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Integration of Islamic Educational Values and Environmental Educational Values: Perspectives of Hasan Langgulung and David Orr

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Abstract:

Environmental crises show that technical knowledge is insufficient when education does not also cultivate spiritual, moral, and ecological responsibility. This study analyzes Islamic educational value contents reconstructed from Hasan Langgulung's thought, environmental educational value contents reconstructed from David W. Orr's thought, and formulates their conceptual integration. Using qualitative library research with a philosophical-integrative approach, the analysis involved construct identification, value reconstruction, substantive correspondence, cross-relational analysis, and philosophical-integrative synthesis. Langgulung's thought was reconstructed through tawhid, fitrah, akhlaq, integration of knowledge, and stewardship responsibility, while Orr's thought was reconstructed through ecological awareness, environmental responsibility, sustainable living, ecological justice, and participation and environmental action. Integration operates across reconstructed value contents through dynamic, multidirectional, reciprocal, and continuous relations rather than one-to-one pairing, with human-nature interconnectedness as an ontological principle. The synthesis produces the Integrative Spin conceptual model comprising Spiritual-Ecological Awareness, Sustainable and Just Living, Ecological Ethics of Responsibility, Integrative Ecological Literacy, and Participatory Ecological Action Grounded in Stewardship. Its originality lies in a cross-relational mechanism that integrates reconstructed value contents rather than mechanically pairing conceptual constructs, thereby offering a philosophical-conceptual framework that connects Islamic spiritual-moral foundations with the ecological-practical orientation of environmental education.

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Introduction (مقدمة)

The contemporary environmental crisis is not only technical or managerial; it is also a crisis of knowledge, values, and responsibility. Climate change, forest loss, pollution, and ecosystem degradation show that human choices are shaped by how people understand their place within living systems. Global climate and forest assessments underline the urgency of sustained transformation, while environmental education scholarship emphasizes that information must be connected with judgment and responsible conduct (IPCC, 2023; FAO, 2020; Fang et al., 2023; Krasny, 2020). Orr (2004) similarly argues that education can produce technically capable people without ecological wisdom. The educational problem, therefore, is how to connect knowledge, moral orientation, and ecological action.

This issue is particularly relevant to Islamic education in Indonesia because of its broad institutional reach. Madrasah statistics for the 2025/2026 academic year record 31,008 Raudhatul Athfal, 26,826 Madrasah Ibtidaiyah, 19,389 Madrasah Tsanawiyah, and 10,231 Madrasah Aliyah (Kementerian Agama Republik Indonesia, 2026). Such reach provides substantial potential for shaping ecological responsibility, but religious knowledge does not automatically produce ecological behavior. Environmental themes can remain separated from religious formation, while Islamic education can remain concentrated on cognitive and ritual dimensions. The challenge is thus not merely to add environmental topics, but to construct a value framework in which spirituality, morality, ecological understanding, and action reinforce one another.

Islamic education offers a normative foundation for such a framework. General Islamic educational values can be mapped through tawhid, akhlaq, syariah, worship, and social dimensions, containing faith, gratitude, sincerity, trustworthiness, justice, discipline, care, mutual assistance, and public benefit (Fitriana, 2020; Indana et al., 2020; Septianti et al., 2021; Wahid et al., 2022; Aris, 2022; Arifah et al., 2024; Nurfadila et al., 2024). Scholarship on Hasan Langgulung highlights his concern with human development, fitrah, educational aims, moral formation, integrated knowledge, and educational systems (Daulay et al., 2021; Rosyid, 2021; Khafizoh, Kodrah, & Ridha, 2023; Musyafaah et al., 2023; Samsuddin et al., 2024; Irawan & Ruswanto, 2024; Ahsani et al., 2025; Samsuddin et al., 2025; Aisyah et al., 2025; Badruzaman et al., 2018; Imamah & Syihabuddin, 2026). These studies establish his importance within Islamic education, but they do not by themselves formulate an ecological integration model.

Accordingly, this study reads Langgulung through five analytical constructs: tawhid, fitrah, akhlaq, integration of knowledge, and stewardship responsibility. These are not claimed as a fixed list of values directly formulated by Langgulung. Rather, they function as conceptual categories for reconstructing normative value contents from his writings. Tawhid contributes faith, God-consciousness, sincerity, obedience, and gratitude; fitrah contributes balance, goodness, development, and human dignity; akhlaq contains honesty, trustworthiness, justice, care, and compassion; integration of knowledge emphasizes the unity of revelation, reason, reality, and usefulness of knowledge; and stewardship responsibility contains trust, preservation, responsibility, and public benefit (Langgulung, 1987, 1988, 2004).

David W. Orr approaches educational crisis through ecological literacy and sustainability. He criticizes fragmented knowledge and argues that education should help learners understand interdependence, ecological limits, consequences, and the relation between knowledge and conduct (Orr, 1990, 1992, 2002a, 2002b, 2004, 2016). Within the general environmental education dimensions of knowledge, awareness, attitude, skills, and participation, Orr's thought is reconstructed through ecological awareness, environmental responsibility, sustainable living, ecological justice, and participation and environmental action. These constructs are analytical categories for

tracing values such as care, sensitivity, commitment, simplicity, sustainability, equality, solidarity, collaboration, participation, and consistency of action (Parker & Prabawa-Sear, 2019; Tapung, 2024; Murti et al., 2025; Nathasya, 2024). Langgulong and Orr are particularly relevant for integration because they address complementary dimensions of the same educational problem: Langgulong offers a spiritual-moral and anthropological foundation for human formation, whereas Orr emphasizes ecological literacy, interconnectedness, sustainability, and responsible action. Their integration therefore enables ecological responsibility to be framed simultaneously as a spiritual, moral, intellectual, and practical educational concern.

The research gap identified in the literature is the absence of an explicit philosophical-conceptual mechanism that reconstructs value contents from both perspectives and integrates them without forcing one-to-one equivalence. Existing work demonstrates the relevance of ecological literacy, eco-literacy integration, tauhid-based environmental awareness, and ecological values in Islamic education, but the relational structure linking the reconstructed contents of Langgulong and Orr remains underdeveloped (Amalia, 2024; Taufikin & YUSDANI, 2025; Wildan, 2024; Imansyah et al., 2026). Therefore, this article aims to analyze Langgulong's Islamic educational value contents, analyze Orr's environmental educational value contents, and explain the Integrative Spin model through which both are synthesized into a dynamic value network.



Method (منهج)

Research design. This study employed a qualitative library-research design with a philosophical-integrative approach. The data consist of conceptual, normative, and philosophical texts rather than observations of participants or experimental variables. Library research is appropriate because the research questions concern the reconstruction and synthesis of educational thought, while the philosophical-integrative approach enables analysis of ontological, epistemological, and axiological foundations without reducing the study to a mechanical comparison (Creswell & Poth, 2018; Krippendorff, 2018).

Data sources. Primary sources for Hasan Langgulong were *Asas-Asas Pendidikan Islam*, *Pendidikan Islam Menghadapi Abad ke-21*, and *Manusia dan Pendidikan: Suatu Analisa Psikologi, Filsafat dan Pendidikan* (Langgulong, 1987, 1988, 2004). Primary sources for David W. Orr included *Environmental Education and Ecological Literacy*, *Ecological Literacy*, *The Nature of Design*, *Four Challenges of Sustainability*, *Earth in Mind*, and *Dangerous Years* (Orr, 1990, 1992, 2002a, 2002b, 2004, 2016). Primary texts were selected because they directly address educational aims, human formation, knowledge, responsibility, ecological literacy, sustainability, or human-nature relations. Secondary sources comprised recent journal articles, research books, policy documents, and environmental reports selected for their scholarly relevance to the two thinkers, Islamic education, environmental education, ecological literacy, and value integration, with priority given to peer-reviewed and conceptually relevant works. Sources that addressed these themes only tangentially or did not contribute to the research questions were excluded.

Data collection and analysis. Data were collected through systematic documentation: literature searching, source screening, thematic grouping, close reading, note taking, and coding. Primary texts were prioritized for reconstructing the thinkers' positions; secondary literature was used to examine consistency and scholarly interpretation. Coding was conducted iteratively by identifying recurring concepts, grouping semantically related expressions, and distinguishing conceptual constructs from their normative value contents. Analysis followed six related stages: data reduction; identification of conceptual constructs; reconstruction of normative value contents; examination of substantive correspondence with general Islamic and environmental education frameworks; cross-relational analysis; and philosophical-integrative synthesis into five integrative constructions (Miles et al., 2020). Interpretations were repeatedly checked against the primary texts and compared with relevant secondary scholarship. VOSviewer mapping in the underlying thesis served only as supporting evidence for literature positioning and was not used to generate the findings.

Integration logic and trustworthiness. The analysis distinguishes conceptual constructs from values and rejects mechanical pairing. A construct such as tawhid is not equated directly with ecological awareness; instead, its reconstructed contents may relate simultaneously to awareness, responsibility, sustainable living, justice, and participation. The reverse relation is also possible, because ecological experience may deepen gratitude, care, responsibility, and the meaningful use of knowledge. Trustworthiness was maintained through source triangulation, repeated textual examination, reference adequacy, and an explicit analytical chain from source concepts to value reconstruction and synthesis. Analytical consistency was further maintained by applying the same reconstruction procedure to both thinkers and by tracing each integrative construction back to the value contents from which it was synthesized.

Result (نتائج)

Reconstruction of Islamic educational value contents in Hasan Langgulung. Langgulung's educational thought can be organized into five interdependent analytical constructs. Tawhid provides spiritual orientation and yields faith, God-consciousness, sincerity, obedience, and gratitude. Fitrah frames the learner as possessing potential toward goodness and balanced development, generating balance, human dignity, growth, and goodness. Akhlaq provides ethical orientation through honesty, trustworthiness, justice, care, and compassion. Integration of knowledge rejects the fragmentation of revelation, reason, and empirical reality and contains intellectual responsibility, critical thinking, and usefulness of knowledge. Stewardship responsibility translates human responsibility into trust, preservation, social responsibility, and public benefit (Langgulung, 1987, 1988, 2004). *Insan kamil* functions as an orientation of human formation rather than an additional sixth value.

Reconstruction of environmental education value contents in David W. Orr. Orr's thought is reconstructed on the same two analytical levels: conceptual constructs and normative value contents. Ecological awareness contains care, sensitivity, reflective awareness, respect for life, and sustainability orientation. Environmental responsibility contains commitment, environmental ethics, responsibility, and moral seriousness. Sustainable living contains simplicity, efficiency, self-restraint in consumption, and sustainability. Ecological justice contains justice, equality, solidarity, empathy, and intergenerational responsibility. Participation and environmental action

contain participation, collaboration, initiative, contribution, consistency, and collective responsibility. These constructs correspond substantively with knowledge, awareness, attitude, skills, and participation, but the correspondence is not one-to-one (Orr, 1990, 1992, 2002a, 2004).

Cross-relational integration of value contents. The central finding is that the two perspectives become most productive when integration occurs at the level of reconstructed value contents rather than conceptual labels. Faith and God-consciousness can orient care, responsibility, sustainable simplicity, justice, and ecological action; balance and self-restraint can shape consumption and intergenerational responsibility; trustworthiness and justice strengthen environmental ethics and collective action; integrated knowledge deepens ecological literacy and responsible decision-making; and stewardship responsibility gives spiritual-moral orientation to participation and preservation. Conversely, ecological experience can concretize gratitude, trust, care, justice, usefulness of knowledge, and responsibility. The resulting network is cross-relational, dynamic, multidirectional, reciprocal, and continuous.

Table 1 summarizes the model's analytical structure. The general Islamic and environmental education frameworks function as references for substantive correspondence; the Langgulang and Orr constructs are sources from which value contents are reconstructed; human-nature interconnectedness is the ontological principle conditioning the network; and the integrative center is produced through thematic clustering of the entire value network rather than by simply combining construct names.

Table 1. Analytical Structure of the Integrative Spin Conceptual Model

Component	Core elements	Role in the model
General Islamic education framework	Tawhid; akhlaq; syariah; worship; social values	Conceptual reference for substantive correspondence; not a separate integration source
Hasan Langgulang reconstruction	Tawhid; fitrah; akhlaq; integration of knowledge; stewardship responsibility	Analytical constructs from which Islamic educational value contents are reconstructed
General environmental education framework	Knowledge; awareness; attitude; skills; participation	Conceptual reference for substantive correspondence; not a separate integration source
David W. Orr reconstruction	Ecological awareness; environmental responsibility; sustainable living; ecological justice; participation and environmental action	Analytical constructs from which environmental education value contents are reconstructed
Ontological principle	Human-nature interconnectedness	Conditions the whole value network; not an additional value
Relational pattern	Cross-relational, dynamic, multidirectional, reciprocal, continuous	Integrates all reconstructed value contents; rejects one-to-one pairing
Integrative center	Spiritual-Ecological Awareness; Sustainable and Just Living; Ecological Ethics of Responsibility; Integrative Ecological Literacy; Participatory Ecological Action Grounded in Stewardship	Five thematic constructions produced from the overall value network

Component	Core elements	Role in the model
Integrated value contents	Faith, gratitude, care, balance, simplicity, trust, justice, knowledge integration, participation, collaboration, responsibility, sustainability, public benefit, and related values	Normative substance grouped across the five integrative constructions

Five integrative constructions emerge from the synthesis. First, Spiritual-Ecological Awareness integrates faith, gratitude, ecological sensitivity, care, respect for life, reflective awareness, and spiritual responsibility. Second, Sustainable and Just Living integrates balance, simplicity, self-restraint, efficiency, sustainability, justice, equality, solidarity, and intergenerational responsibility. These constructions are thematic outcomes of the wider network rather than exclusive products of fixed pairings between particular Langgulong and Orr constructs.

Third, Ecological Ethics of Responsibility integrates trustworthiness, responsibility, honesty, justice, care, compassion, commitment, and preservation. Fourth, Integrative Ecological Literacy integrates unity of knowledge, revelation-reason-reality, ecological experience, critical and systemic thinking, scientific responsibility, usefulness of knowledge, reflectivity, and sustainability orientation. Fifth, Participatory Ecological Action Grounded in Stewardship integrates participation, collaboration, trust, collective responsibility, consistency, contribution, public benefit, and concrete action. The five constructions therefore operate as a mutually reinforcing network rather than a linear sequence.

Figure 1 visualizes the Integrative Spin. The left side presents the general Islamic educational value framework and its substantive correspondence with the reconstructed Langgulong perspective; the right side presents the environmental education framework and the reconstructed Orr perspective. The central area is the space of integration, while the lower panel specifies value contents clustered into the five integrative constructions. Two-way and circular arrows signify substantive correspondence, cross-relational interaction, reciprocity, and continuity; they do not imply fixed one-to-one pairing.

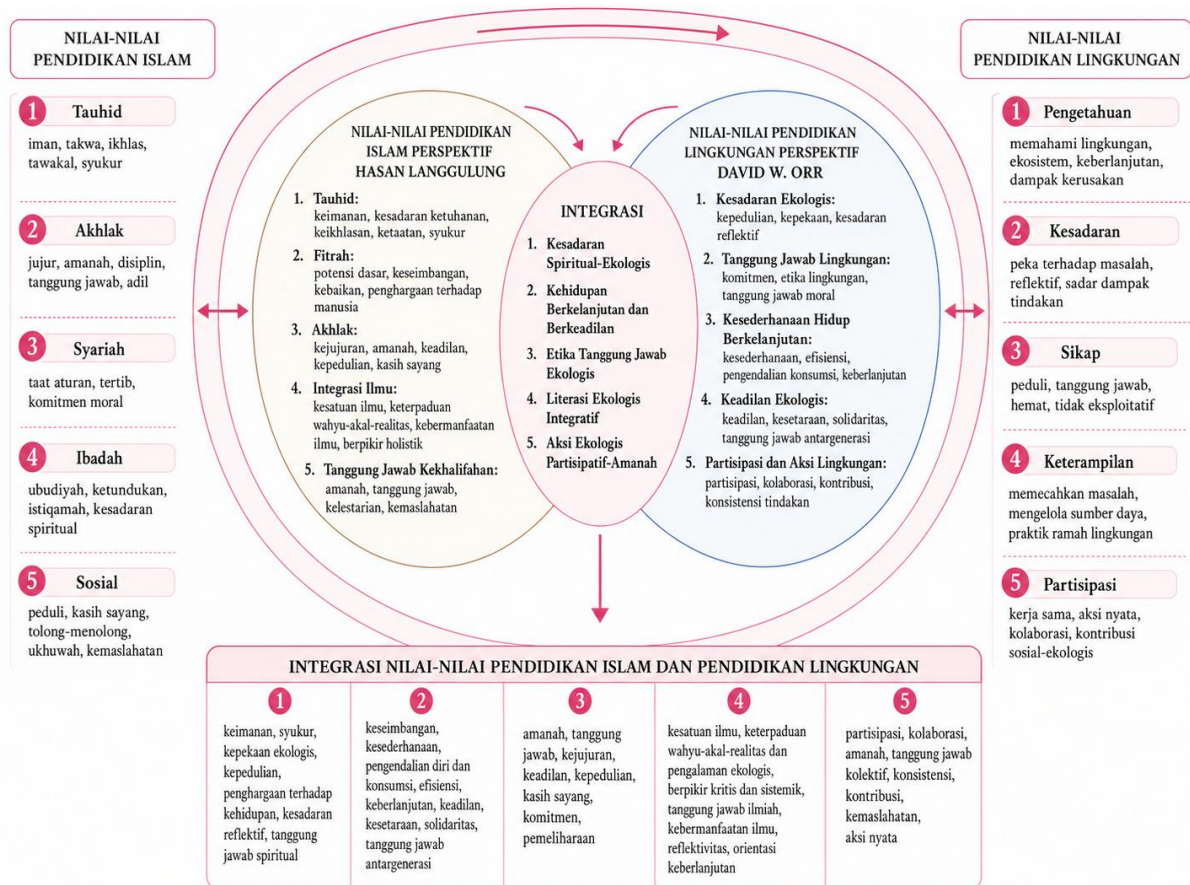


Figure 1. Conceptual Model for Integrating Islamic and Environmental Education Values (Integrative Spin).

Note. Indonesian labels are retained to preserve the model's original terminology; the model is interpreted as a cross-relational value network rather than a one-to-one mapping of Hasan Langgulung and David W. Orr.



Discussion (مناقشة)

Ontological foundation: human responsibility within an interconnected order. Langgulung locates humans within a theocentric order as servants of God and khalifah on earth, while Orr understands humans as inseparable from ecological systems and dependent on the integrity of living processes. Their synthesis challenges the image of the human being as autonomous and detached from moral or ecological consequences. Human-nature interconnectedness is therefore positioned as an ontological principle underlying the whole value network, not as an additional value (Langgulung, 2004; Orr, 1992, 2004).

Epistemological foundation: integration of knowledge and ecological literacy. Langgulung's integration of knowledge and Orr's ecological literacy converge in their critique of fragmented knowing. Revelation offers normative direction; reason enables critical interpretation; scientific knowledge explains ecological processes; and lived ecological experience forms reflective awareness. Integrative Ecological Literacy is therefore not environmental

information with religious decoration, but an epistemological orientation that connects knowledge with moral responsibility and sustainability (Orr, 1990, 1992; Amalia, 2024; Taufikin & YUSDANI, 2025).

Axiological orientation: from values to ecological stewardship. At the axiological level, faith, gratitude, trustworthiness, justice, compassion, responsibility, useful knowledge, and public benefit orient ecological conduct. Tawhid is not reduced to an environmental slogan, and ecological participation is not treated as a purely technical activity. The expected profile can be described as an ecological khalifah: a person with spiritual awareness, moral maturity, knowledge, social responsibility, and concern for the sustainability of life. This is an axiological orientation, not a sixth integrative construction.

Novelty: mechanism and structure, not merely a new list. The principal contribution lies in the Integrative Spin as a conceptual mechanism for synthesis. The novelty is not that faith, care, justice, sustainability, or participation are individually new values. It lies in distinguishing constructs from reconstructed value contents; integrating the entire set of contents across perspectives; positioning human-nature interconnectedness as an ontological principle; organizing the relations as dynamic, multidirectional, reciprocal, and continuous; and thematically clustering the total network into five integrative constructions. The spin form signifies an ongoing movement of experience, reflection, value formation, and action rather than a linear cause-and-effect sequence.

Analytical status and theoretical significance. The findings operate at two analytical levels. Tawhid, fitrah, akhlaq, integration of knowledge, and stewardship responsibility are analytical reconstructions developed from Langgung's writings, while ecological awareness, environmental responsibility, sustainable living, ecological justice, and participation and environmental action reconstruct recurring themes in Orr's thought. By contrast, the five Integrative Spin constructions and their cross-relational, dynamic, multidirectional, reciprocal, and continuous structure constitute the authors' philosophical-conceptual synthesis derived from the interaction of those reconstructed value contents. Theoretically, this relational logic shifts integration from an additive or one-to-one model toward a network model in which spiritual-moral orientation, ecological understanding, ethical judgment, and action mutually reinforce one another.

Relation to previous studies. The model extends rather than negates earlier scholarship. Studies of Langgung clarify tawhid, fitrah, human development, aims, and educational methods, while Orr-related studies demonstrate ecological literacy, sustainability, local context, and pro-environmental awareness (Fadilah & Tohopi, 2020; Musyafaah et al., 2023; Irawan & Ruswanto, 2024; Tapung, 2024; Nathasya, 2024; Murti et al., 2025). Work on eco-literacy and tauhid-based ecological education further confirms the relevance of spiritual orientation for environmental learning (Amalia, 2024; Taufikin & YUSDANI, 2025). The distinctive contribution here is to make the mechanism of integration explicit as a relational conceptual network.

Educational implications. Conceptually, the Integrative Spin can guide curriculum, learning, school culture, and ecological action programs without requiring a new standalone subject. Ecological issues can become contexts through which faith, ethics, scientific understanding, justice, and responsibility are learned together. Teaching can move among Qur'anic-normative reflection, scientific inquiry, observation of local environmental problems, ethical deliberation, and collaborative action. Practices such as waste management, energy and water conservation, greening, school environmental programs, and community projects can become educational spaces for trust, discipline, care, participation, and public benefit (Supadmini et al., 2020;

Nugroho, 2022; Bakaruddin et al., 2023; Maknun & Aisyah, 2023; Raj & Amin, 2024; Wildan, 2024; Mulyono & Rahayu, 2025; Imansyah et al., 2026).

Limitations and research agenda. The model remains conceptual and has not yet been empirically tested in a specific school or madrasah. Its validity therefore rests on textual interpretation, source adequacy, and transparency of reconstruction. The five constructs attributed to each thinker are analytical reconstructions, not claims that either thinker explicitly published an identical five-part taxonomy. Future studies should operationalize the five integrative constructions into curriculum indicators, learning designs, assessment rubrics, and institutional practices, then test their relevance to ecological literacy, moral reasoning, and sustained environmental behavior.



Conclusion (خاتمة)

This study concludes that Hasan Langgulung's thought on Islamic education and David W. Orr's thought on environmental education can be integrated without treating either thinker as if he directly formulated the other field. Langgulung's thought is reconstructed through tawhid, fitrah, akhlaq, integration of knowledge, and stewardship responsibility; Orr's thought is reconstructed through ecological awareness, environmental responsibility, sustainable living, ecological justice, and participation and environmental action. In both cases, the constructs function as analytical categories from which normative value contents are reconstructed rather than as direct lists of values authored by the thinkers.

Integration operates across reconstructed value contents through a dynamic, multidirectional, reciprocal, and continuous network, with human-nature interconnectedness as an ontological principle. The synthesis produces the Integrative Spin and five central constructions: Spiritual-Ecological Awareness, Sustainable and Just Living, Ecological Ethics of Responsibility, Integrative Ecological Literacy, and Participatory Ecological Action Grounded in Stewardship. Theoretically, the study contributes a philosophical-conceptual mechanism for integrating Islamic and environmental educational values without reducing either perspective to fixed one-to-one correspondence. Practically, the Integrative Spin may serve as a conceptual reference for curriculum development, learning design, school culture, and ecological action programs that connect spiritual formation, moral responsibility, ecological literacy, and participatory action. However, the model remains conceptual and has not yet been empirically validated in specific educational settings. Future research should operationalize its five integrative constructions into curriculum, learning, assessment, and institutional indicators and examine their relevance across schools, madrasahs, and other educational contexts.



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