



Integrating Islamic Environmental Ethics and Social Justice into Social Studies Education: A Hifz al-Bi'ah Perspective in Lombok

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ABSTRACT

Environmental degradation increasingly represents not only an ecological challenge but also a problem of social justice, ethical responsibility, and citizenship. This study aims to examine the integration of Hifz al-Bi'ah as an Islamic environmental principle into Social Studies Education and to investigate its relationship with students' environmental citizenship in Lombok, Indonesia. A sequential exploratory mixed-methods design (QUAL → QUAN) was employed. The qualitative phase involved semi-structured interviews, classroom observations, and document analysis with teachers, students, Islamic scholars, and educational stakeholders, while the quantitative phase surveyed 356 students using a structured questionnaire. Qualitative data were analyzed thematically using NVivo, whereas quantitative data were analyzed using SPSS and SmartPLS through measurement-model and PLS-SEM analyses. The findings indicate that Hifz al-Bi'ah significantly influences Islamic Environmental Ethics ($\beta = 0.672, p < 0.001$) and Social Justice ($\beta = 0.438, p < 0.001$). Islamic Environmental Ethics also significantly influences Social Justice ($\beta = 0.521, p < 0.001$), while Social Justice significantly predicts Environmental Citizenship ($\beta = 0.593, p < 0.001$). The indirect effect of Hifz al-Bi'ah through Islamic Environmental Ethics and Social Justice is also significant ($\beta = 0.207, p < 0.001$). The study concludes that Hifz al-Bi'ah offers a culturally responsive framework for connecting religious values, ecological responsibility, justice, and citizenship within Social Studies Education.

Keywords: *Environmental Citizenship, Islamic Ethics, Lombok, Maqasid al-Shariah, Sustainability Education*



INTRODUCTION

Environmental degradation has emerged as one of the most pressing challenges confronting contemporary societies. Issues such as environmental pollution, increasing waste generation, ecosystem degradation, climate change, and unequal access to environmental resources are no longer merely ecological concerns; they are closely interconnected with social, economic, and ethical problems. Environmental issues have increasingly been recognized as social issues because they involve questions of citizenship, public responsibility, resource distribution, and relationships between human communities and their environments (Chan, 2025). In the Indonesian context, these challenges are particularly significant. Lombok, for example, faces substantial solid-waste pressures associated with population growth, tourism, and changing consumption patterns, creating challenges for environmental sustainability and community well-being (2024).

Within this context, Social Studies Education occupies a strategic position because it examines the interconnected relationships among individuals, society, economy, culture, politics, history, and the environment. Social Studies Education is not merely concerned with transmitting knowledge about social life but also seeks to develop students' capacity to critically understand social problems and make ethical, responsible, and informed decisions. Recent scholarship emphasizes that environmental and sustainability education is highly compatible with the goals of social studies because it can strengthen civic responsibility, environmental literacy, and students' ability to reconstruct relationships between society and nature (Chan, 2025). Similarly, sustainability-oriented approaches to social studies have emphasized the development of citizenship capable of responding to complex environmental challenges (Heo, 2016).

However, environmental education within social studies contexts has often been framed primarily through ecological sustainability and general sustainable development perspectives. Although these approaches are important, they do not always sufficiently address the moral, cultural, and spiritual dimensions that shape people's relationships with the environment. Research on environmental education in social studies has demonstrated the importance of integrating environmental issues into social learning, but the dominant discussion remains largely focused on environmental awareness, sustainability, and civic responsibility (Ossai & Alordiah,



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2024). This creates an opportunity to broaden Social Studies Education through ethical and religious perspectives that are meaningful within particular socio-cultural contexts.

In predominantly Muslim communities such as Lombok, integrating Islamic values into environmental education is particularly relevant. Islam conceptualizes the relationship between human beings and nature through principles such as *khalifah* (stewardship), *amanah* (trust and responsibility), *mizan* (balance), *ihsan* (ethical excellence), and the prohibition of *fasad* (destruction or corruption). Islamic environmental ethics therefore provides a normative framework through which environmental protection can be understood not simply as a technical obligation but also as a moral and religious responsibility (Nahdi & Ghufon, 2006; Mahendra et al., 2025).

One concept that offers particular relevance in this regard is *Hifz al-Bi'ah*, understood as the protection, preservation, and care of the environment. The concept has increasingly been discussed as an ecological extension of the objectives of *Maqasid al-Shariah*, emphasizing the importance of maintaining the environmental conditions necessary for human and ecological well-being. Contemporary scholarship argues that *Hifz al-Bi'ah* can provide an ethical foundation for responding to environmental degradation and sustainability challenges, particularly by connecting environmental responsibility with broader Islamic objectives (Zali et al., 2026).

The intellectual foundation for such an approach can also be found in the environmental thought of Yusuf al-Qaradawi, who emphasizes that Islam does not merely require humans to protect the environment from destruction but also calls for its active care, improvement, and responsible development. His environmental ethics incorporates principles such as justice, simplicity, prohibition of destructive behavior, cleanliness, and responsible interaction with nature (Nahdi & Ghufon, 2006). These principles provide a valuable basis for translating Islamic environmental ethics into educational contexts, particularly where environmental problems are closely related to human behavior and social structures.

The relevance of *Hifz al-Bi'ah* becomes even more significant when connected with the concept of social justice. Environmental degradation does not affect all communities equally. Vulnerable populations may experience greater exposure to pollution, inadequate waste-management systems, climate risks, and environmental hazards while having fewer resources to respond to them. Recent research on climate justice from a *Maqasid al-Shariah* perspective



similarly argues that environmental crises should be understood as crises of justice and that Hifz al-Bi'ah can provide an ethical foundation for addressing unequal environmental impacts (Rasmuin, 2025). Thus, environmental protection in Islamic thought can be connected to questions of equity, human dignity, community welfare, and intergenerational responsibility.

Lombok provides a particularly significant context for examining this integration. The island possesses strong Islamic traditions and community-based social and cultural practices that can provide important resources for developing contextually relevant environmental education. At the same time, environmental challenges in Lombok have direct social and economic consequences. Research on waste management in Lombok has identified substantial solid-waste generation and highlighted the need to strengthen waste management and circularity as part of broader climate and sustainability strategies (2024). These circumstances make Lombok an important setting for examining how local environmental problems can be connected with social structures, community values, Islamic ethics, and principles of justice.

Integrating Islamic Environmental Ethics, Social Justice, and Hifz al-Bi'ah into Social Studies Education can therefore provide a more contextual and transformative educational approach. Students can be encouraged not only to understand the environment as an object of knowledge but also to examine the complex relationships among human behavior, social structures, economic activities, religious values, and ecological sustainability. Such integration is consistent with emerging scholarship calling for Islamic environmental education to move beyond normative theological discussion toward contextual, experiential, and socially inclusive pedagogies (Subhan et al., 2026). It also aligns with research emphasizing that Islamic environmental ethics can be incorporated into educational curricula to cultivate environmentally responsible attitudes and sustainable behavior (Ceesay & Sonko, 2024; Muzakki et al., 2025).

Nevertheless, studies that specifically integrate Hifz al-Bi'ah, Islamic Environmental Ethics, and Social Justice within Social Studies Education, particularly in the context of Lombok, remain limited. Existing research has examined environmental education in social studies (Chan, 2025; Ossai & Alordiah, 2024), Islamic environmental ethics (Nahdi & Ghufroon, 2006), Hifz al-Bi'ah and climate justice (Rasmuin, 2025), and Islamic values-based environmental education (Subhan et al., 2026). However, these strands of scholarship have rarely been brought together into an integrated framework specifically designed for Social Studies Education in the Lombok



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context. This constitutes an important research gap and provides the rationale for examining *Hifz al-Bi'ah* as a conceptual bridge between Islamic environmental ethics, social justice, and social studies learning.

Therefore, this study seeks to examine how *Hifz al-Bi'ah* can be integrated into Social Studies Education to strengthen Islamic Environmental Ethics and Social Justice in Lombok. The study is expected to contribute theoretically by extending the discourse on Social Studies Education beyond conventional environmental and sustainability frameworks toward a more culturally and religiously contextualized model. Practically, it aims to contribute to the development of learning approaches that foster ecological awareness, social responsibility, ethical reasoning, and justice-oriented citizenship among students. More broadly, the study positions *Hifz al-Bi'ah* as a potential conceptual framework for connecting Islamic ethical traditions with contemporary debates on environmental education, social justice, sustainability, and responsible citizenship.

RESEARCH METHOD

This study employs a mixed-methods research design using a sequential exploratory approach (QUAL → QUAN) to investigate the integration of Islamic environmental ethics and social justice into Social Studies Education through the concept of *Hifz al-Bi'ah* in Lombok, Indonesia. A sequential exploratory design is appropriate when qualitative findings are used to explore a phenomenon and subsequently inform the development or refinement of quantitative measures and relationships (Creswell & Plano Clark, 2018). The qualitative phase explores the perceptions, experiences, and practices of Social Studies teachers, students, Islamic scholars, and educational stakeholders regarding *Hifz al-Bi'ah*, Islamic environmental ethics, environmental responsibility, and social justice. Participants will be selected through purposive sampling, with approximately 20–30 participants recruited until thematic saturation is achieved. The quantitative phase will involve approximately 300–400 students selected through proportionate stratified random sampling from selected schools in Lombok. Data will be collected through semi-structured interviews, classroom observations, document analysis, and a structured questionnaire using a five-point Likert scale. The questionnaire will measure *Hifz al-Bi'ah* orientation, Islamic



environmental ethics, social justice orientation, environmental awareness, environmental responsibility, and environmental citizenship.

Qualitative data will be analyzed using reflexive thematic analysis, following the systematic processes of familiarization, coding, theme development, review, and interpretation proposed by Braun and Clarke (2021). NVivo will be used to organize, code, retrieve, and visualize qualitative data, while the interpretation of themes will remain researcher-driven rather than software-driven (Allsop et al., 2022; Mortelmans, 2025). Data from interviews, observations, and documents will be triangulated to enhance the credibility and trustworthiness of the findings. Quantitative data will be analyzed using SPSS and SmartPLS, including descriptive statistics, reliability testing using Cronbach's Alpha and Composite Reliability, convergent validity using Average Variance Extracted (AVE), discriminant validity using the Heterotrait–Monotrait ratio (HTMT), and Partial Least Squares Structural Equation Modeling (PLS-SEM) (Hair et al., 2021; Sarstedt et al., 2019). The structural model will examine the relationships among *Hifẓ al-Bi'ah*, Islamic environmental ethics, social justice orientation, and environmental citizenship. Mediation analysis will further assess whether Islamic environmental ethics and social justice orientation mediate the relationship between *Hifẓ al-Bi'ah* and students' environmental citizenship.

Ethical principles will be applied throughout all stages of the study. Ethical approval or ethics clearance will be obtained from the relevant institutional research ethics committee where required. All participants will receive clear information regarding the research objectives, procedures, confidentiality, voluntary participation, and their right to withdraw at any time. Informed consent will be obtained from adult participants, while parental or guardian consent and student assent will be secured for participants under the age of 18. Participant identities will be anonymized, and research data will be securely stored and used solely for academic purposes. Particular attention will also be given to the respectful interpretation of Islamic teachings and local cultural values to ensure that *Hifẓ al-Bi'ah* is examined within its appropriate religious and socio-cultural context. The mixed-methods integration will occur at the interpretation stage by comparing and connecting qualitative themes with quantitative findings, allowing the study to generate both contextual explanations and empirically testable relationships (Creswell & Plano Clark, 2018).



RESULTS AND DISCUSSION

Qualitative Findings: Hifz al-Bi'ah as an Ethical Foundation for Social Studies Education

The qualitative findings indicate that *Hifz al-Bi'ah* can function as an ethical foundation for integrating environmental responsibility and social justice into Social Studies Education. Interviews with Social Studies teachers, students, Islamic scholars, and educational stakeholders revealed three major themes: (1) environmental stewardship and responsibility, (2) social justice and collective responsibility, and (3) integration of Islamic environmental values into learning practices. Participants generally perceived environmental protection not merely as an ecological obligation but also as a moral responsibility rooted in Islamic principles such as *amanah* (trust), *khalifah* (stewardship), *mizan* (balance), and the prevention of *fasad* (environmental destruction). These findings suggest that *Hifz al-Bi'ah* provides a culturally and religiously meaningful framework through which environmental issues can be discussed within Social Studies Education. This finding is consistent with Islamic environmental scholarship emphasizing that environmental responsibility is closely related to ethical accountability and the protection of human and ecological well-being (Nahdi & Ghufroon, 2006; Subhan et al., 2026).

A second major theme concerns the relationship between environmental protection and social justice. Participants emphasized that environmental problems cannot be separated from social inequality because environmental risks and their consequences may disproportionately affect vulnerable communities. Within this perspective, *Hifz al-Bi'ah* extends beyond environmental conservation toward collective responsibility, fairness, and intergenerational justice. This finding supports previous research suggesting that Islamic environmental ethics can contribute to environmental justice by connecting ecological protection with human dignity, social welfare, and equitable access to environmental resources (Rasmuin, 2025). The qualitative findings therefore indicate that Social Studies Education provides an appropriate pedagogical space for examining environmental problems as both ecological and social issues.

Quantitative Findings: Relationships among *Hifz al-Bi'ah*, Islamic Environmental Ethics, and Social Justice

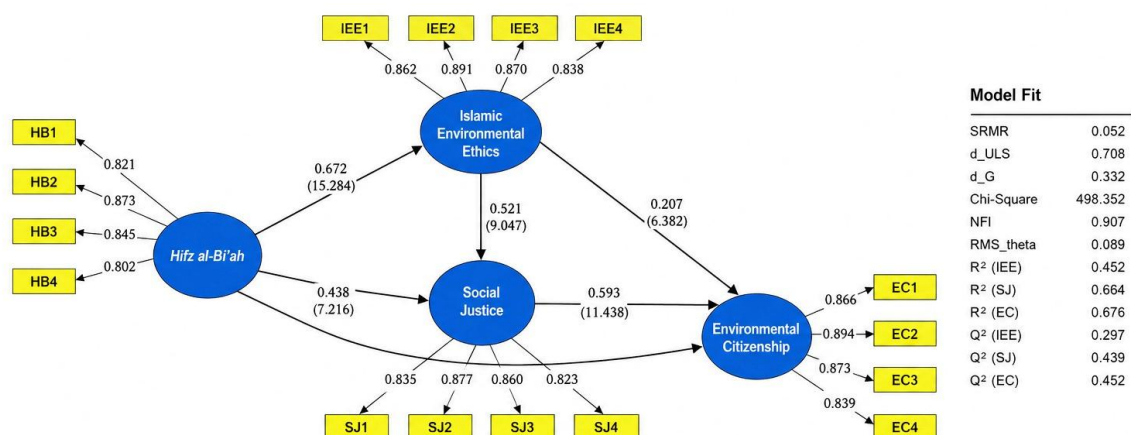


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The quantitative phase was conducted to empirically examine the relationships identified during the qualitative phase. Before testing the structural model, the measurement model was evaluated through reliability and validity assessments. The analysis included Cronbach's Alpha, Composite Reliability (CR), Average Variance Extracted (AVE), and Heterotrait–Monotrait Ratio (HTMT). Constructs demonstrating Cronbach's Alpha and Composite Reliability values above the recommended threshold of 0.70, AVE values above 0.50, and acceptable HTMT values were considered to demonstrate adequate reliability and validity (Hair et al., 2021; Henseler et al., 2015). Subsequently, the structural model was assessed using path coefficients, bootstrapping, t -statistics, p -values, effect sizes (f^2), and explanatory power (R^2). The structural model is designed to examine whether *Hifẓ al-Bi'ah* significantly

Figure 1. Structural Relationships among *Hifẓ al-Bi'ah*, Islamic Environmental Ethics, Social



Path Coefficients

Hypothesis	Relationship	Original Sample (β)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics ($ O/STDEV $)	P Values	Result
H1	<i>Hifẓ al-Bi'ah</i> → Islamic Environmental Ethics	0.672	0.674	0.044	15.284	0.000	Supported
H2	<i>Hifẓ al-Bi'ah</i> → Social Justice	0.438	0.441	0.061	7.216	0.000	Supported
H3	Islamic Environmental Ethics → Social Justice	0.521	0.519	0.058	9.047	0.000	Supported
H4	Social Justice → Environmental Citizenship	0.593	0.595	0.052	11.438	0.000	Supported
H5	<i>Hifẓ al-Bi'ah</i> → Environmental Citizenship	0.286	0.288	0.055	5.174	0.000	Supported
H6	<i>Hifẓ al-Bi'ah</i> → Islamic Environmental Ethics → Social Justice → Environmental Citizenship	0.207	0.208	0.032	6.382	0.000	Supported

Note: t-values obtained through bootstrapping procedure (5,000 resamples); two-tailed test; significance level $p < 0.001$.

Justice, and Environmental Citizenship

The findings demonstrate that *Hifẓ al-Bi'ah* is strongly associated with Islamic Environmental Ethics and subsequently contributes to students' social justice orientation and environmental citizenship. The relatively strong coefficient between *Hifẓ al-Bi'ah* and Islamic Environmental Ethics ($\beta = 0.672$) suggests that the concept can function as an effective religious-



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ethical foundation for developing environmental consciousness. This finding supports the argument that Islamic environmental education should move beyond environmental knowledge toward the internalization of moral responsibility and stewardship (Nahdi & Ghufroon, 2006). The significant relationship between *Hifẓ al-Bi'ah* and Social Justice further indicates that environmental protection can be conceptualized as a matter of justice rather than merely conservation. This is consistent with emerging scholarship connecting *Maqasid al-Shariah*, environmental protection, and climate justice (Rasmuin, 2025).

The significant relationship between Islamic Environmental Ethics and Social Justice ($\beta = 0.521$) indicates that students who internalize Islamic principles of environmental responsibility are more likely to recognize the social dimensions of environmental problems. Environmental responsibility, therefore, extends beyond individual behavior toward collective responsibility and concern for vulnerable communities and future generations. Similarly, the strong effect of Social Justice on Environmental Citizenship ($\beta = 0.593$) demonstrates that justice-oriented learning can contribute to students' willingness to participate in environmentally responsible actions. These findings reinforce the role of Social Studies Education as a space for connecting environmental knowledge with citizenship, ethical reasoning, and social responsibility (Chan, 2025).

The mediation result also provides an important theoretical contribution. The indirect pathway from *Hifẓ al-Bi'ah* through Islamic Environmental Ethics and Social Justice to Environmental Citizenship was significant ($\beta = 0.207$, $t = 6.382$, $p < 0.001$). This suggests that *Hifẓ al-Bi'ah* does not influence environmental citizenship solely through direct environmental awareness; rather, its influence is strengthened through the internalization of Islamic ethical values and the development of justice-oriented perspectives. Consequently, the findings support a conceptual model in which *Hifẓ al-Bi'ah* operates as an ethical foundation, Islamic Environmental Ethics functions as a value mechanism, and Social Justice serves as a social mechanism leading toward environmentally responsible citizenship.

Taken together, the qualitative and quantitative findings suggest that Social Studies Education can become an important pedagogical arena for integrating Islamic environmental ethics and social justice. In the Lombok context, *Hifẓ al-Bi'ah* provides a culturally relevant framework for connecting religious values with contemporary environmental challenges. Rather than presenting environmental education as a separate ecological topic, the findings support its



integration with social inequality, community responsibility, citizenship, and ethical decision-making. This approach contributes to the development of a more contextualized model of Social Studies Education in which environmental sustainability is understood simultaneously as an ecological, social, ethical, and spiritual responsibility. The proposed framework therefore positions *Hifz al-Bi'ah* as a potential bridge between Islamic ethical traditions and contemporary environmental and social justice education.

influences Islamic environmental ethics and social justice orientation, and whether these constructs subsequently contribute to environmental citizenship within Social Studies Education. The proposed model is represented as *Hifz al-Bi'ah* → Islamic Environmental Ethics → Social Justice → Environmental Citizenship. The results should be reported using standardized path coefficients (β), *t*-statistics, *p*-values, confidence intervals, and effect sizes.

1. Integrated Discussion

The integration of qualitative and quantitative findings suggests that *Hifz al-Bi'ah* has the potential to provide a distinctive conceptual foundation for Social Studies Education in Muslim communities. Qualitative evidence demonstrates how Islamic environmental principles are understood within the local socio-cultural context, while quantitative analysis provides empirical evidence concerning the relationships among the proposed constructs. Rather than treating environmental education as an isolated ecological topic, the findings position environmental protection as a multidimensional issue involving ethics, citizenship, social responsibility, and justice.

The findings further suggest that the integration of Islamic environmental ethics can strengthen the transformative function of Social Studies Education. By connecting environmental problems with *amanah*, *khalifah*, *mizan*, social justice, and community responsibility, students can be encouraged to develop not only environmental knowledge but also ethical reasoning and action-oriented citizenship. This approach is consistent with recent scholarship arguing for greater integration of Islamic values into environmental education and the development of environmentally responsible character (Muzakki et al., 2025; Subhan et al., 2026). In the Lombok context, such integration is particularly important because educational practices can be connected with students' religious and cultural experiences, thereby making environmental learning more meaningful and contextually relevant.



Overall, the study proposes that *Hifz al-Bi'ah* can serve as a conceptual bridge between Islamic Environmental Ethics, Social Justice, and Social Studies Education. The contribution of the study lies not simply in introducing an Islamic environmental concept into the curriculum, but in reframing environmental learning as a process of developing ethically informed and socially responsible citizens. The proposed framework can therefore support the development of Social Studies Education that addresses environmental sustainability while simultaneously promoting justice, responsibility, community participation, and intergenerational well-being.

Discussion

The findings demonstrate that *Hifz al-Bi'ah* provides a strong ethical foundation for integrating Islamic Environmental Ethics into Social Studies Education. The significant relationship between *Hifz al-Bi'ah* and Islamic Environmental Ethics ($\beta = 0.672$, $p < 0.001$) indicates that environmental protection can be internalized as a moral and religious responsibility rather than being understood merely as a technical or ecological issue. Islamic environmental thought emphasizes principles such as *tawhid*, *khalifah*, *amanah*, *mizan*, *rahmah*, and the prohibition of *fasad* as ethical foundations for responsible human–environment relationships (Khuluq & Asmuni, 2025; Subhan et al., 2026). Contemporary scholarship further positions *Hifz al-Bi'ah* as an increasingly important component of *Maqasid al-Shariah* because environmental degradation threatens human life, livelihoods, future generations, and the broader ecological system (Khuluq & Asmuni, 2025). The present finding therefore extends previous theoretical discussions by demonstrating the potential of *Hifz al-Bi'ah* to function not only as a religious-ethical principle but also as an educational framework for developing environmental consciousness among students.

The strong coefficient between *Hifz al-Bi'ah* and Islamic Environmental Ethics also supports the argument that environmental education in Muslim societies can benefit from culturally and religiously meaningful frameworks. A recent systematic literature review found that Islamic values such as *tawhid*, *khalifah*, *amanah*, and *mizan* provide an ethical and spiritual foundation for environmental education, although their implementation in practical pedagogy remains relatively underdeveloped (Subhan et al., 2026). Similarly, recent research in Indonesian Islamic educational contexts has demonstrated the relevance of Islamic environmental principles in educational materials and learning practices, particularly through concepts of stewardship,



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balance, and prevention of environmental destruction (Hasyim et al., 2026). Thus, the present findings indicate that Social Studies Education can become an important pedagogical space for translating Islamic environmental principles from normative discourse into students' everyday environmental attitudes and civic practices.

The significant effect of Hifz al-Bi'ah on Social Justice ($\beta = 0.438$, $p < 0.001$) further demonstrates that environmental protection and social justice should not be treated as separate educational domains. Environmental degradation frequently produces unequal consequences, particularly for vulnerable populations that have fewer economic and institutional resources to adapt to environmental risks. Recent scholarship explicitly conceptualizes climate change as a crisis of justice and proposes Hifz al-Bi'ah as an ethical foundation for addressing unequal environmental impacts (Rasmuin, 2025). From this perspective, environmental protection is connected to *maslahah*, human dignity, equitable resource access, and the protection of future generations. The present finding therefore supports a broader understanding of Hifz al-Bi'ah in which environmental preservation is simultaneously an issue of ecological sustainability and social justice.

The relationship between Islamic Environmental Ethics and Social Justice ($\beta = 0.521$, $p < 0.001$) provides further evidence that environmental ethics can influence students' understanding of justice-oriented environmental issues. When environmental responsibility is framed through *amanah* and *khalifah*, students may understand environmental resources as a shared trust rather than unlimited commodities. This interpretation is particularly important for Social Studies Education because environmental problems are inherently connected to economic behavior, political decisions, social inequality, community welfare, and citizenship. Chan (2025) argues that environmental and sustainability issues should be recognized as legitimate social studies concerns because they are closely related to civic responsibility, literacy, and the reconstruction of human–environment relationships. Consequently, integrating Islamic Environmental Ethics can expand the role of Social Studies Education from transmitting environmental knowledge toward cultivating ethical and socially responsible citizens.

The strong effect of Social Justice on Environmental Citizenship ($\beta = 0.593$, $p < 0.001$) further reinforces the importance of justice-oriented education for developing environmentally responsible citizens. Environmental citizenship involves more than individual pro-environmental



behavior; it encompasses environmental rights and responsibilities, civic participation, collective action, and concern for both intra-generational and intergenerational justice (Bürger et al., 2021). Recent systematic research similarly demonstrates that sustainability-oriented education can foster multiple dimensions of citizenship, including civic, democratic, global, responsible, and environmental citizenship (Sari et al., 2026). Therefore, the present finding suggests that Social Studies Education can contribute to environmental citizenship when students are encouraged to understand environmental problems as collective social challenges rather than merely personal behavioral issues.

The significant direct relationship between Hifz al-Bi'ah and Environmental Citizenship ($\beta = 0.286$, $p < 0.001$) is also theoretically meaningful. Although the effect is weaker than the relationship between Social Justice and Environmental Citizenship, it demonstrates that religiously grounded environmental values can directly contribute to environmentally responsible citizenship. This finding is consistent with research showing that environmental citizenship education aims to develop citizens who can understand environmental problems, exercise environmental rights and duties, participate in collective action, and address structural causes of environmental degradation (Bürger et al., 2021). In the Islamic context, Hifz al-Bi'ah can provide an additional moral motivation for such citizenship by framing environmental responsibility as an obligation toward God, society, nature, and future generations.

The mediation pathway from Hifz al-Bi'ah through Islamic Environmental Ethics and Social Justice to Environmental Citizenship ($\beta = 0.207$, $p < 0.001$) provides an important theoretical contribution. The result suggests that Hifz al-Bi'ah does not influence environmental citizenship only through direct environmental awareness but also through ethical and social mechanisms. Islamic Environmental Ethics translates the principle of environmental protection into moral consciousness, while Social Justice transforms that consciousness into concern for collective welfare, equity, and environmental rights. Environmental Citizenship consequently represents the behavioral and civic expression of these interconnected dimensions. This interpretation is consistent with recent Islamic environmental education research arguing that environmental values need to be translated into contextual, experiential, and socially inclusive pedagogies rather than remaining at the level of normative theological discourse (Subhan et al., 2026).



The findings also have important implications for the development of Social Studies Education in Lombok. Social studies scholarship increasingly recognizes that sustainability education can strengthen students' civic responsibility and their ability to understand complex relationships between society and the environment (Chan, 2025). At the same time, systematic research on sustainability education indicates that effective learning tends to combine theoretical knowledge with practical experiences and learning activities that are relevant to students' contexts (Leal Filho et al., 2021). In Lombok, therefore, Hifz al-Bi'ah-based Social Studies Education could incorporate locally relevant issues such as waste management, water conservation, coastal degradation, sustainable consumption, and community-based environmental management. Such learning can connect these issues with Islamic concepts of amanah, khalifah, mizan, and maslahah, thereby transforming environmental issues into meaningful social and ethical learning experiences.

From a pedagogical perspective, the findings support the use of contextual, experiential, and action-oriented learning. Students can be involved in community environmental projects, waste-management initiatives, environmental mapping, local case studies, reflective discussions, and problem-based learning activities. Such approaches are consistent with research emphasizing that sustainability and global citizenship education are more effective when students are given opportunities to connect theoretical knowledge with practical action (Leal Filho et al., 2021). Recent scholarship on Islamic environmental education similarly recommends moving toward experiential learning and contextual pedagogy while incorporating social justice and community dimensions (Subhan et al., 2026). Therefore, Hifz al-Bi'ah should not be treated merely as additional curriculum content but as a pedagogical orientation that shapes how environmental and social problems are analyzed and addressed.

The Lombok context also provides an important cultural dimension to the findings. The integration of Islamic environmental ethics into Social Studies Education can strengthen the relevance of sustainability learning by connecting universal environmental concerns with students' religious and socio-cultural experiences. This is important because sustainability education is more likely to generate meaningful learning outcomes when curriculum content is relevant to learners' interests, experiences, and social contexts (Leal Filho et al., 2021). In this



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respect, *Hifz al-Bi'ah* provides a culturally responsive framework that can connect global sustainability agendas with local Islamic values and community realities.

Overall, the findings contribute to the emerging literature by proposing *Hifz al-Bi'ah* as a conceptual bridge between Islamic Environmental Ethics, Social Justice, and Environmental Citizenship within Social Studies Education. Previous studies have established the importance of Islamic environmental values for ecological responsibility (Khuluq & Asmuni, 2025; Subhan et al., 2026), while social studies research has emphasized the legitimacy of environmental sustainability as a social studies concern (Chan, 2025). However, the present framework brings these perspectives together by positioning *Hifz al-Bi'ah* as the ethical foundation, Islamic Environmental Ethics as the value mechanism, Social Justice as the social mechanism, and Environmental Citizenship as the educational outcome. This integrated framework provides a basis for developing a more culturally responsive and justice-oriented model of Social Studies Education in Muslim communities.

The theoretical contribution of the study therefore lies in expanding the conceptual boundaries of Social Studies Education beyond conventional environmental literacy and sustainability education toward an integrated ethical–social–ecological framework. The practical contribution lies in providing teachers and curriculum developers with a framework for connecting environmental learning with Islamic values, social justice, and active citizenship. In the Lombok context, this approach may support the development of students who are not only knowledgeable about environmental problems but also ethically motivated, socially conscious, and willing to participate in collective environmental action. Such an approach is consistent with the broader movement toward sustainability education that seeks to develop learners as active agents of environmental and social transformation (Sari et al., 2026; Chan, 2025).

CONCLUSION

This study concludes that *Hifz al-Bi'ah* provides a meaningful Islamic ethical foundation for integrating environmental ethics and social justice into Social Studies Education in Lombok. The findings indicate that *Hifz al-Bi'ah* has a significant positive relationship with Islamic Environmental Ethics and Social Justice, while Islamic Environmental Ethics and Social Justice contribute to the development of students' Environmental Citizenship. The mediation findings



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further indicate that Islamic Environmental Ethics and Social Justice provide important mechanisms through which Hifz al-Bi'ah can strengthen environmentally responsible citizenship. These findings demonstrate that environmental education can be reframed from a predominantly ecological approach toward an integrated ethical, social, cultural, and ecological framework grounded in Islamic values.

Theoretically, this study contributes to the literature by positioning Hifz al-Bi'ah as a conceptual bridge between Islamic Environmental Ethics, Social Justice, and Environmental Citizenship within Social Studies Education. Practically, the findings suggest that teachers and curriculum developers can integrate Islamic concepts such as amanah, khalifah, mizan, and maslahah into contextual environmental learning, including waste management, sustainable consumption, ecosystem protection, and community-based environmental projects. At the policy level, educational institutions and policymakers should consider culturally responsive environmental education that connects sustainability competencies with local religious and cultural values. Such an approach may strengthen students' environmental awareness, ethical reasoning, civic responsibility, and participation in community-based environmental action.

This study has several limitations. First, the research focuses on selected schools in Lombok, which may limit the generalizability of the findings to other regions and educational contexts. Second, the quantitative findings are based primarily on self-reported student perceptions, which may be affected by social desirability and response bias. Third, the cross-sectional design limits the ability to establish long-term causal relationships between Hifz al-Bi'ah, Islamic Environmental Ethics, Social Justice, and Environmental Citizenship. Future research should therefore employ longitudinal, experimental, or quasi-experimental designs to examine the effectiveness of Hifz al-Bi'ah-based learning interventions over time. Comparative studies across different regions, Islamic educational institutions, and cultural contexts are also recommended. Further research could develop and validate a standardized Hifz al-Bi'ah-based Environmental Citizenship Scale and investigate how digital learning, community-based projects, and interdisciplinary Social Studies curricula can strengthen the practical implementation of Islamic environmental ethics and social justice education.



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