

Integrating Islamic Education Curriculum within the Nature-based School Concept: A Literature Review

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Submitted: April 3 rd 2026	Revised: April 24 th 2026	Accepted: April 25 th 2026	Published: April 30 th 2026
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Abstrak

Penelitian ini mengkaji integrasi Pendidikan Agama Islam (PAI) dalam konsep Sekolah Alam sebagai paradigma pendidikan yang menghubungkan pembelajaran spiritual dengan pengalaman langsung berbasis alam. Tujuan penelitian adalah merumuskan sintesis model integrasi, tren penelitian, serta mengidentifikasi tantangan dan solusi implementasi IE melalui pendekatan literatur. Metode yang digunakan adalah Systematic Literature Review (SLR) dengan alur PRISMA terhadap ratusan artikel yang diseleksi hingga diperoleh 46 studi yang relevan. Hasil penelitian menunjukkan bahwa integrasi IE dalam Sekolah Alam didominasi oleh pendekatan *experiential learning*, *outdoor learning*, dan *project-based learning* yang sejalan dengan konsep tafakur alam. Nilai utama yang dihasilkan meliputi penguatan akhlak, spiritualitas, serta kesadaran ekologis sebagai wujud peran manusia sebagai *khalifah fil ardhi*. Namun demikian, penelitian ini memiliki keterbatasan pada penggunaan data sekunder tanpa verifikasi empiris langsung di lapangan, sehingga belum sepenuhnya menggambarkan implementasi praktis secara kontekstual. Selain itu, variasi kualitas dan konteks studi yang dianalisis turut memengaruhi kedalaman sintesis. Oleh karena itu, penelitian selanjutnya direkomendasikan untuk mengembangkan studi lapangan yang lebih komprehensif, memperdalam aspek kurikulum dan kompetensi guru, serta mengkaji dampak jangka panjang integrasi IE terhadap pembentukan karakter peserta didik.

Kata kunci: *integrasi IE, experiential learning, akhlak, cinta alam, kesalehan ekologis.*

Abstract

This study examines the integration of Islamic Education (IE) within the Nature-Based School (NBS) paradigm, which connects spiritual learning with direct, nature-based experiences. The purpose of the research is to synthesize integration models and research trends, and to identify challenges and solutions for IE implementation through a literature review. The method used is a Systematic Literature Review (SLR) with a PRISMA flow, applied to hundreds of selected articles, resulting in 46 relevant studies. The results of the study show that the integration of IE in NBS is dominated by experiential, outdoor, and project-based learning approaches that align with the concept of natural *tafakur*. The main values produced include strengthening morals, spirituality, and ecological awareness as part of the human role as *khalifah fil ardhi*. However, this study has limitations on the use of secondary data without direct empirical verification in the field, so it does not fully describe practical implementation in context. In addition, variations in the quality and context of the analyzed studies affected the depth of synthesis. Therefore, further research is recommended to conduct more comprehensive field studies, deepen the understanding of curriculum and teacher competencies, and examine the long-term impact of IE integration on students' character development.

Keywords: *Integration, Experiential Learning, Akhlak, Love for Nature, Ecological Piety.*

INTRODUCTION

The paradigm shift in education toward nature-based models is a scientific response to the phenomena of nature deficit disorder and ecological alienation, which have become global crises in this era. Epistemologically, this holistic education integrates the principles of contextual pedagogy with direct empirical experience, in which the environment serves as a living laboratory that simultaneously stimulates students' cognitive, affective, and psychomotor development.

NBS holds a strategic position within the IE curriculum, particularly in character building. The core of this philosophy lies in the conviction that holistic interaction with nature can shape a student's character in its entirety. Superior character is forged through practical activities such as gardening, outbound programs, and ecosystem observations, where values of honesty, cooperation, and empathy are internalized through daily activities (Nadiyah , Rafika Cahya Ningrum, 2023).

In IE curriculum, character building (*akhlaqul karimah*) constitutes the primary objective of education, as stated in the Prophetic tradition: *I was sent only to perfect human character*. The NBS approach shares a very close and significant correlation with IE, particularly in the context of fostering character grounded in divine morality (*morality rabbaniyah*) (Anita Mauliyah, 2024). The natural environment, from an Islamic perspective, is viewed as *ayatullah* (the signs of God) that must be contemplated through *tadabbur* (Alisatirakza, 2025).

Therefore, NBS provides an authentic space and medium for students to understand the concept of *tauhid* empirically (Widyastuti et al., 2025). Where the values of religious teachings, such as responsibility as *a khalifah fil ardh*, and the concept *of ihsan* towards all beings, can be integrated directly into the nature-based curriculum (Djainudin & Sirait, 2016). This integration aims to create a character of students who are not only spiritually and emotionally intelligent, but also have high ecological piety (Fua, 2014).

The integration of IE and NBS has prompted various studies to develop the optimal implementation model. Various studies have examined specific aspects of this integration, including the concept of *tadabbur* to improve the character of environmental love in schools. *Tadabbur* is included in the IE strategy in cultivating character. The love of the environment is an IE learning outcome which also includes NBS orientation (Af'idah & Desanda, 2024; Mutiara, 2025). Another study highlights how to build an ecological awareness education

model within the framework of Islamic values. This literature research highlights the integration of an interdisciplinary curriculum model with practical experience and participatory learning (Mahrus, 2024). Furthermore, the research examines the role of teachers in two educational institutions within the framework of internalizing the character of environmental love in an ecotheologically based educational approach (Khoir & Rusik, 2024).

Although various studies, findings, and models have been produced, most remain casuistic within a limited research locus at one or two institutions. Thus, it is not possible to generalize strong research results. Based on the summarized findings, there has not been a comprehensive study in the literature on the integration of IE and NBS. Therefore, given the essential potential and high urgency of these studies as literature review material for future research, a synthesis of this prior research is needed to map trends, identify novelties between theory and practice, and identify the most effective and adaptive IE integration model in the natural school environment. Therefore, this study aims to synthesize the implementation model for IE integration in natural schools through a literature review. The solution to this problem will make a significant contribution to the development of character education based on Islamic values within the concept of natural schools.

METHODS

The inclusion criteria for data collection in this research include, first, scientific publications from 2021 to 2025 that focus on integrating IE into the curriculum or activities of the NBS. This criterion includes studies that discuss character formation, curriculum management, and specific learning methods in the context of NBS. *Second*, this research prioritizes articles with a complete structure, from the clarity of the author's name and the journal title to the availability of complete manuscripts for analysis.

As for the exclusion criteria, they are applied to screen literature that does not align with the research focus and quality standards. Publications that do not meet the scope of the integration of IE and NBS are automatically excluded from the analysis list. Excluded research is *a draft* thesis or thesis to maintain the validity of sources that only come from scientific journal articles. In addition, articles that do not have an intact file, cannot be opened, or have an incomplete identity, such as the absence of the author's name or the journal name, are clearly eliminated during the screening and feasibility assessment stage.

This research is a literature review that uses a type of content analysis. Concretely, the purpose and urgency of this research are formulated in several main questions as follows: (1)

What is the trend of IE curriculum integration research in the concept of NBS over the years? (2) What are the research methods used in research on the integration of the IE curriculum in the concept of NBS? (3) What are the values internalized in the integration of the IE curriculum in the concept of NBS? (4) What is the implementation model of IE integration in NBS?

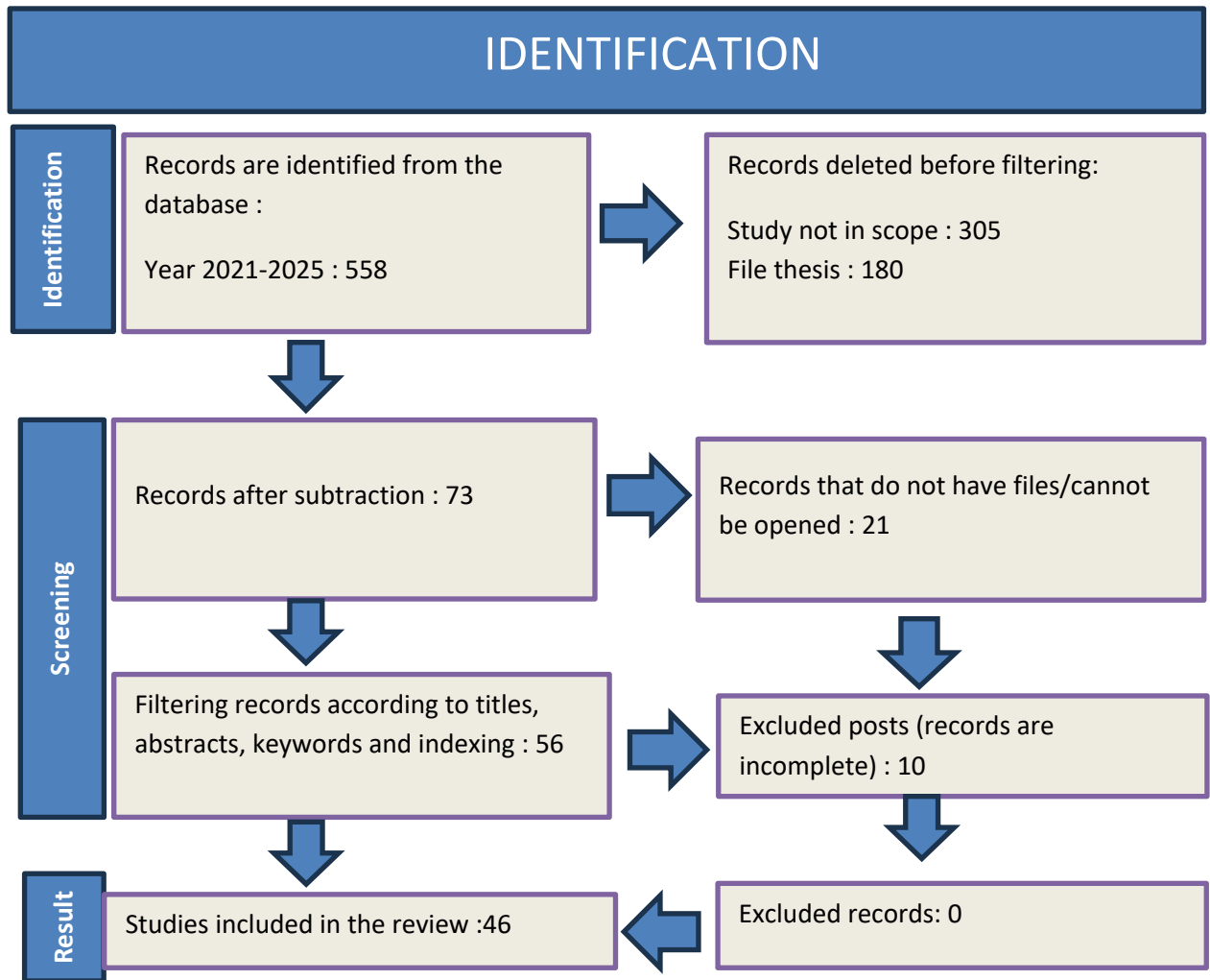


Figure 1. Prism Diagram

The process of identification and selection of literature in the study of the integration of the IE curriculum in NBS is carried out through several systematic stages according to the Prism guidelines. The first stage starts with the identification process. At this stage, the researcher obtained 558 records on publish-or-perish from the *Google Scholar database*. Furthermore, an initial examination was conducted to remove ineligible data. In this phase, there were 305 articles that did not fit the scope, while publications in the form of draft thesis/thesis could not be forwarded, totaling 180. After this reduction, 73 articles remain to be forwarded to the next stage.

The next stage is screening. At this stage, the researcher screens articles that are not suitable based on titles, abstracts, keywords, and indexing, until 56 articles are obtained. At the eligibility stage, 10 of the 56 article reports do not clearly state the author's name and the journal title. Finally, after going through the entire selection process from identification to feasibility assessment, 46 studies were found to meet all criteria and were included in the final review. These studies were then analyzed to synthesize the application of IE integration within the concept of NBS.

RESULTS AND DISCUSSION

A. Research Trends on the Integration of IE within the NBS Concept in 2020-2025

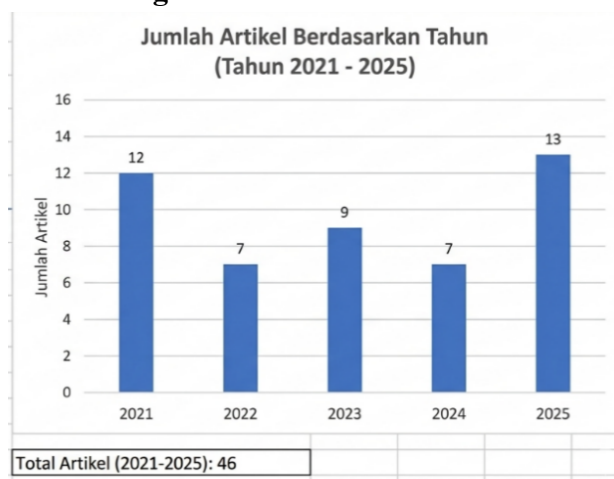


Figure 2. Trend chart of IE integration in the NBS concept by year.

Based on publication data from 2021 to 2025, research dynamics are volatile yet promising for integrating NBS into the IE curriculum. The publication trend peaked in 2025, with 13 articles, indicating a resurgence of academic interest in character- and environment-based educational models. This surge indicates that discourse on *tadabbur* as a means of internalizing spiritual values in the NBS is increasingly relevant and a priority for researchers and educational practitioners.

Overall, 46 articles published in the last five years indicate that this topic of integration has a stable foundation, with an average of 9 to 10 publications per year. Although there was a decline in 2022 and 2024, the significant increase in the last year provides a positive signal of new innovations, perhaps in the form of the development of learning media or, more measurably, practical methodologies. This underscores the position of NBS as not just a rapidly changing trend, but an alternative model that continues to be scientifically studied to strengthen education.

B. Trends in Research Methods for the Integration of IE within the NBS Concept

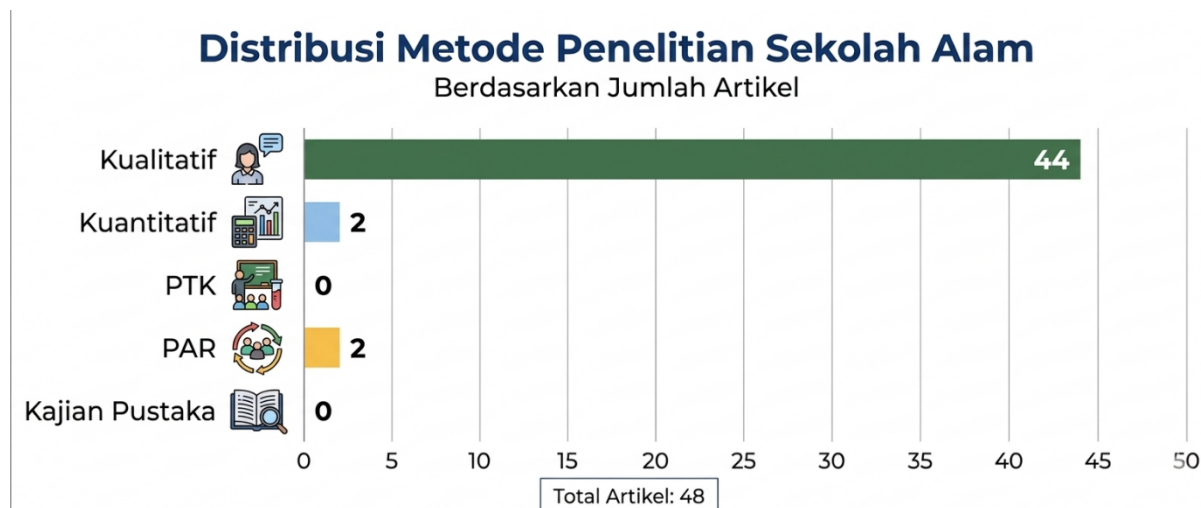


Figure 3. Research method of integrating the IE curriculum in the NBS concept.

Most research articles on the integration of IE into the concept of NBS use qualitative methods. This is because NBS has a unique character, so it needs to be understood in depth through direct observation, interviews, and other triangulation techniques to get a complete picture of NBS, especially the form of curriculum management (Cahyani & Raharjo, 2021; Farisi et al., 2023; Hakim et al., 2024; Liviani et al., 2023; Musayadah & Muafiah, 2021; Nudin, 2021; Prihatama et al., 2021; Puspitasari et al., 2025a; Qibtiah et al., 2018; Rifania et al., 2024; Santosa et al., 2022; Setiani & Putri, 2024; Syarifuddin et al., 2021; Toharudin et al., 2025; A. Yusuf et al., 2025). In addition to the discussion of education management and school curriculum, there is research that discusses the opportunities and challenges of the implementation of natural schools to cultivate character, which is analyzed from a philosophical basis (Etikasari et al., 2025). Qualitative research is also used to discuss popular issues, namely how the dynamics of NBS activities during the pandemic and post-pandemic Covid 19 (Auliya et al., 2021; Farhani, 2021; Fikri et al., 2021; R. Wulandari, 2023; Yunengsih, 2022).

The study of character education specialization is also a very popular topic in research, with the objective of integrating the IE curriculum within the NBS concept. Using qualitative methods, the dominant researcher seeks to describe how character formation in NBS occurs through various educational methods, models, and approaches. Among them is the learning method with nature (BBA) (Fadhilah, 2022; Fakhira et al., 2025; Hidayati & Marcillia, 2025;

Kuswanto & Jupriyanto, 2025; Rahmi et al., 2021), model *project based learning* (PBjL) (Ahmad, 2021), Learning with a *fitrah approach* means learning by adjusting the learning character of children to grow their distinctive potential (Liviani et al., 2023), learning by getting used to the habits of the Quran in NBS (Z. Anisa & Saparudin, 2022; Romadiah & Shanie, 2023). PAIKEM (*Active, Inspiring, Creative, Effective, and Fun Learning*) based NBS education for children with special needs (Kania, 2024), NBS Education in inclusive schools (Darahat & Sa'ud, 2024), and scouting activities as a character education approach in NBS (Widiastuti et al., 2023).

More specifically, qualitative research on NBS education is projected to discuss how the process of internalizing character. Among them are religious characters and love for culture (Ansor et al., 2025; Fatimah & Nurachadijat, 2023; Khoiriyah, 2021; Rusmiati et al., 2023). Furthermore, the strategy of forming an attitude of caring and love for the environment is the main basis in the NBS education model (Agustina et al., 2024), and management strategies to cultivate leadership character (T. M. L. Anisa & Pramitha, 2024). Some qualitative research of NBS also focuses on the prominence of the entrepreneurship curriculum in education (Hidayat et al., 2021). More specifically, related to entrepreneurship education based on prophetic values, organized by NBS (Bastoni et al., 2023; Supardi, 2022). *Branding* to make children independent is one of the unique aspects of NBS, making entrepreneurship a program that is quite superior.

Other research methods for searching articles on the integration of the IE curriculum and NBS learning are very limited. Covering 5% of the total data obtained. There is one quantitative method of *cross-sectional study* that discusses the optimization of character formation in early childhood through a parental approach and parental motivation (Mauliyah & Rohmah, 2024), The relationship between the approach to nature through the classroom and the child's restorative experience (Hidayati & Marcillia, 2025). Furthermore, research on community service on the revitalization of religion with cultural values in NBS (Rusmiati et al., 2023) and efforts to increase confidence through the market day program (Aulya et al., 9).

From these results, qualitative methods dominate research on IE integration with NBS. This shows that the researchers prioritize a deep understanding of the institution's unique character, especially in curriculum management and character internalization. The use of direct observation and interview techniques allows the researcher to elaborate on complex dynamics, such as post-pandemic adaptation, the philosophical basis of education, and the implementation of special methods such as BBA and PBjL. The main focus of this qualitative research is on how religious, independent, and prophetic-based entrepreneurial values are internalized through

daily habits, such as Qur'anic practices and fitrah approaches, thereby making NBS an authentic and comprehensive model of character education.

On the other hand, the limited use of non-qualitative methods, which account for only 5% of the total data, suggests a significant research gap in NBS studies. Although several quantitative studies attempt to map the causal relationship between parental motivation and character formation, or between children's restorative experiences and open classrooms, the number remains very limited. The lack of methodological variation, such as PTK or other action research, indicates that systematic evaluation of classroom interventions has not yet become a major trend. This presents a great opportunity for future research to combine the qualitative power of exploring values with the quantitative power to test the effectiveness of NBS programs more broadly and measurably.

The epistemological implications of this dominance are limited generalization of research findings and a lack of empirical, measurable evidence regarding the effectiveness of the natural school model compared to conventional educational models. Without methodological variations such as quantitative or *mixed methods*, the understanding of IE integration risks being trapped in subjective descriptive narratives, necessitating more experimental future research interventions to broadly test the validity of this model.

C. Values Contained in the Integration of IE within the NBS concept

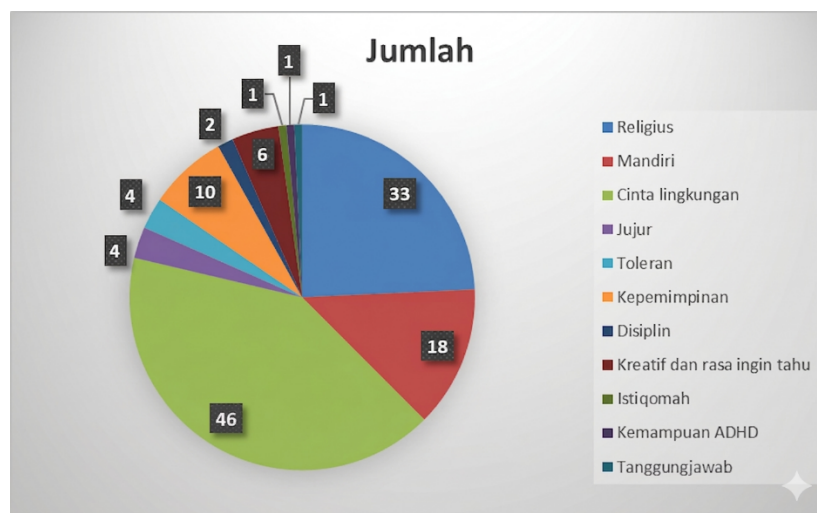


Figure 4. Values in the integration of the IE curriculum within NBS concept.

The dominance of the theme of environmental love throughout the article shows that the main spirit of this integration is the reconciliation between humans and the universe, a manifestation of monotheistic values. From IE's perspective, nature is not just an object of

exploitation, but a *kauniyah verse* that must be read and guarded (Darda et al., 2023). Love of nature is the main branding of NBS to realize continuous education without eliminating the humanist side in students (Cahyani & Raharjo, 2021). This high number demonstrates that NBS has succeeded in translating the concept of *khalifah fil ardh* into concrete ecological behavior, in which awareness of ecosystem maintenance is regarded as a form of worship equivalent to other religious rituals.

The integration of environmental love values in IE is a concrete manifestation of the ecopiety theory, where religious piety is integrally combined with ecological responsibility as part of piety. This phenomenon confirms that reconciliation between humans and the universe is not just an effort at secular conservation, but the implementation of *monotheistic* values that view nature as *kauniyah verses* that must be maintained and adhered to (Darda et al., 2023). Thus, within this framework, the school of nature succeeded in transforming the concept of *the caliph fil ardh* into an ecological behavior grounded in *monotheism*.

In the second position, the religious character is explicitly mentioned in 33 articles, where it is emphasized that the NBS is not a secular environmental educational institution, but a laboratory of spirituality (Age et al., 2021; Farisi et al., 2023; Liviani et al., 2023; Romadiah & Shanie, 2023). The integration of IE here is no longer textual-normative, limited to the classroom, but rather contextual-experiential (Nudin, 2021; Rusmiati et al., 2023; M. H. A. Yusuf & Muflihin, 2022). Divine values are internalized through admiration for His creation in the open air, resulting in greater religiosity among students than traditional memorization methods.

Independent character and leadership emerged as pillars of social competence, becoming a strong brand of the NBS. This shows that the integration of IE also targets prophetic values, where independence and leadership are the basic traits of the Prophets that must be emulated (Darahat & Sa'ud, 2024; Mauliyah & Rohmah, 2024; Toharudin et al., 2025). Through a challenging and project-based curriculum in nature, students are forged to become resilient and courageous decision-making individuals, reflecting a muslim figure who is not only pious individually, but also *socially robust* (T. M. L. Anisa & Pramitha, 2024; Etikasari et al., 2025).

Furthermore, the emergence of creative character and curiosity shows that this integration supports inclusive intellectual development. The dynamic nature provides an infinite stimulus to students' critical reasoning. Within the framework of IE, this is in harmony with the Qur'an's encouragement to continue to practice *tadabbur* and *tafakkur* (Rahmi et al.,

2021; M. H. A. Yusuf & Muflihin, 2022). The creativity that grows in NBS is the result of freedom of exploration that is guided by the corridor of Islamic ethics, so that the resulting innovations remain based on benefits (Khoiriyah, 2021).

Interestingly, the presence of aspects such as honesty, tolerance, and attention to ADHD abilities indicates that NBS are inclusive and humane educational spaces (Puspitasari et al., 2025b; Stiyani et al., 2025). The focus on children with special needs, such as ADHD, shows that the method of learning in the outdoors is an effective therapy as well as a form of implementation of compassion (*rahmah*) in IE (Stiyani et al., 2025). Ethical characters such as honesty and tolerance are the bonds of human relationships in diverse school communities, ensuring that ecological intelligence is always accompanied by interpersonal intelligence.

Overall, this chart depicts an educational ecosystem that is balanced between man's relationship with God (theocentric), man with himself (anthropocentric), and man with the universe (ecocentric). The integration of IE in NBS is not simply the addition of religious subjects to the green curriculum, but rather a comprehensive transformation in which nature becomes the teacher, and religion becomes the moral guide. This model offers a solution to the challenges of modern education that often separate intellectual intelligence, physical agility, and spiritual depth.

D. Implementation of IE Integration within the NBS Concept

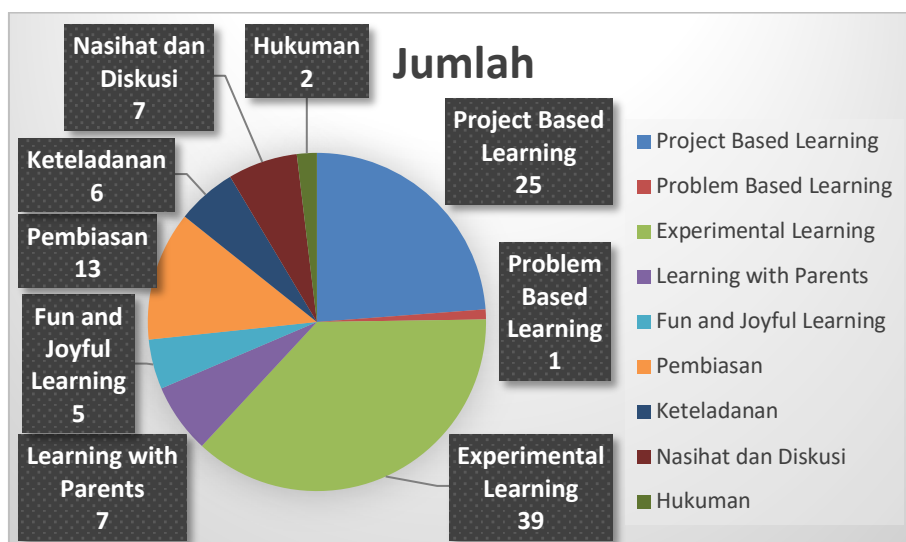


Figure 5. Implementation models of IE curriculum integration within the NBS concept.

The experimental learning method holds absolute dominance in this integration research, with 39 articles. This figure shows that the main spirit of the NBS is direct experiential learning (Prihatama et al., 2021). Where students do not just memorize religious texts theoretically, but feel them through interaction with the environment (Ahmad, 2021; Hidayat

et al., 2021; Rahmi et al., 2021). In the context of IE, this high experiential number reflects the real implementation of the concept of *tadabbur*, in which *kauniyah verses* are used as the main means to understand the majesty of the Creator empirically (Fikri et al., 2021; M. H. A. Yusuf & Muflihin, 2022).

The PjBL method ranks second, with 25 studies. This indicates that the integrative curriculum in NBSs is largely manifested in the form of collaborative projects that connect Islamic values with solutions to environmental challenges (Ahmad, 2021; Fadhilah, 2022). PjBL allows students to apply sharia principles, such as *hifzhul 'alam*, to structured tasks that train self-reliance and problem-solving skills, which are core competencies in modern education as well as prophetic values in Islam (Z. Anisa & Saparudin, 2022; Farisi et al., 2023).

The aspect of spiritual character formation is seen very strongly through the method of habituation after PBL (Romadiyah & Shanie, 2023). In IE, *habituation* is an important pillar to transform knowledge into morals in the school of nature (Cahyani & Raharjo, 2021). Values such as worship discipline, waste management, and social care are not only taught in the classroom, but also become an ingrained daily routine (Rahmi et al., 2021; Santosa et al., 2022; S. Wulandari & Satria, 2021). The consistency of this method ensures that IE integration does not stop at the cognitive level but continues until it becomes an inherent characteristic of the learner.

The data also highlight the important role of the support ecosystem through advice and discussion, as well as learning with parents, each of which was reported in 7 studies. The presence of dialogue between teachers and students and parental involvement shows that education in NBS adopts a classical IE model that is humanist and community-based (Fikri et al., 2021; Liviani et al., 2023). Parents become strategic partners in ensuring the alignment of the values taught at school with the family environment, creating a holistic educational continuity for children (Mauliyah & Rohmah, 2024; Rusmiati et al., 2023).

Finally, the contributions of other methods, such as exemplary, fun and joyful learning, punishment, and PBL, complement the diversity of approaches. Although in smaller quantities, the presence of these methods shows that NBSs still maintain the principles of PAIKEM that are fun and exemplary from educators. Overall, this chart depicts a highly dynamic educational model in which nature serves as a vast laboratory for producing a generation of Muslims who are intellectually capable, environmentally sensitive, and spiritually strong.

CONCLUSION

This study shows that the integration of IE within the NBS concept consistently emphasizes experiential learning approaches, such as outdoor learning and project-based learning. The main results indicate that this model is effective at developing religious characters that are not only cognitive but also applicable in daily life, especially in strengthening moral, spiritual, and environmental love character traits. In addition, the success of this integration is supported by a holistic educational ecosystem that includes teachers, the environment, and parents.

Theoretically, this study makes a scientific contribution through a synthesis of the literature on IE integration within the NBS concept. The practical implications for teachers include the need to improve competence in designing experiential learning to transform dogmatic material into the contextual internalization of moral values. For curriculum development, the results of this study recommend an interdisciplinary curriculum integrating spiritual aspects, prophetic entrepreneurship, and environmental preservation into a measurable collaborative project. Finally, for NBS institutions, strengthening the educational ecosystem involving strategic partnerships with parents is crucial to ensure the sustainability of the formation of religious character and love for the environment of students holistically.

This study has limitations, particularly the relatively small number of studies analyzed and variations in implementation contexts that do not fully represent the full scope of NBS practices across regions. Based on these findings, further research is recommended to expand the study's scope by incorporating additional empirical data, including in-depth field research to directly test the model's effectiveness.

ACKNOWLEDGEMENTS

The author would like to acknowledge the University of Darussalam Gontor and the faculty staff for their academic mentorship and insights, which were instrumental in the successful completion of this research

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