



Sustainable Islamic Lifestyle through Planting Ornamental Plants and Medicinal Plants: A P5-PPRA Project

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Abstract

Islamic education plays a significant role in shaping students who are faithful, knowledgeable, and morally upright. As formal educational institutions, madrasahs are expected not only to achieve intellectual excellence but also to cultivate social, spiritual, and ecological awareness among students. However, the integration of environmental education with religious values in madrasahs remains limited. This study aims to describe the implementation of the P5-PPRA Project towards an Eco Madrasah through the Sustainable Lifestyle theme, specifically through the planting and maintenance of ornamental and medicinal plants at MI Darul Ulum Bantaran, and to analyze the ecological and religious character values developed among students. Employing a qualitative descriptive approach, data were collected through observation, interviews, and documentation, and analyzed interactively following the Miles and Huberman model. The findings indicate that these activities successfully foster responsibility, cooperation, discipline, environmental awareness, independence, spiritual consciousness, and high student enthusiasm. Furthermore, the integration of Islamic ecotheology and fiqh al-bi'ah principles ensures that the learning process is contextual, practical, and effective in developing students' eco-spiritual character. In addition, the successful implementation of these activities provides opportunities for developing entrepreneurial initiatives based on ornamental and medicinal plants, allowing students to generate beneficial products while enhancing their ecological and religious literacy. The P5-PPRA Project thus demonstrates an effective model for establishing Eco Madrasahs oriented towards environmental sustainability and the cultivation of religious values.

Abstrak

Pendidikan Islam memiliki peran yang signifikan dalam membentuk peserta didik yang beriman, berpengetahuan, dan berakhlak mulia. Madrasah sebagai lembaga pendidikan formal tidak hanya diharapkan unggul secara intelektual, tetapi juga menanamkan kesadaran sosial, spiritual, dan ekologis pada peserta didik. Namun, integrasi pendidikan lingkungan dengan nilai-nilai agama di madrasah masih terbatas. Penelitian ini bertujuan untuk mendeskripsikan implementasi Proyek P5-PPRA menuju Eco Madrasah melalui tema Gaya Hidup Berkelanjutan, khususnya melalui kegiatan penanaman dan perawatan tanaman hias dan tanaman obat di MI Darul Ulum Bantaran, serta menganalisis nilai-nilai karakter ekologis dan religius yang terbentuk pada peserta didik. Dengan pendekatan deskriptif kualitatif, data dikumpulkan melalui observasi, wawancara, dan dokumentasi, kemudian dianalisis secara interaktif mengikuti model Miles dan Huberman. Penelitian ini menunjukkan bahwa kegiatan tersebut berhasil menumbuhkan tanggung jawab, kerja sama, disiplin, kepedulian terhadap lingkungan, kemandirian, kesadaran spiritual, serta antusiasme tinggi peserta didik. Selain itu, integrasi prinsip ekoteologi Islam dan fikih lingkungan memastikan

Kata Kunci: *Ekoteologi, P5-PPRA, Pengembangan Karakter Berkelanjutan.*

proses pembelajaran bersifat kontekstual, aplikatif, dan efektif dalam mengembangkan karakter ekospiritual peserta didik. Lebih lanjut, keberhasilan kegiatan ini membuka peluang bagi pengembangan kewirausahaan berbasis tanaman hias dan tanaman obat, sehingga peserta didik dapat menghasilkan produk yang bermanfaat sekaligus meningkatkan literasi ekologis dan religius mereka. Proyek P5-PPRA terbukti menjadi model yang efektif untuk membangun Eco Madrasah yang berorientasi pada keberlanjutan lingkungan dan pengembangan nilai-nilai religius.

INTRODUCTION

Islamic education plays a strategic role in shaping individuals who are faithful, knowledgeable, and have noble character. Madrasahs, as formal educational institutions under the auspices of the Ministry of Religious Affairs, are directed to produce students who are not only intellectually superior, but also have social, spiritual, and ecological awareness. According to (KSKK, 2022), one of the main focuses of the Merdeka Curriculum in madrasahs is character building through the Pancasila Student Profile Strengthening Project and the Rahmatan lil 'Alamin Student Profile (P5-PPRA), which emphasises contextual learning based on values and real-life practices.

One of the themes promoted in P5-PPRA is Sustainable Lifestyle, which aims to raise students' awareness of the importance of maintaining the balance of nature. The urgency of this theme is even stronger considering that the current global environmental conditions show alarming trends. Based on a report by the Auriga Nusantara Foundation written by (Wicaksono, 2023), the area of natural forest lost throughout 2023 reached 257,384 hectares, an increase from 230,760 hectares in the previous year. This data shows that environmental degradation is still occurring and requires collective awareness, including through the role of Islamic education in instilling ecological and spiritual responsibility values from an early age.

Meanwhile, data from the Ministry of Environment and Forestry (KLHK), in 2023 Indonesia generated approximately 56.6 million tonnes of waste, with plastic waste accounting for around 18 percent of the total, equivalent to nearly 10 million tonnes. Of this amount, more than half was not properly managed through formal waste management systems. This condition indicates that most plastic waste still ends up in landfills, is burned in open areas, or pollutes the surrounding environment.

The KLHK warns that without serious intervention and changes in public consumption behavior, the proportion of plastic waste in Indonesia is projected to increase sharply, reaching almost 40 percent of the country's total waste by 2050 (KLH, 2025). This fact underscores the urgent need to strengthen circular economy-based waste management policies and to enhance ecological awareness among the public in order to prevent a more severe environmental crisis in the future. This fact shows that human exploitation of nature has caused a serious ecological crisis.

In response to these challenges, Islamic education plays a vital role in shaping students' environmental and spiritual awareness. Education in the context of Islamic learning should not only focus on cognitive development but also emphasize spiritual, environmental, and social awareness. Through the P5-PPRA project, students are expected to internalize the values of sustainability and Islamic ethics by engaging directly in the activity of planting ornamental and medicinal plants. This project aims to cultivate environmental consciousness while reinforcing Islamic values such as gratitude (*shukr*), responsibility (*amanah*), and simplicity (*zuhd*), which reflect the spirit of moderate and sustainable Islamic education (Mujlipah & Setiawan, 2024).

From an Islamic perspective, preserving nature is part of humanity's responsibility as caliphs on earth. Allah SWT says in QS. Al-A'raf [7]: 56,

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾

which means, "Do not cause corruption on earth after it has been set right. Pray to Him with fear and hope. Verily, Allah's mercy is very close to those who do good." Although the word *fasad* here has a broad meaning, one of its interpretations can also be understood as encompassing environmental aspects. This view aligns with the analysis of (Nafisah, 2019), who, through a *tafsir maqasidi* study of QS. Al-A'raf [7]: 56, explain that the Qur'anic prohibition of *fasad fi al-ard* (corruption on earth) not only pertains to social and moral decay but also includes environmental destruction. They emphasize that preserving ecological balance is a manifestation of human obedience to God and part of the divine trust (*amanah*) given to humankind. Similarly, Murad (2017) elaborates that environmental corruption constitutes a concrete expression of *fasad*, reflecting human negligence in maintaining the natural order established by divine law. He further argues that such ecological harm violates the ethical and legal dimensions of *sharia*, which positions environmental preservation as a moral and religious duty. Thus, this verse also emphasises the prohibition of excessive exploitation of nature and demands that humans behave wisely towards the environment. This principle forms the basis of the concept of *fiqh al-bi'ah*, which is an understanding of Islamic law that emphasises ecological ethics and human responsibility towards the natural environment (Jamaludin, 2018).

The concept of *fiqh al-bi'ah* is consistent with the idea of ecotheology or environmental theology, which according to Laksono (Laksono, 2022) is a reflection of religious scholars on the modern ecological crisis by placing religious teachings as an ethical foundation in maintaining the balance of nature. The integration of ecotheology values into Islamic education is a strategic step towards fostering ecological awareness rooted in spirituality. Thus, environmental education in madrasahs is not only part of contextual learning but also a manifestation of religious responsibility.

The application of these values is evident in the educational practices at MI Darul Ulum Bantaran, which implements P5-PPRA with the theme of Sustainable Lifestyle through activities such as planting ornamental plants and medicinal plants, as well as maintaining the cleanliness of the school environment. These activities are not merely environmental

activities, but also a means of learning that instils values of responsibility, care, and gratitude for the blessings of Allah SWT.

However, research examining the application of the theme of Sustainable Lifestyle in the form of activities such as planting ornamental plants and medicinal plants in madrasahs is still limited. As in the (Salsabila et al., 2024) This study focuses on enhancing students' creativity through the *Projek Penguatan Profil Pelajar Pancasila* (P5) with the theme of sustainable lifestyle based on ecoprint activities. The main problem identified is the lack of teacher training and understanding in implementing the Merdeka Curriculum, particularly in P5 learning. To address this issue, the study implemented an ecoprint project in Grade IV-B at SD Negeri 5 Banda Aceh using a qualitative descriptive approach through interviews and direct observations. The results indicate an increase in students' creativity and environmental awareness, with an average score of 87.21%. Moreover, this project integrates Pancasila values with environmental conservation, proving effective in fostering students' character and ecological consciousness from an early age, and serving as a potential model for implementing P5 in other schools.

This study highlights the effectiveness of creativity-based environmental learning through ecoprint activities, with its primary focus on enhancing creativity within the P5 framework. In contrast, the present study offers a different perspective by exploring how the Sustainable Lifestyle theme can be implemented through simple yet meaningful ecological actions, such as planting ornamental and medicinal plants in madrasahs. This approach not only embodies environmental education but also integrates Islamic theological values particularly the principles of *fiqh al-bi'ah* to foster ecological awareness as part of students' spiritual and moral development. Thus, the novelty of this study lies in positioning environmental practices in madrasahs as a form of ecotheological praxis within Islamic education, bridging ecological responsibility and religious devotion.

Based on this, this study aims to describe the implementation of the Sustainable Lifestyle theme through the activity of planting ornamental and medicinal plants at MI Darul Ulum Bantaran, as well as to analyse the ecological and religious character values formed from this activity. This study is expected to provide theoretical contributions to the development of Islamic education oriented towards environmental sustainability, as well as practical benefits for madrasahs in creating a green culture and contextual learning in line with the principle of *Rahmatan lil 'Alamin*.

RESEARCH METHOD

This study utilised a qualitative research approach (Anggito & Setiawan, 2018) with a descriptive qualitative research method, which aims to describe, explain, and present the events or objects of the study as they are, in accordance with the situation and conditions at the time of the study (Sugiyono, 2022), The research focused on exploring the implementation process of the Sustainable Lifestyle theme within the P5-PPRA activities at MI Darul Ulum Bantaran. The study was carried out from November 2024 to February

2025, encompassing four main stages: planning, implementation, monitoring, and evaluation.

The planning stage (November 2024) involved formulating learning objectives, determining achievement targets, and designing project activities that aligned with the values of sustainability and Islamic education. The implementation stage December 2024–January 2025 focused on students’ active participation in the planting of ornamental and medicinal plants, guided by supervising teachers through structured and reflective learning sessions. During the monitoring stage, teachers and researchers observed students’ engagement and responsibility throughout the project, documenting behavioural and attitudinal changes. The evaluation stage February 2025 was conducted through reflection sessions and interviews with students and teachers to assess the achievement of learning outcomes and sustainability values.

Data was obtained through observation, interviews, and documentation involving the head of the madrasah, supervising teachers, and students who participated in the activities. This collection technique was used to obtain holistic and natural data in accordance with the characteristics of qualitative research (Moleong, 2019) in (Kusumastuti & Khoiron, 2019). Data analysis was conducted interactively following the Miles and Huberman model, which includes data reduction, data presentation, and conclusion drawing (Matthew et al., 2014). To maintain data validity, source and method triangulation were used so that the research results had strong credibility and objectivity.

RESULTS AND DISCUSSION

The The implementation of the Pancasila Student Profile and Rahmatan lil 'Alamin Student Profile Strengthening Project (P5-PPRA) with the theme of Sustainable Lifestyle at MI Darul Ulum Bantaran was realised through tree planting and medicinal plant cultivation activities in the madrasah environment. This activity involved all students, especially upperclassmen, with direct assistance from class teachers and Islamic Education teachers. The madrasah utilised the garden and courtyard areas as planting media that also functioned as ecological learning spaces. Students were divided into small groups, and each group was given the responsibility of planting and caring for specific types of plants. The following are the names of the plants that were planted and their benefits.

Tabel A.1: The P5-PPRA Project with a Focus on Sustainable Lifestyle

No	Plant Names	Types of plants	Benefits
1	Zinnia Anggun (Ratna Flower)	Ornamental Plant	Beautifies the school garden and attracts pollinating insects.
2	Purple Basil (Purple Leaf)	Ornamental Plant	Can be used as an aromatic plant and eye refresher.
3	Aglaonema (Sri Rejeki)	Ornamental Plant	Natural air purifier

No	Plant Names	Types of plants	Benefits
			and symbol of well-being.
4	Tradescantia pallida (Purple Heart)	Ornamental Plant	Absorbs air pollution and beautifies the yard.
5	Sansevieria trifasciata (Snake Plant)	Ornamental Plant	Absorbs carbon dioxide and produces oxygen at night.
6	Portulaca grandiflora (Purslane)	Ornamental Plant	Heat-resistant, adds beauty, and functions as ground cover.
7	Aloe vera (Aloe)	Medicinal Plant	Medicinal Plant Can be used for skin care and to heal minor burns
8	Catharanthus roseus (Madagascar Periwinkle)	Medicinal Plant	Contains vinblastine and vincristine compounds for medical therapy (anti-cancer).

Source: Authors' analysis of research data

Throughout the activity, the students showed great enthusiasm, working collaboratively with their groupmates, helping one another, and synergising to ensure that their plants grew well. This togetherness reflects the collaborative spirit that is one of the core values in the implementation of P5-PPRA. According to (Hasan et al., 2023) revealed that experiential learning models especially those implemented through project-based learning are effective in fostering students' collaborative and problem-solving skills through real-life engagement and shared responsibility. In line with these findings, (Riivari et al., 2021) demonstrated that experiential learning environments, such as game-based teamwork activities, can significantly enhance learners' sense of collaboration, performance, and mutual responsibility.

Figure 1. Planting Process



Source: Research Data

The picture shows a group of students planting ornamental and medicinal plants in pots in the madrasah courtyard. This activity not only creates a green and beautiful environment, but also serves as a medium for contextual learning that instills values of responsibility, cooperation, and care for nature. In addition, the teacher acts as a facilitator who provides guidance on planting techniques, watering, and plant care. This activity not only serves as a gardening activity but also as a means of contextual learning that fosters students' ecological awareness.

Figure 2. Watering Plants



Source: Research Data

The activity continued with a plant care session conducted regularly by the students. At this stage, they are taught how to water plants with the appropriate amount of water and recognise the ideal soil conditions for plant growth. The documentation in Figure 2 shows students watering ornamental and medicinal plants, such as Aloe vera and Aglaonema, which they had previously planted together. This simple activity is part of the ecological learning process that fosters a sense of responsibility and concern for the madrasah environment.

Through these activities, students not only learn practically, but also understand the importance of caring for living things as a manifestation of the values of *Rahmatan lil*

'Alamin. The teacher supervising the activity said that this programme is in line with the madrasah's vision, namely Madrasah Mandiri Berprestasi (Independent and Achieving Madrasah). By planting and caring for plants, students are trained to work together, be independent, and be responsible for their respective tasks. Their enthusiasm was evident during the activity; the students said they were happy to be able to learn while contributing to preserving the surrounding environment.

The implementation of the Pancasila Student Profile Strengthening Project and the Rahmatan lil 'Alamin Student Profile (P5-PPRA) with the theme of Sustainable Lifestyle at MI Darul Ulum Bantaran is a concrete form of positive response to the Ecotheology and ESGD (Education for Sustainable Green Development) programmes initiated by the Ministry of Religious Affairs of the Republic of Indonesia. This programme aims to integrate religious values and ecological awareness into the Islamic education system so that students not only understand the concept of sustainability scientifically but also interpret it as a form of spiritual devotion to Allah (Indriyani, 2025). Through the planting of ornamental and medicinal plants, the madrasah seeks to instil the values of ecological responsibility, independence, and environmental awareness directly in the context of applied learning.

The planting activities in the madrasah environment are not only oriented towards greening, but also reflect the implementation of Islamic ecotheological values. Seyyed Hossein Nasr (1976) refers to the modern ecological crisis as a spiritual crisis of humanity's refusal to see God as the 'Environment' that nurtures and surrounds it (Heriyanto, 2002). In this view, nature is not merely an object of exploitation, but part of God's creation that has sacred value. The activity of planting trees and medicinal plants at MI Darul Ulum Bantaran is a tangible manifestation of this spiritual awareness, where students practise their mandate as khalifah fil ardh (QS. Al-Baqarah [2]: 30 in the Wajiz interpretation. The caliphate will continue to change from one generation to the next until the Day of Judgement in order to preserve the earth and carry out God's commands in the form of religious duties (Online, 2025).

This is in line with the concept of eco-spirituality, which emphasises a holistic view of sustainability, where nature is understood as a manifestation of God's majesty that requires humans to protect it with respect and spiritual responsibility. (Cooper et al., 2016) highlight that ecosystems possess not only ecological and economic functions but also deep aesthetic and spiritual values that shape human moral obligations toward nature. They argue that recognising nature as a reflection of divine creation encourages humans to engage in preservation efforts grounded in reverence and ethical awareness. In a similar perspective, (Husamah et al., 2023) found that spirituality-based environmental literacy in the context of education strengthens learners' sense of ecological responsibility and moral awareness toward environmental protection. Their study demonstrates that integrating spiritual dimensions into environmental education enhances individuals' understanding of sustainability as both a scientific and moral duty.

Through planting activities, students learn that preserving the environment is part of worship. Thus, learning does not stop at the cognitive aspect, but internalises spiritual and ethical values in concrete actions. This approach is in line with the ESGD principles proposed by (Fibonacci et al., 2020), namely fostering sustainability awareness through the interrelated spiritual, social, and ecological dimensions.

From a fiqh perspective, these activities can be examined through the approach of Fiqh al-Bi'ah (Environmental Fiqh), which forms the basis of ecological ethics in Islam. The preservation of nature is an integral part of *maqāṣid al-syari'ah* because it is directly related to the protection of life (*ḥifẓ al-naḥs*) and human welfare (*ḥifẓ al-māh*). (Mergaliyev et al., 2021) assert that *maqāṣid al-syari'ah* has a broad and dynamic scope encompassing ethical, social, economic, and environmental dimensions that collectively function to maintain the balance of human life and nature. They highlight that the objectives of Sharia are not limited to legal compliance but also aim at achieving sustainable well-being for all creation.

In line with this, (Nasir et al., 2022) emphasize that from an Islamic perspective, environmental preservation is both a spiritual and moral responsibility of humans as *khalifah* (stewards) on Earth. The balance of nature is viewed as a divine trust that must be safeguarded, as environmental degradation directly threatens human survival and welfare. Planting trees means preserving life and practising the teachings of the Prophet Muhammad SAW, who said, "From the companion Anas ra, the Prophet Muhammad SAW said, 'No Muslim plants a tree or sows seeds, then (the results) are eaten by birds or humans, except that it will be considered charity for the planter (HIR Bukhari, Muslim, and At-Tirmidzi) (Kurniawan, 20252).

Thus, planting activities in madrasahs are not only ecologically oriented but also have social worship value. *Fiqh al-Bi'ah* serves as the foundation of Islamic ethics in addressing modern ecological crises, as it encompasses norms that regulate and preserve the sustainability of the universe through two key instruments *halal* and *haram*. This view aligns with the findings of (Putri et al., 2023), who revealed that the implementation of *fiqh al-bi'ah* in Islamic boarding schools (*pesantren*) not only fosters ecological awareness but also cultivates moral responsibility toward environmental preservation as an expression of obedience to God. Similarly, (Citaningati & Alfianto, 2024) emphasizes that the *fiqh al-bi'ah* approach constitutes a vital ethical framework for promoting sustainable behavior, since the *sharia*-based values of *halal* and *haram* function as ethical guidelines for maintaining ecological balance and preventing environmental degradation. This is in line with the opinion of khallaf in (Istiani & Purwanto, 2019) that fiqh Bi'ah is knowledge or sharia guidance that emphasises attention to ecological issues, while also functioning as a critical foundation for human behaviour that tends to destroy or exploit the environment.

The findings from the planting activities of ornamental and medicinal plants at MI Darul Ulum Bantaran reveal the active engagement of students in embodying sustainability values grounded in Islamic teachings. The students' enthusiasm in caring for the plants reflects not only an emerging ecological awareness but also a religious understanding that places

humans as *khalifah* (stewards) of the Earth, as emphasized by (Basri et al., 2024), who describe environmental stewardship in Islam as an ethical responsibility rooted in the principles of *amanah* (trust) and *mīzān* (balance). This ecological consciousness aligns with the Islamic view that humans are entrusted to maintain harmony within the natural world as part of their divine duty. Similarly, (Rakhmat, 2022) underscores that the concept of *khalifah* embodies not merely authority over nature but also moral accountability to protect and preserve it as a reflection of faith. Within this context, the activity can be analyzed through the framework of Fiqh al-Bi'ah Islamic environmental jurisprudence that governs ethical and legal relations between humans and nature.

The transition between environmental jurisprudence and educational practice is evident in the application of P5-PPRA as a contextual ecological learning model. In this model, teachers act as facilitators who bridge theoretical understanding with everyday ecological practice. According to (Margolis, 2020), Vygotsky's concept of the Zone of Proximal Development (ZPD) emphasizes that learning occurs most effectively when teachers provide scaffolding structured support and guidance that allow students to accomplish tasks slightly beyond their current capabilities. Through this process, teachers function as mediators who adjust their level of assistance according to students' developmental stages, thereby encouraging independent and meaningful learning. This pedagogical approach aligns closely with the ecological dimension of education, as it fosters critical thinking, autonomy, and interaction within authentic learning contexts. Similarly, (Ikhsan et al., 2019) demonstrated that environmental education, when implemented through scaffolding strategies, can effectively enhance students' ecological literacy. Their study revealed that teachers who guide students in connecting theoretical environmental concepts with real-world practices enable learners to develop a deeper ecological awareness and responsibility

When students engage in planting and caring for plants, they not only learn about ecosystems scientifically but also internalise values of cooperation, discipline, and responsibility. (Pollin & Retzlaff-Fürst, 2021) found that school gardening activities enhance students' socio-emotional skills, teamwork, and ecological awareness. Similarly, (Sultani & Zamroni, 2024) emphasise that environment-based education in Islamic schools fosters moral and ecological character, as activities like maintaining school gardens and integrating environmental themes into religious lessons strengthen students' empathy and responsibility toward nature rooted in Islamic values.

In addition, (Sarie et al., 2023) emphasises that sustainable education should foster awareness of the interdependence between humans and the environment. Thus, the P5-PPRA project is not only a greening activity, but also an educational process that builds ecological literacy based on Islamic values and has principles of balance and moderation. Thus, the activity of planting plants at MI Darul Ulum Bantaran is a concrete form of applying universal love that is rooted in tauhid and Rahmah.

Furthermore, the success of this activity cannot be separated from the synergy between educators and students. Teachers act as agents of transformation who guide students to

interpret environmental activities as part of their religious responsibility. According to (Tireli & Jacobsen, 2023), the role of teachers is central in fostering students' critical awareness of environmental and social realities, as they serve not only as facilitators of knowledge but also as transformative agents who empower students to reflect and act upon ecological issues. This aligns with Freire's critical pedagogy perspective, which views education as a process of liberation from passivity toward reflective and socially engaged consciousness. In line with this, (Valls-Carol et al., 2022) emphasise that critical pedagogy enables learners to actively participate in transforming their own realities through dialogic interaction and critical reflection, thus connecting education with social and moral responsibility. This concept also intersects with the Education for Sustainable Development (ESD) framework proposed by UNESCO, where education is seen as a transformative process to shape sustainable mindsets and behaviours. As highlighted in *Transformative Education for Sustainable Development: A Faculty Perspective* (2023) in (O'Grady, 2025), ESD encourages a holistic and transformative pedagogical approach that integrates values, knowledge, and skills to promote sustainability-oriented thinking.

Thus, it can be concluded that the implementation of P5-PPRA with the theme of Sustainable Lifestyle at MI Darul Ulum Bantaran is not merely an environmental education activity, but an integration of Islamic eco-theology, environmental fiqh, and sustainable education. This activity successfully connects spirituality, ethics, and concrete actions in a unified learning process that fosters eco-spiritual awareness among students. Through this approach, madrasahs not only educate children to become intellectually intelligent students, but also ecologically wise and spiritually faithful in line with the vision of Madrasah Mandiri Berprestasi (Independent Madrasah with Excellent Performance), which is oriented towards the welfare of the earth and all creatures in it. Furthermore, if this project continues to be developed, it has the potential to become an entrepreneurial opportunity that can inspire students to apply the principles of sustainability in a practical way while generating economic benefits for the school community.

CONCLUSION

Based on the research findings, it can be concluded that the implementation of the *Pancasila Student Profile Strengthening Project* and the *Rahmatan lil 'Alamin Student Profile (P5-PPRA)* with the theme "Sustainable Lifestyle" at MI Darul Ulum Bantaran has made a significant contribution to strengthening students' ecological and spiritual literacy. The program demonstrates that the integration of Islamic eco-theology, environmental jurisprudence, and sustainable education can effectively shape environmentally conscious character grounded in faith based on values. Scientifically, these findings reinforce the concept that experience-based ecological learning serves as an effective strategy for internalizing religious values while fostering sustainability awareness. Practically, this research provides a contextual learning model that can be adopted by madrasahs and other Islamic educational institutions to promote holistic education one that harmonizes spiritual, intellectual, and ecological dimensions in nurturing a generation that is faithful, knowledgeable, and virtuous.

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