 2022).

The burden of all these impacts is not borne equally. The most vulnerable groups, such as small-scale farmers, traditional fishermen, indigenous peoples, women, children, and the urban poor, suffer the most. They have the lowest capacity to adapt and often live in disaster-prone areas (Leiserowitz, 2023). Economic losses due to climate change are estimated to reach 2.5–7% of Indonesia's GDP, a burden that further deepens the gap between poverty and social instability (Das, 2022).

Amidst the urgency of this crisis, the education sector, particularly Islamic Education, plays a crucial role in shaping a generation with environmental awareness and ethics. Normatively, the national curriculum has shown good intentions. For example, the Islamic Education Learning Outcomes (CP) document for the Merdeka Curriculum explicitly states the objective of guiding students to love the natural environment and foster a sense of responsibility as *khalifah* (stewards) on earth. The LOs at various stages, from primary to secondary school, mention the importance of nature conservation and the prohibition of causing damage (Kemendikbudristek BSKAP, 2022).

However, a more in-depth analysis of its implementation at the teaching material and classroom practice levels reveals a curriculum-praxis gap. One study shows that eco-pedagogy content in senior high school Islamic Education textbooks is still limited (Azizah & Shidiq, 2024). Another study found that the concept of environmental significance in Islamic Education textbooks from primary to secondary school levels is given very little attention, often limited to general themes such as caring for the environment or cleanliness, without touching on the dimensions of justice, systemic issues, and the urgency of the climate crisis (Awaluddin et al., 2024). Several teachers also acknowledged that the current Islamic Education material is not yet able to respond adequately to contemporary issues, placing more emphasis on cognitive and ritual aspects, while neglecting the development of social ethics and skills for living together in a pluralistic society, including responsibility for the environment (*habl min al-'alam*) (Chasanah et al., 2024).

This gap raises fundamental research questions: (1) How can the Islamic ethical framework, particularly *Maqasid al-Shariah*, be formulated to provide a solid theological foundation for responding to climate justice issues? (2) What are the concrete implications of this framework for transforming Islamic Education teaching materials to produce a generation that is not only environmentally conscious but also oriented towards justice? This article argues that *Maqasid al-Shariah*, revitalized by reaffirming *Hifz al-Bi'ah* (environmental preservation) as a fundamental principle underpinning the other pillars, offers a strong and relevant analytical framework for climate justice. This framework enables Islamic Education to move beyond passive theology towards transformative pedagogy. The implications demand a double revolution: enriching teaching materials with critical analysis of contextual climate injustice, and transforming learning methodologies by adopting action-oriented Project-Based Learning approaches.

RESEARCH METHOD

This study employs a qualitative approach with a comprehensive library research design. This method was chosen because the study's objective is to construct an integrated theoretical and pedagogical argument, rather than to test hypotheses through primary empirical data. The research process involved collecting, analysing, and synthesising data from various literature sources relevant to three main domains: climate justice, *Maqasid al-Shariah*, and Islamic Education.

The data sources used in this study can be classified into four main categories: Reports and Scientific Publications on Climate Justice, Academic Literature on *Maqasid al-Shariah* and Islamic Environmental Theology, Curriculum Documents and Analysis of Islamic Education, and Case Studies on Climate Impact in Indonesia. The analysis method used is conceptual synthesis. This process summarises the literature and actively integrates concepts from different disciplines (Islamic studies, environmental science, and educational theory) to construct a new coherent framework. The analysis began by identifying the dimensions of climate injustice in Indonesia, then used *Maqasid al-Shariah* as an analytical lens to frame the issue from an Islamic ethical perspective. The results of this theoretical synthesis were then translated into practical implications and concrete recommendations for developing teaching materials and learning methodologies for Islamic Education.

FINDINGS AND DISCUSSION

The Dimension of Justice in the Climate Crisis: The Global Context and Double Injustice in Indonesia

Climate justice is a framework that goes beyond mere carbon emissions calculations and places people, their rights, and structural inequalities at the centre of analysis (Das, 2022). This framework is built on several interrelated dimensions of justice. Distributive justice questions who bears the burden of climate impacts and who should pay for mitigation and adaptation costs. Procedural justice demands the inclusive and meaningful participation of the most affected groups—including indigenous peoples, women, and youth—in climate policy decision-making processes. Meanwhile, restorative justice focuses on repairing the damage that has been done and compensating communities that have been harmed (ICEL, 2024).

Applying this climate justice lens in the Indonesian context reveals a complex phenomenon called 'Double Injustice'. This phenomenon illustrates how Indonesia experiences injustice on two different but interrelated levels. The first level is global injustice, where Indonesia, as a developing country, bears the catastrophic impact of a crisis historically caused by emissions from industrialised nations in the Global North (Ramadhan, 2023). Although Indonesia's per capita emissions contribution is relatively low, the country faces existential threats ranging from sea level rise threatening coastal cities to weather uncertainty devastating the agricultural sector (Persma, 2024). The climate

funding promised by developed countries, such as through the \$20 billion Just Energy Transition Partnership (JETP) scheme, is often far from sufficient and does not always come in the form of fair grants, but instead loans that can add to the country's debt burden (Abdullah, 2024).

The second level is domestic injustice, which ironically often arises from Indonesia's efforts to respond to the climate crisis. In its ambition to become a key player in the global green economy, the government's energy transition and low-carbon development policies risk creating new victims within the country. This phenomenon manifests as 'false climate solutions', where strategies that appear 'green' on paper perpetuate exploitative practices and social injustice in the field (Suhadi, 2021).

The most obvious example is the massive push for nickel downstreaming, a mineral crucial for electric vehicle batteries that is seen as a pillar of the clean energy transition. However, data from Wahana Lingkungan Hidup Indonesia (WALHI) shows that the expansion of nickel mining has destroyed the ecological landscape in Central Sulawesi, Southeast Sulawesi, and North Maluku, covering more than one million hectares of land, most of which is within forest areas (Fisipol, 2024). These practices not only cause deforestation and pollution, but also often lead to land grabbing, forced evictions, and criminalisation of indigenous peoples and local communities defending their living spaces. Thus, the state is creating acute domestic injustice to address global climate injustice, sacrificing the most vulnerable groups to achieve national economic and climate targets. A similar situation occurs with the expansion of oil palm plantations for biofuel, which often triggers agrarian conflicts and the marginalisation of indigenous peoples (Leiserowitz, 2023).

Understanding this double injustice is crucial. It shows that Indonesia's struggle for climate justice cannot only demand accountability from developed countries. Still, it must also critically monitor and challenge domestic policies so that the transition is truly just and does not sacrifice the rights of its own citizens (ICEL, 2024).

Reconceptualising Maqasid al-Shariah: Placing Hifz al-Bi'ah as the Foundation of Welfare

Maqasid al-Shariah is traditionally understood as the noble objectives behind the establishment of Islamic law, which culminate in the realisation of benefit (*maslahah*) and the rejection of harm (*mafsadah*) for humanity (Arif et al., 2024). This framework was classically formulated by scholars such as Imam al-Ghazali and systematised by Imam asy-Syatibi, who identified five essential universal values (*al-dharuriyyat al-khamsah*) that must be protected: preservation of religion (*hifz al-din*), life (*hifz al-nafs*), intellect (*hifz al-'aql*), lineage (*hifz al-nasl*), and property (*hifz al-mal*) (Sulaeman, 2018).

However, in the face of an unprecedented global ecological crisis, contemporary Muslim thinkers argue that this classical formulation needs to be reconceptualised to respond to the challenges of the times. The climate crisis threatens the very foundations of human civilisation, requiring *ijtihad* to expand the scope of *Maqasid*. This has given rise to affirming environmental preservation

(*Hifz al-Bi'ah*) as an integral part of *Maqasid al-Shariah* (Khuluq & Asmuni, 2025).

The position of *Hifz al-Bi'ah* is not merely an addition to the sixth pillar. A stronger argument places it as the foundation or prerequisite for realizing the other five pillars. The logic is simple: without a healthy and stable environment, protecting life, property, offspring, reason, and even religion becomes impossible. A damaged environment directly threatens life through disasters and disease, destroys property through crop failure and property damage, endangers the offspring's future, disrupts mental health and intellectual development, and hinders peaceful religious practice (Khuluq & Asmuni, 2025). Thus, *Hifz al-Bi'ah* is the ecological foundation upon which the entire edifice of human *maslahah* stands.

The placement of *Hifz al-Bi'ah* as a foundation has transformative implications. It transforms *Maqasid al-Shariah* from an individual ethical framework into a sharp systemic analytical tool. With an ecologically-minded *Maqasid*, we can evaluate individual behaviour and the fairness of economic systems, public policy, and corporate practices (Salim, 2021). A development model that relies on the destructive extraction of natural resources or an economy based on fossil fuels is inherently contrary to *Maqasid al-Shariah* because it systematically fails to achieve *Hifz al-Bi'ah* and consequently fails to protect the other pillars.

To concretise the causal relationship between environmental damage and the threat to essential Islamic values, the following table maps the specific impacts of the climate crisis in Indonesia on *al-dharuriyyat al-khamsah*.

Table 1. Climate Change Threats and Their Violations of Maqasid al-Shariah in the Indonesian Context

<i>Maqasid</i> Pillar	Climate Threats and Specific Impacts in Indonesia	Direct Link to <i>Maqasid</i> Violations
<i>Hifz al-Nafs</i> (Preservation of Life)	Increased vector-borne diseases (Dengue, Malaria); Respiratory infections due to forest fires; Hydrometeorological disasters (floods, landslides); Food crises and malnutrition.	Direct threats to life, physical, and mental health.
<i>Hifz al-Mal</i> (Preservation of Wealth)	Crop failure in the agricultural sector; Loss of fishponds and land due to coastal abrasion (e.g., Demak case); Damage to infrastructure caused by extreme weather.	Destruction of economic resources and livelihoods.
<i>Hifz al-Nasl</i> (Preservation of Lineage/Progeny)	Health impacts on mothers and children; Disrupted access to education due to disasters; Forced displacement (climate	Threats to the sustainability and well-being of future generations.

	displacement) that undermines family and community structures.	
<i>Hifz al-'Aql</i> (Preservation of Intellect)	Stress and psychological trauma due to disasters and loss; Decline in children's IQ levels caused by pollution; Disruption of teaching and learning processes.	Disturbance to mental health and intellectual development.
<i>Hifz al-Din</i> (Preservation of Religion)	Damage to places of worship due to disasters; Disruption of communal religious practices; Social conflicts over scarce resources eroding values of solidarity.	Barriers to practicing religion and erosion of ethical and social values.

The table above shows that the climate crisis is not a sectoral issue but a holistic threat to all Sharia objectives. Therefore, the struggle for climate justice, from the *Maqasid* perspective, is a struggle to preserve the essence of humanity itself.

Integrating Climate Justice and *Maqasid al-Shariah*: Towards an Ethical-Action Framework for Islamic Education

By placing *Hifz al-Bi'ah* as the foundation, *Maqasid al-Shariah* can be synergistically integrated with the principles of climate justice and key concepts in Islamic eco-theology to form a comprehensive ethical-action framework. This framework not only provides theological justification but also a mandate for action.

First, the principles of *Tawhid* (Oneness of God) and *Mizan* (Balance). Islamic eco-theology asserts that the universe was created by Allah in a state of balance and harmony (*mizan*) (Rakhmat, 2022). This balance is a manifestation of the Oneness and Order of the Creator. The climate crisis, triggered by excessive GHG emissions from industrial activities, is a fundamental disturbance to this cosmic *mizan* (Esaputri et al., 2025). From this perspective, climate justice is an effort to restore the balance that has been disrupted, an action in line with *Tawhid*'s affirmation.

Second, the concepts of *Khalifah* (Steward) and *Amanah* (Trust). The Qur'an places humans as *khalifah fil ardh*, God's representatives or managers on earth (QS. Al-Baqarah: 30) (Widiastuty & Anwar, 2025). This position is not a licence for unlimited exploitation, but rather a sacred trust or responsibility to manage and care for His creation with full accountability (Rakhmat, 2022). The failure of industrialised countries and multinational corporations to control their emissions, despite having known their destructive impact for decades, can be seen as a significant betrayal of this trust. Therefore, climate justice demands that those in power – both at the state and corporate levels – fulfil their stewardship responsibilities.

Third, the prohibition of *Fasad fil Ardh* (causing corruption on earth). The

Qur'an repeatedly prohibits humans from causing corruption after the world was created in a good state (*islah*) (Prajitno, 2025). In the contemporary context, *fasad* no longer only means individual sin, but can also be strongly interpreted as systemic ecological destruction (Nurhayati et al., 2018). Verses such as QS. Ar-Rum: 41, 'Corruption has appeared on land and sea because of what the hands of humans have done,' provides an apparent theological basis for condemning development models that destroy the environment (Rizkiyah & Erwanto, 2023). Climate justice is a movement to stop this modern *fasad* and demand accountability from its perpetrators.

Fourth, the principles of *Al-'Adl* (Justice) and *Maslahah 'Ammah* (Public Interest). The essence of *Maqasid al-Shariah* is the realisation of justice and public interest (Arif et al., 2024). Climate justice is the most concrete manifestation of the principle of *al-'adl* in the 21st century. Demanding justice for the communities that suffer most from climate change, ensuring they have the resources to adapt, and giving them a voice in decision-making are direct manifestations of the protection of the weak (*mustadh'afin*), a central theme in Qur'anic ethics. A just climate policy prioritises *maslahah 'ammah*—the welfare of all humanity and creatures—over the partial interests of a handful of elites or corporations.

Implications for Islamic Education Teaching Materials: From Passive Theology to Transformative Pedagogy

An ethical-action framework built on integrating *Maqasid al-Shariah* and climate justice has profound implications for Islamic Education. To bridge the gap between curriculum and practice, Islamic Education requires a double transformation: fundamental content enrichment and a revolution in learning methodology.

1. Content Enrichment

Islamic Education teaching materials must move beyond abstract normative discussions and begin to engage critically with the reality of the climate crisis. This requires several strategic steps:

- a. Integration of the *Maqasid*-Climate Justice Framework: Islamic Education textbooks must explicitly teach the *Maqasid al-Shariah* framework, which has been expanded to include *Hifz al-Bi'ah*. Students need to be trained to use this framework as an analytical tool to 'read' the social and ecological realities around them. They must identify how an industrial policy or project could threaten *Hifz al-Nafs*, *Hifz al-Mal*, and other pillars through its environmental impact.
- b. Use of Contextual Case Studies: To make the concept of climate justice alive and relevant, teaching materials must integrate real case studies from Indonesia. Rather than simply discussing 'the prohibition of littering,' Islamic Education can discuss cases of 'double injustice' in nickel mining in Sulawesi, the socio-economic impact of abrasion that is submerging villages in Demak, or the clean water crisis faced by communities in East Nusa Tenggara. These case studies allow students to see the human face of the climate crisis and understand its dimensions of justice in depth.
- c. Deepening Ecological Interpretation: The study of the Qur'an and Hadith

must be enriched with ecologically-minded interpretations. Key verses such as QS. Ar-Rum: 41 (about the consequences of human actions), QS. Al-A'raf: 56-58 (about the prohibition of destruction after restoration and balance in nature), and QS. Al-Baqarah: 30 (about the role of caliphs) must be analysed theologically and in relation to scientific data and the reality of contemporary crises. Similarly, hadiths about planting trees, the prohibition of wastefulness (*israf*), and the importance of preserving water sources must be taught as practical and relevant principles of ecological ethics.

2. Methodological Transformation

Enriching content alone will not be sufficient if it is not accompanied by fundamental changes in how Islamic Education is taught. The gap in Islamic Education is not only a matter of 'what' is taught, but also 'how' it is taught. The traditional approach, dominated by lectures, memorisation, and a focus on cognitive aspects, has proven ineffective in fostering critical awareness and the will to act (Rianda, 2023).

The most promising and evidence-based pedagogical solution is the adoption of Project-Based Learning (PjBL). Research shows that PjBL improves character values, religious attitudes, and critical thinking skills in Islamic Education. More specifically, PjBL has significantly increased students' awareness and concern for the environment (Faisal et al., 2023). Through PjBL, students not only learn about climate justice, but also experience and practise it.

Some examples of climate justice-based Islamic Education projects that can be implemented at the secondary school level include:

- a. School Environmental Justice Audit Investigation Project: Students form teams to investigate environmental practices at their schools (e.g., waste management, energy and water use, food sources in the canteen). They use the *Maqasid al-Shariah* framework to analyse whether these practices align with the principles of *Hifz al-Bi'ah*, *Hifz al-Mal* (efficiency), and *Hifz al-Nafs* (health). The results of the investigation are presented to the school management.
- b. Voice for the Earth Advocacy Project: Based on the findings of an investigation or research project on local environmental issues (e.g., river pollution, plastic waste accumulation), students design and implement an advocacy campaign. This project can create educational content for social media, design posters, write petitions, or hold hearings with village/sub-district officials to propose solutions based on Islamic values, such as the prohibition of *fasad* and the obligation of *amanah*.
- c. Direct Action Project Khalifah in Action: Students design and implement concrete and measurable conservation projects. Examples include organising a 'waste alms' programme for recycling, making ecobricks from plastic waste to be used as school facilities, planting mangrove trees in nearby coastal areas, or building biopores as a form of hadith practice on preserving water sources. These projects directly link religious teachings with concrete actions that benefit the community and the environment.

By adopting PjBL, Islamic Education has transformed from a passive subject into

a laboratory of ethics and action, where students learn to become creative, collaborative problem solvers grounded in deep faith.

CONCLUSION

The climate crisis is the most obvious and urgent manifestation of injustice on a global and domestic scale in the Anthropocene era. Responding to this crisis is no longer a choice, but a fundamental ethical, moral, and religious obligation. The analysis in this article shows that the Islamic intellectual tradition, particularly through the framework of *Maqasid al-Shariah*, has an extraordinary capacity to provide a solid ethical foundation for the fight for climate justice.

The revitalisation of *Maqasid al-Shariah* by placing *Hifz al-Bi'ah* (environmental preservation) as the foundation that supports other essential pillars—*Hifz al-Din*, *al-Nafs*, *al-'Aql*, *al-Nasl*, and *al-Mal*—has successfully transformed this framework from a mere personal ethical guide into a powerful systemic analytical tool. It can frame the climate struggle not as a narrow issue of 'cleanliness,' but as a core issue of justice (*al-'adl*), the right to life, and the preservation of universal welfare (*maslahah 'ammah*).

However, the great potential of this theological framework has not yet been manifested in educational practices in Indonesia. Islamic Religious Education, which should be at the forefront of instilling ecological ethics, is still trapped in a gap between a progressive curriculum vision and the implementation of teaching materials that are often outdated, partial, and unresponsive to the urgency of the crisis.

Therefore, the transformation of Islamic Education is a necessity. This transformation must be based on two mutually reinforcing pillars. First, content enrichment that systematically integrates the *Maqasid*-based climate justice framework into every element of learning, enriched with contextual case studies and in-depth ecological interpretations. Second, a pedagogical revolution through the massive adoption of Project-Based Learning (PjBL) methods oriented towards critical and transformative action.

Only by combining theological depth and pedagogical courage can Islamic Education fulfil its calling. Not merely as a subject that teaches dogma, but as an incubation space that gives birth to a new generation of caliphs—fair, critical, loving stewards of the earth who are ready to respond to human civilization's most significant challenges.

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