

Ecological Education in Islamic Religious Learning Based on Creative Imagination



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Abstract This study aims to analyze the insertion of environmental education into Islamic religious learning with a creative imagination approach. In the context of the environment, Indonesia is currently experiencing an increasingly severe ecological crisis; education practitioners are then in the spotlight in developing a more meaningful education, especially in Islamic religious education. The problem of values on the environment is shown in the practice of arbitrarily exploiting and not caring about nature. So far, ecology education in Islamic education has used a textual approach, not an approach that has a transformative impact, and creative imagination that comes from neuroscience. Whereas early age is an age that has the potential to be stimulated to the maximum. In this case, the Bangka Belitung Nature School (SABB) has started the concept of learning with nature, which is integrated into all subjects, including Islamic education. This research is phenomenological qualitative research involving principals and teachers at SABB. Data collection techniques were carried out by observation and in-depth interviews. The data analysis used interpretative phenomenological analysis with repeated transcript reading, initial noting, emergent themes, and subordinate themes. The results show that environmental education is inserted into relevant topics, especially Islamic education, based on creative imagination. The investigation results show that an educational model that can be applied to bring out the value of love for the environment is ecological education in Islamic learning based on creative imagination.

Keywords Ecology · Islamic education · Creative imagination · Education model

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1 Introduction

The Intergovernmental Panel on Climate Change (Delmotte et al. 2021) and Watsiqotul (2018) noted that environmental damage, depletion of natural resources due to exploitation, and increased global warming result from human actions. Damage to the soil, water, and air, deforestation and forest degradation, and even forest fires that often occur, resulting in the depletion and destruction of biodiversity, including sea level rise and the spread of various types of diseases are various forms of problems called environmental crises (Syamsudin 2017). Whereas in Islamic teachings, there are many hadiths and at least 800 verses regarding the obligation to manage nature and protect it (Nurhayati et al. 2018) because they will be held accountable so that humans are not entitled to lead and manage nature arbitrarily. For this reason, it requires redrawing the relationship between humans and nature.

Efforts to develop environmental awareness are a process that must be initiated for the survival of the next generation so as not to be threatened by irresponsible human behavior. Ecology education in religious learning aims to introduce various values and explain concepts to develop the attitudes and skills needed to understand and appreciate the interrelationships between humans, culture, and the biophysical environment with an early creative imagination approach.

Imagination, in a broad view, is often considered a futile work, even though, in its application, imagination is included in the realm of creative thinking (Yusmaliana et al. 2020). Even imagination, part of the subconscious mind, contributes enormous power in making decisions or actions. Dijksterhuis (2004) experiment found that unconscious thinkers made better decisions, resulting in clearer, more polarized, and more integrated memory representations. For this reason, educators must understand that humans will be more easily given information and directed through their subconscious activities by touching their emotions and maximizing their imagination.

Educational institutions then become a benchmark in developing students' minds or thinking abilities. Even in the face of global competition and providing solutions to various existing problems. For this reason, the concept of education, as Ahmad Tafsir expresses, is guidance to someone who must be given optimally (Basri 2013). Even in the 21st century, creative thinking, problem-solving, innovation, and communication are required. Therefore, the curriculum will continuously develop in learning, including Islamic religious education. Yusmaliana and Widodo (2019) revealed that the reconstruction of Islamic education in the era of disruption is to develop character education with a learning approach using various technologies to create a learning atmosphere that inspires, enlightens, and builds Islamic values. In its development, there have been many media and applications that integrate nature education into subjects, such as what was done by Winda Purnama Sari and Aprilliandari (2021). They developed the BioEnviroScience App (BES App) for learning environmental science materials, especially in the sub-environmental change in the Province of the Bangka Belitung Islands. Likewise, Indra and Fitria (2021) developed an educational science game media assisted by the Appsgeyser application to improve the environmental care character of elementary school-aged children. However, the integration of

natural education with Islamic education is minimal, especially using creative imagination. Imagination is still often regarded as mere fantasy and does not contribute anything to the cognitive development of students (Yusmaliana and Suyadi 2019b).

For educators, cultivating an understanding of ecology is a much more challenging task than imparting knowledge on ecological issues—something that still tends to dominate some ecologically oriented educational programs. Educating for ecological understanding requires focusing on engagement during teaching and learning (Asroni 2021). To that end, emotional and imaginative engagement with knowledge, the world, technology, and the natural and cultural contexts in which students live and learn can support this decision-making and action. For example, one must wisely refuse, reduce, reuse, and recycle.

In the science that studies the brain, it is known that six components in the brain are closely related to a person's character, including the character of loving the environment, namely the 'cortex prefrontalis, system limbic, ganglia basalis, gyrus cingulatus, lobus temporalis, and cerebellum' (Pasiak 2010). These six parts are inter-related and provide instructions for humans to do or not to do something (Suyadi et al. 2021). Therefore, the task of Islamic religious education is to direct, provide knowledge, and give examples to stimulate someone, in this case, students, to maximize their love for their environment. Therefore, Islamic values that teach a lot about the importance of being grateful and preserving the environment must be integrated into fun learning.

As the researcher's statement at the beginning that cultivating an understanding of ecology is far more challenging than providing knowledge about ecological issues is the same as the difficulty in providing an understanding of the application of Islamic values to students' real lives. The challenge is in helping students develop an appreciation for the natural world and an understanding of the importance of environmental conservation. This requires not only teaching students about the impacts of human activities on the environment but also helping them to see the value in preserving and protecting natural habitats and species. By instilling a sense of wonder and curiosity in their students, educators can inspire them to become stewards of the environment and make a positive impact on the world around them (Barrett 2001). Unfortunately, given the importance of the study of ecological education in Islamic education and the creative imagination approach, there are still many gaps and limitations. For this reason, a new approach is needed in Islamic education toward applying Islamic values, especially related to existing environmental issues, such as a neuroscience-based creative imagination approach in the learning process.

Overall, teaching ecology is a challenging but rewarding task for educators. By helping students develop an understanding and appreciation for the natural world, educators can play a crucial role in shaping the next generation of environmental stewards and promoting sustainable practices. Thus, this study is intended to fill this gap. Islamic Religious Education can direct, provide knowledge and provide examples to be able to stimulate someone, in this case, students, to be able to maximize love for their environment. Indeed, Islamic values should be integrated into enjoyable learning, which teaches a lot about the importance of being grateful and preserving the environment.

2 Literature Review

2.1 *Negative Behavior or Destruction of Nature*

Destruction of nature is a negative behavior that is repeated throughout history or a period of a person's life. Both intentionally and unintentionally continue to be carried out and impact the environment. Sulistyono called this situation an environmental crisis where humans interacting with the environment are the main subjects determining whether or not an environment is in crisis. It is because humans have two roles, namely as custodians or polluters or destroyers (Sulistyono 2018). As custodians, humans can carry out various activities to protect nature, such as processing existing waste, behaving environmentally friendly by reducing the use of plastic materials that are difficult to decompose after their use, increasing green plants around, and so on. On the other hand, as polluters, humans will cause natural crises and imbalances.

In general, factors of natural damage can indeed be categorized as the result of both natural events and human activities. However, the main cause of the natural crisis is the wedge of the human moral crisis. As stated in QS Ar Ruum verse 41: *"Corruption has appeared on land and at sea due to human actions, so that Allah may feel for them some of the consequences of their actions so that they return (to the right path)."* Seyyed Hossein Nasr in (Abd. Aziz 2014) reveals that one of the symbols of God is nature so that both the mercy and the evil of God will be delivered one of them through this symbol.

Many problems related to the environment stem from a lack of human care and responsibility, both in protecting and preserving the environment. For example, plastic waste is increasingly scattered in the surrounding environment, even though the waste is tough to decompose, causing damage to nature and the environment (Baro'ah and Qonita 2020).

The moral crisis that occurs increasingly illustrates that education has failed to achieve the fundamental learning objectives. The environment will be increasingly damaged if these problems are not considered and remain unchecked. Due to these conditions, giving an understanding of environmental care to the younger generation, especially in early childhood, is a necessity. Early age is a critical period in character building where they can absorb as much as 80% of information and will apply it in their lives in the future (Nizar 2021).

2.2 *Ecological Education in Islamic Religious Learning*

The integration of ecological education into Islamic religious learning is of significant importance in today's world. As environmental issues continue to escalate, religious teachings must emphasize the responsibility of humans towards the natural world. By incorporating ecological principles into Islamic education, students can develop a deeper understanding and appreciation of the environment.

Inspiring learning is an essential stimulus that can ignite students' imaginations. One effective approach to environmental education is the use of stories, particularly those related to the environment. Suyadi (2018) reveals that religious, inspirational, and motivational stories can foster a strong work ethic and spirituality, with implications for the progress of a nation.

The Qur'an contains numerous references to the creation of the heavens, earth, and various natural resources. These include wind, water, plants, and animals, which are seen as a mercy from Allah to humans (QS. Al A'raf: 57), a source of wisdom (QS. Shad: 27), and signs of Allah's greatness (Surah Al Baqarah: 164; QS. Al A'raf: 58). Additionally, Kholis and Aulassyahied (2022) have discovered at least thirty hadiths that provide a foundation for ecological maintenance and addressing environmental issues.

The term 'ecology' represents the intersection of science and the relationship between creatures and the environment. This connection, known as ecology (Watsiqotul 2018), encompasses extensive components, both biotic and abiotic. The words 'science' (logos) and 'house' or 'residence' (oikos) in ecology are associated with understanding natural conditions, the existence of organisms, and the interactions within ecosystems (Bashyroh and Mahmud 2021).

In a study on righteousness, Pr (2022) highlights the need to increase ecological piety through simple yet meaningful actions to care for the environment and the Earth. Examples include avoiding the use of plastic and paper, reducing water consumption, sorting waste, practicing mindful consumption, treating other living beings with kindness, utilizing public transportation or carpooling, planting trees, and conserving energy by turning off unnecessary lights.

Building an ecologically conscious religious spirit should be pursued simultaneously and sustainably at all levels of society, particularly among Muslims. Recognizing the universal impact of the ecological crisis, re-understanding the role of humans as caliphs in protecting and managing nature is expected to raise public awareness.

It is agreed that all religions acknowledge the regulation of human life, including the interaction between humans and nature. The relationship between humans and nature is comprehensive, extending to how humans behave towards the environment. In the context of Islam, the Prophet's teachings encompass numerous verses and hadiths that promote the protection and preservation of the environment. Nature, in the Islamic perspective, encompasses everything created by Allah SWT, extending beyond celestial bodies and the Earth to everything in between. Thus, nature is a complex and broad creation (Muhaimin 2015). While humans are allowed to utilize and empower natural resources for prosperity and problem-solving, it is essential to avoid causing harm to nature.

2.3 Creative Imagination of Early Childhood

Some educators and educational philosophers who study brain science are starting to understand that the passion for imagination must be included in the learning process. It is not only quarantined in art subjects (Heath 2008) because human imagination will never go extinct and will continue to produce new creativity (Gunarti 2013). From the perspective of neuroscience, the brain that is maximized to function and develop rapidly from an early age is a source of the formation of imagination and creativity (Pasiak 2007). The neurons in the brain will grow more when someone uses them to the maximum, one of which is creativity, which is the highest point of the thinking process (Sousa 2012) and is the primary key to achieving success (Tyan 2005). The creative activities will emerge from the work process of the intuitive brain after experiencing a process of deep analysis and thought. Intuition is a holistic form that can be superior since people with this ability develop and maintain their intuitive brain as an important role in strategic decision-making. In reality, logical people are often more valued than intuitive people. On the other hand, research (Shalihin et al. 2021) shows that the transmutation from the rational to the intuitive brain through this saturation point is included in Higher Order Thinking (C4-C).

In Islamic education, part of the Prophet's learning model includes learning by fostering imagination, curiosity, and the courage to try (Faaizun 2014). The three teaching processes and the concept of creative imagination taken from various opinions of psychologists and learning experts are combined to achieve learning objectives. Thambu et al. (2021) even revealed that integrating active learning into the teaching and learning of moral education can develop a person's multiple intelligences.

Likewise, much earlier, Widiawati (2019) cited Al-Farabi (1968) in revealing that humans acquire knowledge through three powers: the power of the senses, which capture a material object; the power of imagination, which composes and combines stored depictions into new depictions; and the power of thought, which makes decisions on truth. For this reason, stimulating students' creative imagination through various cognitive tools (Yusmaliana and Suyadi 2019a) is a learning strategy that will then be developed, especially in dealing with the current environmental crisis.

One of the *cognitive tools* that can be used at all levels is through experience. Fan and Xiao (2015) revealed that meaningful learning can be obtained from experiences realized through the surrounding environment such as through play activities. Playing activities can encourage development that arises from the interconnection of imagined situations with the game's rules (Lima 2018; Schousboe and Winther-Lindqvist 2013; Sombrio et al. 2014). It will give a lot of experience accumulation to them, which is a factor in realizing creative imagination (Pelaprat and Cole 2011; Sombrio et al. 2014). However, the realization must, of course, be supported by appropriate learning strategies. Therefore, the development of creative imagination in students must also start from the creative imagination of educators, as (Sousa 2012) reveals that a teacher is not an expert in the field of the brain. Still, it is the teacher who will deal with the working system of the brain of students every day.

3 Method

This research is qualitative with a phenomenological approach (Creswell 2012). The study aims to conduct a phenomenological analysis of the insertion of ecological education based on creative imagination in Islamic schools. The research is conducted at Sekolah Alam Bangka Belitung (SABB). The location of this research was chosen because (1) SABB has a curriculum that teaches explicitly based on Islamic values, and (2) SABB has inserted ecological education into learning.

Research Questions:

1. What are the experiences and perceptions of teachers and students regarding the insertion of ecological education based on creative imagination in Islamic schools, specifically in the context of Sekolah Alam Bangka Belitung (SABB)?
 - This research aims to explore the subjective experiences and perspectives of teachers and students regarding the integration of ecological education and creative imagination in SABB, an Islamic school with a curriculum explicitly based on Islamic values and an embedded focus on ecological education.
2. How does the integration of ecological education and creative imagination in SABB impact students' understanding of environmental concepts, their engagement in sustainable practices, and their overall environmental awareness?
 - This research seeks to investigate the effects of the integration of ecological education and creative imagination on various aspects of students' environmental literacy, including their understanding of environmental concepts, adoption of sustainable practices, and overall environmental awareness.

These research questions aim to seek the experiences, effects, and outcomes of the integration of ecological education and creative imagination in SABB, specifically focusing on teachers' and students' perspectives, understanding of environmental concepts, engagement in sustainable practices, and environmental awareness.

Data Collection: The research methods and data collection techniques, such as observation, in-depth interviews, and interpretative phenomenological analysis, are aligned with these objectives to provide a comprehensive evaluation of the research topic. The data source in this research is the process of teaching and learning on subjects that have inserted Islamic values and ecological education. In addition, data was also collected from teachers who teach subjects with embedded Islamic values, ecological education, and learning methods based on creative imagination.

Data collection techniques included observation and in-depth interviews. Observations were conducted from July 2022 to August 2022, focusing on the involvement of teachers in designing and implementing behavioral interventions for teaching ecology education. Interviews about Islamic education, ecological education, and creative imagination were conducted with all informants using the Focus Group Discussion (FGD) method.

The data analysis used interpretative phenomenological analysis with repeated transcript reading, initial noting, emergent themes, and subordinate themes (Smith

et al. 2009). The analysis process involved interpretative phenomenological analysis, which consisted of multiple steps to explore the data collected from observations and in-depth interviews with teachers and students. The analysis aimed to identify emergent themes, establish connections between these themes, and develop an integration model of ecological education based on creative imagination.

First, the transcripts obtained from the interviews and observations were repeatedly read to gain familiarity with the data and critically review the learning materials, designs, and concepts implemented by teachers at SABB. Additionally, relevant references listed in the semester's lesson plan were thoroughly studied.

Next, initial notations were made to record the content of each sub-chapter of learning material for each meeting, including both face-to-face and online interactions. This process involved analyzing the specific content related to Islamic education, ecological education, and creative imagination, as well as identifying any overlaps or intersections between these areas.

During the in-depth investigative interviews with teachers and students, emerging themes were identified. These themes were derived from the discussions held during class sessions and special assignments. They represented key concepts and ideas that emerged from the integration of Islamic education, ecological education, and creative imagination. The subsequent step involved establishing connections across these themes. This included exploring the relationships and interdependencies between the study materials within the fields of Islamic education, ecological education, and creative imagination. The in-depth investigative interviews played a crucial role in uncovering these connections and providing a deeper understanding of how these themes were intertwined.

Finally, the researchers looked for patterns and developed an integration model of ecological education based on creative imagination. This model synthesized the emerging themes and their connections, providing a comprehensive framework for understanding how the integration of Islamic education, ecological education, and creative imagination can be effectively implemented in educational settings.

4 Results and Discussion

The following section presents the results, focusing on the experiences and perceptions of teachers and students regarding the integration of ecological education and creative imagination at Sekolah Alam Bangka Belitung (SABB), as well as its impact on various aspects of students' environmental literacy and engagement.

In response to Research Question 1 ("What are the experiences and perceptions of teachers and students regarding the insertion of ecological education based on creative imagination in SABB?"), the data revealed a consistent theme among both teachers and students regarding the positive impact of ecological education on their understanding of environmental concepts. Teachers expressed that integrating creative imagination in the curriculum enhanced students' engagement and deepened

their comprehension of ecological principles. Similarly, students reported a heightened sense of connection with nature and an increased understanding of sustainability through the integration of creative imagination in their learning experiences.

Moechiji (2022) revealed that SABB has not implemented a curriculum based on creative imagination. However, all activities should build students' imagination. At the time of learning, students are directed to five models: conservation, experimentation, survey, project, and learning by wisdom. As the outline and framework contained in the concept of Islamic religious learning are based on neuroscience-based Creative Imagination (Yusmaliana et al. 2022a), namely: finding the exciting side of the material to be taught first to arouse curiosity, using cognitive tools such as stories, puzzles, riddles, jokes or humor, poems, games, dramas, and so on provide a stimulus to students to get conclusions or lessons learned that have occurred, and finally evaluate learning.

One of the essential informants in this research is the principal, who is the director of the application of ecological education and Islamic values. According to him, three competencies are often not maximally applied by teachers in school education, namely: (1) teachers must inspire, (2) teachers must be role models, and (3) teachers must design interesting and fun learning (Syahril 2022). In Islamic religious learning, the Bangka Belitung Natural School (SABB) admits to integrating it into every subject. The same applies to ecological education. However, it has not been explicitly summarized in one complete design.

In an in-depth analysis, SABB inserts ecological education into the curriculum with a design of learning achievement on each meeting theme until it reaches a conclusion, "*Ma Sha Allah*" or meaning that students know that it is the greatness of Allah that everything can happen. Allah has created for the benefit of humans, so it is an obligation for humans to maintain and preserve their natural surroundings.

Research Question 2 ("How does the integration of ecological education and creative imagination in SABB impact students' understanding of environmental concepts, their engagement in sustainable practices, and their overall environmental awareness?") yielded noteworthy findings. The data indicated that students who experienced the integration of ecological education and creative imagination demonstrated a significantly higher level of understanding of environmental concepts compared to students in schools without such integration. Moreover, the students' engagement in sustainable practices, such as waste reduction and conservation efforts, showed a marked improvement, aligning with their enhanced environmental awareness.

The following is an ecological education activity in Islamic religious learning that occurs at the Bangka Belitung Nature School (SABB).

3. The teacher gave directions and examples of some acts of damage to nature. Students were asked to select and stick the appropriate image and imagine if the damage occurred around their living (Fig. 1).
4. The teacher invited students to play "the paths of nature trails" and asked them to reflect on what they had encountered to conclude how beautiful the natural surroundings are and how lucky humans are to be blessed with this beautiful



Fig. 1 Students imagine if their surroundings are damaged

nature. In this part, again, a necessary component of learning is the teacher. Teachers need to know how to stimulate students' learning in the right ways when it comes to learning (Wantini et al. 2022) (Fig. 2).

Although the majority of the results was supported and indicated positive outcomes, there were a few unexpected findings. Some students who initially showed resistance to the integration of creative imagination expressed challenges in applying their newfound understanding of environmental concepts to real-world situations. This unexpected outcome may be attributed to the need for further reinforcement and practical application opportunities in the curriculum, suggesting potential areas for improvement.

Ecological Education Model in Early Childhood Islamic Religious Learning Based on Creative Imagination. The integration develops three themes: **the potential for learning with nature, neuroscience-based Islamic education, and the development of the creative imagination of students, especially in early childhood.** *First* is the potential for learning about nature; as previously stated, the current environmental crisis is worsening. The potential for crises will continue to increase if it is not handled immediately, especially in Bangka Belitung, which has many mining areas. Yusmaliana et al. (2022b) cited Yuliana (2016), revealed that mining, such as tin mining, will harm the environment if it is not appropriately managed. It may even encroach on protected forests, conservation areas, and watersheds (DAS), leading to



Fig. 2 Teachers help the students in playing and get the meaning of learning

consequences such as flooding, drought, erosion, ecosystem damage, the spread of malaria, and landslides.

Second, neuroscience-based Islamic education in looking at nature reinforces values specifically oriented to preventing damage to nature. Suppose in the brain area; six parts regulate character. In that case, the character education of loving the environment is the proper Islamic education to become *the caliph fil ard*. Neuroscience is a basic science that can be used to analyze various contemporary Islamic education issues today (Suyadi et al. 2021). *Third*, creative imagination in early childhood can be developed to maximize the potential of the brain contained in students—especially students still in the very rapid brain development stage, namely at an early age. The rapid development of the brain in the womb, from about 100 billion nerve cells to thousands of trillions, will continue to grow in the first years of life (Kesuma and Istiqomah 2019). Therefore, maximizing this potential must be done to the maximum extent possible so that the behavior of loving the environment can be instilled as it is in the nature of a human being to become a *caliph fil ard*.

“*He arranges (yudabbiru) affairs from heaven to earth, then (affairs) go up to Him in one day, whose level (length) is a thousand years according to your calculations*” (Q.S. Al-Sajdah: 05). The cosmos stands as a testament to the magnificence of Allah SWT, and the aforementioned passage highlights that Allah created humanity to fulfill the role of caliphs on Earth, entrusted with the responsibility of regulating and managing it to the best of their abilities (Zakaria and Yusmaliana 2023).

The design of the learning model that incorporates Islamic education, environmental education, and creative imagination in early childhood can be illustrated in Fig. 3 below.

The findings of this study have important implications for ecological education in Islamic schools, emphasizing the value of integrating creative imagination into the curriculum. The positive outcomes observed in terms of enhanced understanding of environmental concepts, increased engagement in sustainable practices, and heightened environmental awareness highlight the potential of this approach to foster ecological literacy among students. These findings can inform curriculum development and educational practices not only in Islamic schools but also in other educational contexts, encouraging the incorporation of creative and imaginative strategies to enhance environmental education.

Based on the results, several practical recommendations can be made. Firstly, ongoing professional development opportunities should be provided to teachers to strengthen their pedagogical skills in integrating creative imagination in ecological education. This can include workshops, training sessions, and collaborative lesson planning. Secondly, curriculum designers should consider the inclusion of project-based learning activities that encourage students to apply their knowledge and imagination in addressing real-world environmental challenges. Thirdly, fostering partnerships with local environmental organizations and experts can provide students with authentic experiences and role models, further enhancing their environmental engagement and awareness. Lastly, continuous evaluation and feedback mechanisms

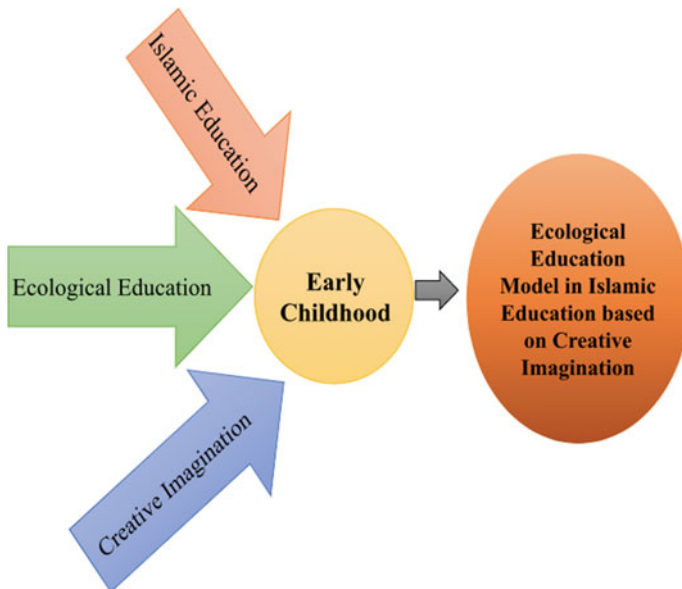


Fig. 3 Insertion of ecological education model in early childhood Islamic Religious learning based on creative imagination

should be established to monitor the effectiveness of the integration of ecological education and creative imagination, ensuring its sustained impact on students' environmental literacy and engagement.

5 Conclusion

In conclusion, this study has shed light on the experiences and perceptions of teachers and students regarding the integration of ecological education and creative imagination at Sekolah Alam Bangka Belitung (SABB). The results demonstrate the positive impact of this integration on students' understanding of environmental concepts, engagement in sustainable practices, and overall environmental awareness. Sekolah Alam Bangka Belitung (SABB) incorporates ecology education into its subjects and has a significant impact on changing the behavior of students. All informants showed a change in attitude that adhered to Islamic values and was supported by creative imagination. These findings hold implications for ecological education in Islamic schools and offer practical recommendations to enhance the integration of creative imagination in school curricula. By continuing to explore and refine these approaches, it can contribute to the development of environmentally literate and responsible individuals who are equipped to address the environmental challenges of the time.

The ecological education model in Islamic religious learning is seen as effective because the way it works can penetrate all fields of science without reducing its substance. If environmental education is integrated into Islamic education using a creative imagination approach, it will help build a strong foundation from an early age. Because the nerves in the child's brain are in a speedy growth period, Islamic values will be more firmly embedded in a person.

The creative imagination approach can shape the behavior of loving the environment in students' minds rationally, contextually, and empirically and is no longer just a textual and normative science. The behavior of loving the environment will become an awareness of the real spirit of the embodiment of piety manifested in everyday life and is no longer limited to hadiths and verses that are echoed without implementation.

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