

The Practice of Ihya'ul Mawat as a Method of Environmental Love Education for the Community in Boresan 2 Hamlet, Balesari Village, Bansari District, Temanggung Regency

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ABSTRACT

Land degradation and limited ecological awareness among communities demand environmental education approaches that integrate local and religious values. This research aims to analyze the implementation of ihya'ul mawat practice as an environmental education method for communities in Boresan 2 Hamlet, Balesari Village, Bansari District, Temanggung Regency. Using a qualitative approach with case study design, the research involved in-depth interviews with land managers, village officials, and National Land Agency officers, as well as analysis of land ownership documents. The findings indicate that communities have implemented ihya'ul mawat practices for over 30 years through transforming unproductive land into sustainable residential and agricultural areas. The experiential learning process that occurred naturally has fostered practical ecological awareness in land management, water system arrangement, and conflict resolution through deliberation. However, this practice has not been integrated with theological understanding of the concepts of khalifah, amanah, and justice in Islamic environmental fiqh. The main challenge faced is legal uncertainty of land ownership due to administrative complexity of inheritance and minimal valid documentation, resulting in certification failures despite productive land management. This research concludes that ihya'ul mawat has significant potential as a religious value-based environmental education instrument, provided that structured programs are developed integrating theological learning with land conservation practices, supported by policies addressing ownership status and active participation of religious leaders and communities in internalizing Islamic values regarding environmental preservation to achieve holistic sustainability.

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Introduction

The ecological crisis that has hit Indonesia today shows an increasingly real urgency, with the rate of environmental damage that continues to increase from year to year. The problem of land degradation in Indonesia has reached an alarming level, where around 48.3 million hectares or equivalent to 25.1 percent of Indonesia's total area have been severely degraded and turned into unproductive critical land (Masithoh & Anintyawati, 2022). This phenomenon not only has an impact on the ecological aspect, but also has serious

consequences for food security, community welfare, and ecosystem sustainability as a whole (Lestari et al., 2020). Temanggung Regency as one of the regions in Central Java also faces similar challenges, where hilly geographical conditions with steep land slopes cause high vulnerability to soil erosion and degradation, especially in rural areas such as Boresan 2 Hamlet which has marginal land characteristics with low fertility levels.

Various environmental conservation efforts have been carried out through conventional approaches, but they often encounter obstacles in terms of participation and sustainability of programs at the community level. Community-based environmental education is one of the strategies that is considered effective in fostering ecological awareness, but its implementation still faces obstacles related to the lack of integration of local values and traditional wisdom that can be the basis for intrinsic motivation of the community (Rohim & Putranto, 2023). Conservation education that has been implemented in various regions shows that long-term programs require an approach that not only emphasizes the technical aspects, but must also touch the spiritual dimension and values believed by local communities in order to produce sustainable behavioural change (Dewi & Sukma, 2020). In the context of the Muslim-majority Indonesian society, the religious approach through the concept of muamalah fiqh has great potential as a foundation for the formation of strong and sustainable environmental awareness (Ahada & Zuhri, 2020).

The concept of *ihya'ul mawat* in the classical Islamic tradition refers to the practice of reviving dead or unproductive land to be optimally utilized for the welfare of the ummah (Zikriana et al., 2023). This principle not only regulates aspects of land ownership in the perspective of Islamic law, but also contains a deep environmental ethical dimension about the responsibility of humans as caliphs on earth to maintain and preserve nature. The implementation of *ihya'ul mawat* in the modern context demonstrates its relevance as a natural resource law enforcement instrument that not only addresses the restoration of degraded land, but also emphasizes the importance of preventing further damage through a holistic approach that involves the active participation of communities as agents of change (Utami et al., 2024). Some regions such as South Kalimantan have implemented this concept through the Green Revolution program which aims to empower the community by reviving unproductive agricultural lands to become productive again and improve people's welfare.

Although the concept of *ihya'ul mawat* has long been known in Islamic jurisprudence, its application as a community-based environmental education method is still very limited and has not been widely studied academically (Utami et al., 2024). The majority of previous research has focused more on the legal aspects of land tenure from a sharia perspective, while its potential as a pedagogical instrument to foster ecological awareness and conservation behavior among communities has not been explored in depth. This gap creates space to develop environmental education models that are not only instructive, but also transformative by integrating religious values as a strong intrinsic motivation for changing people's behavior towards the environment. Conservation-based sustainable education requires commitment and cooperation between various parties to create a learning environment that supports and stimulates innovation in preparing a generation that cares about the environment (Zikriana et al., 2023).

This research presents a novelty by exploring the practice of *ihya'ul mawat* not limited to the concept of fiqh alone, but as an educational method of environmental love that is applicable and contextual for rural communities. Research innovation lies in the development of participatory learning models that integrate Islamic spiritual values with land conservation practices, thereby creating a holistic and sustainable approach in the formation of environmental care characters (Maylaffasya, 2023). Through a case study in Boresan 2 Hamlet, this study seeks to identify how the practice of *ihya'ul mawat* can be transformed into an experiential learning medium that directly involves the community in the process of

rehabilitating critical land, while building a deep understanding of their ecological responsibilities as part of their religious mandate (Sari & Abdillah, 2024). This approach is expected to be an alternative to an environmental education model that is more grounded and in accordance with the socio-cultural context of Indonesian society (Rafi & Perkasa, 2023).

Based on the background that has been described, this study formulates several fundamental questions that need to be answered comprehensively. First, how can the practice of *ihya'ul mawat* be implemented as a method of education for the environment for the community in Boresan 2 Hamlet? Second, how effective is the practice of *ihya'ul mawat* in fostering ecological awareness and changing people's behavior towards the environment? Third, what are the supporting and inhibiting factors in the implementation of *ihya'ul mawat* as a community-based environmental education method? Fourth, how can a model of integration of religious values with land conservation practices be developed to strengthen the sustainability of environmental education programs at the community level?

The main purpose of this study is to analyze and describe the implementation of *ihya'ul mawat* practice as a method of environmental love education for the community in Boresan 2 Hamlet, Balesari Village, Bansari District, Temanggung Regency. Specifically, this study aims to identify the ecological learning process that occurs through the practice of *ihya'ul mawat* in the context of rural communities, measure changes in people's attitudes and behaviors towards the environment after engaging in the practice of *ihya'ul mawat*, analyze the factors that affect the success and sustainability of the program, and formulate an environmental education model based on religious values that can be replicated in other regions with similar socio-cultural characteristics. Through the achievement of these goals, this research is expected to make a theoretical contribution to the development of environmental education, as well as provide practical implications for policymakers and practitioners in the field of environmental conservation and community empowerment.

Method

This study uses a qualitative approach with a case study design to explore in depth the implementation of *ihya'ul mawat* practice as a method of environmental love education in Boresan 2 Hamlet, Balesari Village, Bansari District, Temanggung Regency. The selection of the case study method is based on the consideration that the phenomenon studied has unique and contextual characteristics that require a holistic understanding of the social, cultural, and religious dynamics that occur in a particular community. The case study was chosen because it was able to provide a comprehensive picture of how the practice of *ihya'ul mawat* is applied in the real context of rural people's lives, complete with various complexities and nuances that cannot be captured through other research approaches.

The research location was chosen purposively in Boresan 2 Hamlet, Balesari Village, Bansari District, Temanggung Regency with the consideration that the area has a long history related to land management practices involving the concept of *ihya'ul mawat*. Based on the initial data obtained, there are around 15 heads of families in the hamlet who have occupied and managed land that was previously recorded in the name of Gunowijojo since more than 30 years ago. This condition creates an interesting situation to be studied, where the community has carried out the practice of reviving dead land by turning it into productive land for settlements and agriculture, but faces obstacles in terms of the legality of land ownership because it is still registered in the name of the old owner at the National Land Agency of Temanggung Regency.

The research subjects consisted of several categories of informants who were selected by purposive sampling to obtain comprehensive data. The first category is the land management community that occupies the former land owned by Gunowijojo, with key

informants with the initials PRD who was born on April 10, 1977, NGT who was born on March 7, 1959, and SM who was born on August 29, 1989. These three informants were chosen because they have more than two decades of first-hand experience in managing the land and can provide detailed information about the land acquisition, management, and utilization process. The second category is the village government apparatus represented by Mr. Dwi Indaryono as the Head of Balesari Village Planning who was born on December 27, 1980, who was chosen because he has knowledge of land administration and the history of land ownership in the area. The third category is an officer of the National Land Agency of Temanggung Regency, namely Kavita Mardiana as the Coordinator of the Substance Group for the Maintenance of Land Rights and Leni from the Service section, who can provide technical and juridical perspectives related to the registration and transfer of land rights.

The data collection technique in this study uses source triangulation which includes in-depth interviews, participatory observations, and document analysis. In-depth interviews are conducted in a semi-structured manner using interview guidelines that have been prepared but remain flexible to dig up additional information that arises during the interview process. Participatory observation is carried out by the researcher directly involved in the daily life of the community at the research site to observe land management practices, social interactions between residents, and activities related to land maintenance and utilization. Document analysis was carried out on various written evidence such as land certificate number 11.23.09.05.1.259 in the name of Gunowijojo, Letter C of Village number 230, land payment receipt, agreement made in 2012 with SG, and other administrative documents relevant to land ownership and management in Boresan 2 Hamlet.

Data analysis is carried out using an interactive analysis model which includes three main stages, namely data condensation, data presentation, and conclusion drawn. The data condensation stage is carried out by identifying, selecting, focusing, simplifying, abstracting, and transforming raw data obtained from interviews, observations, and documents. This process aims to sharpen, classify, direct, discard irrelevant data, and organize the data in such a way that a final conclusion can be drawn. The data presentation stage is carried out by compiling information that has been condensed into the form of text narratives, matrices, graphs, or charts that facilitate understanding of the phenomenon being studied. The conclusion stage is carried out in stages starting from the initial conclusion that is tentative to a final conclusion that is more stable after repeated verification of the existing data. The validity of the data is guaranteed through the source triangulation technique by comparing and checking the degree of reliability of information obtained from various sources, as well as member checking by returning the results of data interpretation to the informant to get confirmation and clarification. The case study approach in this study allows researchers to understand in depth how the practice of *ihya'ul mawat* not only functions as a land management mechanism, but also as a learning medium that fosters ecological awareness and environmental responsibility among the community (Poltak & Widjaja, 2024).

Results

This research was carried out in Boresan 2 Hamlet, Balesari Village, Bansari District, Temanggung Regency which is a rural area with hilly geographical characteristics and has a long history related to land management based on *ihya'ul mawat* practice. Based on data obtained from the Balesari Village Planning Department, there are 25 land plots that are still registered in the name of Gunowijojo at the National Land Agency of Temanggung Regency with registration number 11.23.09.05.1.259. The land is recorded in Letter C of Village number 230 which has existed since around the 1800s, where Gunowijojo himself served as the village head in 1930. This complex land ownership condition involves about 15 families who currently occupy and manage the land, with tenure periods varying from 10 to more than 30 years.

The findings of the study show that the practice of *ihya'ul mawat* in Boresan 2 Hamlet is manifested in the form of experiential learning where the community is directly involved in the process of reviving previously unproductive land into residential and agricultural land. The PRD informant revealed that the land acquisition was carried out through an oral sale and purchase transaction with Gunowijojo's heirs. According to him, *"From the father-in-law verbally trusting each other, at first there was no evidence, then after that a letter of agreement was made with Mr. SG in 2012, Mr. SG was the son of Mr. Maneen Kalensari."* The land management process involves various transformative activities such as land clearing, planting productive crops, and building residential houses. The PRD informant explained his experience in managing waterways: *"In the past, at first there was a sewer in the middle of the land of this house, then because I was going to build a house, I closed the sewer, but after that there was a protest from the village government and residents because I closed the sewer. Then it was discussed between the residents and the RT RW and finally agreed that my sewer turned around the house and finally the problem was solved, now there are no more protests from the community."* The NGT informant stated that the land came *"from the inheritance of my wife's father named Mr. Ahmad Jaiz, he said he bought it from Mr. SC"* with evidence in the form of *"receipt of payment of money to Mr. SC"* and had managed the land *"since 2001"*. SM explained, *"There is a payment receipt and one witness, his name is Mr. Hanafi, he is the village secretary, but he has passed away a long time ago."* The three informants experienced certification failures. NGT revealed, *"In 2018 it was through bleaching, but failed, then the registration money was also returned to me"* because *"it was recorded in the name of GW and there was no proof of buying and selling."*

The results of an interview with the Head of Balesari Village Planning, Dwi Indaryono, revealed that land tenure has been going on for a very long time. According to him, *"It ranges from more than 30 years and some are approximately 10 years, 30 years are bought from the SC and the 10 years are bought from the SG. The land was controlled by the community for much longer than before I became a village official. I have been a village official for 23 years."* Regarding the initial ownership, the informant explained *"GW was the village head in 1930"* and *"In Boresan Hamlet 2 for those who are constrained by land registration, but for land in the name of GW there are 25 fields."* The complexity of the problem is getting more complicated because *"The village doesn't know about it because it's been a long time"* and heirs such as *"Zainab, SC, Romiyatun, Sopiah, have died and are difficult to trace and there is no data in the village, no birth certificate."* However, the village noted that *"Some Boresan 2 residents and immigrants, there are about 15 people"* and *"So far there are none, they continue to live a life in general as people inhabit their land."* The decades-long land management process has indirectly fostered ecological awareness among the community, where they understand the importance of using land productively and managing water systems properly. The PRD's experience in resolving sewer conflicts shows an awareness that land management must consider the interests of the wider community.

Discussion

1. *Ihya'ul Mawat* as an Environmental Education Instrument Based on Religious Values

The practice of *ihya'ul mawat* that occurs in Boresan 2 Hamlet has great potential as an environmental education instrument that integrates religious values with real actions of land conservation. The concept of *ihya'ul mawat* in the perspective of Islamic jurisprudence not only regulates aspects of land ownership, but also contains a deep environmental ethical dimension about human responsibility as a caliph on earth (End & Siagian, 2025) The research explains that *ihya'ul mawat* is the cultivation of vacant land that has not been cultivated and has not been owned by someone to be used as productive land, either as agricultural land or to build buildings, in ways that include fertilizing, planting, making fences, and digging ditches which are all activities that revive dead land (Wahyuni, 2024). In the context of this study, the people

of Boresan 2 Hamlet have carried out these practices even though they have not fully understood the underlying theological foundation. They have turned previously unproductive land into residential and agricultural areas that provide economic and ecological benefits to their livelihoods. The integration of religious values in environmental education is an important key to strengthening the intrinsic motivation of the community in carrying out sustainable land conservation (Juwita et al., 2023). Research on Islamic Environmental Ethics emphasizes the importance of the principle of the caliph as management, trust as trust, and *adl* as justice in the sustainable management of natural resources. The study demonstrates the transformative potential of Islamic teachings in encouraging environmental stewardship with examples of eco-based boarding school initiatives and sustainable agriculture that successfully integrate Islamic principles into community practices (Putri et al., 2022).

In the context of Boresan 2 Hamlet, the principle of the caliph can be manifested through the awareness that land management is a mandate from Allah that must be accounted for, so that the community does not only focus on economic benefits but also pays attention to ecological sustainability. The principle of trust teaches that natural resources do not fully belong to humans but are entrusted to be maintained and preserved for future generations, while the principle emphasizes fairness in the distribution of natural resource benefits so that there is no overexploitation that harms the environment and the wider community (Syahri & Wibowo, 2024). Research on the role of Islamic environmental ethics in addressing climate challenges and ecosystem preservation shows that the Qur'an and Hadith provide a strong theoretical foundation, with a conceptual framework based on principles derived from the teachings of the Qur'an, the sayings of the prophets, and the opinions of classical jurists, including the concept of the oneness of God and the application of the Haram and Hima (Ramziati & Sastro, 2023). These ethical principles address the issues of climate change, deforestation, and water scarcity and emphasize the imperative of conserving and maintaining natural resources. The integration of these principles in *ihya'ul mawat*-based environmental education can create a holistic and transformative learning model, where land management activities are not only seen as a mere economic venture but also as worship and religious responsibility in maintaining Allah's creation (Susilawati et al., 2024).

2. Experiential Learning and Environmental Education Curriculum Integration

The practice of *ihya'ul mawat* in Boresan 2 Hamlet is essentially a form of experiential learning where the community learns through direct experience in managing and transforming unproductive land into productive land. Experiential learning is the process by which learners build knowledge, skills, and values through hands-on experience, which is very effective in environmental education because it involves real interaction with nature (Muin et al., 2025). Research on planting an attitude of love for the environment through mangrove ecosystem conservation education shows that learning activities that involve direct actions such as planting seedlings are very effective in fostering an attitude of caring for the environment, where students are actively involved starting from conservation seminar activities and then continuing to direct planting actions. The people of Boresan 2 Hamlet have experienced a long learning process for more than 30 years in land management, where they learned about land clearing techniques, planting crops that are suitable for soil conditions, regulating water systems to prevent erosion, and resolving conflicts with the surrounding community through deliberation. Experiential learning models integrated with religious values can result in significant and sustainable behavioral changes as shown by research on green school management based on ecological monotheism at SMPI Mambaul Ulum Pamekasan (Syarbaini, 2024).

The development of an environmental education curriculum based on *ihya'ul mawat* requires the integration of Islamic values that can be applied both in formal educational institutions and through community empowerment programs. Research on the revitalization

of environmental conservation through the study of the hadith of energy management in Abdullah Saeed's contextual approach shows that the hadith provides moral ideals such as justice in distribution, not waste, and not destroying resources, which can be applied to solve contemporary environmental problems (Yamin et al., 2022). This contextual approach is very relevant to be applied in curriculum development in Boresan 2 Hamlet, where Islamic teachings on natural resource management are interpreted according to the local context and environmental challenges faced by the community. Research on the concept of environmentally sound education from an Islamic perspective at SMPN 7 Cirebon City shows that the Adiwiyata program that integrates Islamic values consists of four aspects, namely green policy, green curriculum implementation, participatory activities, and the use of green facilities, with supporting factors including the commitment of all sectors of the school community and support from external actors. A similar model can be adapted in Boresan 2 Hamlet through a community-based environmental education program that integrates *ihya'ul mawat* values with land conservation practices, where each empowerment activity is designed to include theoretical aspects that teach the foundations of jurisprudence and ecology as well as practical aspects that directly involve the community (Basri et al., 2024).

3. Sustainability Dimensions and Implementation Challenges

The practice of *ihya'ul mawat* in Boresan 2 Hamlet has a complex socio-economic dimension, where the community has managed land for decades to meet the needs of settlements and agriculture, but faces legal uncertainty that can threaten the sustainability of their lives. Research on the principle of benefit in the concept of *ihya'ul mawat* and Indonesian agrarian law shows that both in *fiqh* and agrarian law there is a concept of land clearing based on the principle of benefit, but there are still differences in terms of concept, regulation, and implementation. The sustainability of *ihya'ul mawat* practices requires the integration of three aspects as explained in research on sustainability and environmental management in Islamic educational institutions, namely the ecological aspect through land conservation practices, the social aspect through strengthening community cohesion, and the economic aspect through increasing land productivity (Dr. Imran Hayat et al., 2023). Research on natural resource management and sustainable development from an Islamic perspective emphasizes that Islam teaches the economical use of natural resources to realize conservation for the sake of sustainable development, where humans must resist anthropocentric attitudes that result in excessive exploitation of natural resources (Rina & Anggela, 2022). In the context of Boresan 2 Hamlet, the practice of *ihya'ul mawat* carried out by the community is basically in line with the Islamic principle of sparing and productive land use, where they do not overexploit but manage the land according to the needs and carrying capacity of the environment, although the understanding of the theological foundation of this practice still needs to be strengthened through comprehensive and sustainable educational programs.

Conclusion

This study produced an important finding that the practice of *ihya'ul mawat* in Boresan 2 Hamlet, Balesari Village, Bansari District, Temanggung Regency has significant potential as a method of environmental education based on Islamic religious values. Communities have been practicing unproductive land cultivation for more than three decades through land clearing, planting, settlement development, and water management that reflect land conservation principles. The natural experiential learning process has fostered practical ecological awareness among the community, although it has not been integrated with the theological understanding of the caliph's responsibility in maintaining the environment. The implementation of *ihya'ul mawat* as an instrument of environmental education requires the integration of three fundamental principles of Islam, namely the caliph as responsible management, the mandate as trust to protect resources for future generations, and *adl* as justice in the distribution of environmental benefits. The main challenge faced is the legal

uncertainty of land ownership due to the administrative complexity of inheritance and the absence of valid sales and purchase documentation, which leads to the failure of land certification even though the community has managed the land productively and sustainably. The development of an iHaya'ul mawat-based environmental education model requires a structured program that integrates theological learning about the meaning of iHaya'ul mawat with real land conservation practices, supported by village government policies that encourage sustainable land management, resolution of ownership law issues through a clear inheritance process, and the active participation of religious leaders and the community in internalizing Islamic values on environmental conservation to realize holistic ecological, social, and economic sustainability.

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