ISLAMIC INTEGRATED EDUCATIONAL SYSTEM (IIES): A PROBLEM-CENTERED FRAMEWORK FOR FOSTERING MORAL STEWARDSHIP TOWARD SDG PLANETARY SUSTAINABILITY

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Abstract

As humanity grapples with an environmental "poly-crisis" that threatens planetary stability, conventional pedagogical models frequently fail to translate scientific awareness into transformative action. This study proposes the Islamic Integrated Educational System (IIES) as a "Transcendental-Transdisciplinary" framework designed to bridge the gap between ecological knowledge and moral responsibility. Drawing upon Whitehead's "Philosophy of Organism" and the Islamic principle of Amanah (Trust), the research introduces the Tree of Stewardship, a model where spiritual roots feed into a problem-centered learning process to achieve the "Safe Earth" Sustainable Development Goals (SDGs). Utilising a qualitative case study approach, the study establishes that true integration must move beyond thematic units to address real-world environmental "messy problems". A critical component of this efficacy is the Islamic-Based Teacher Education Programme (IBTEP), which reframes educators as "negotiators" of knowledge capable of synthesizing revealed truths with acquired scientific facts. The paper concludes with actionable policy recommendations for the Nigerian government, advocating for curriculum reconstruction at the NERDC and inter-ministerial collaboration to institutionalise value-based sustainability as a strategic necessity for national resilience.

Keywords: *Safe Earth, Islamic Integrated Educational System (IIES), Problem-Centered Integration, Teacher as Negotiator, Planetary Stewardship.*

Introduction

The Earth is as enigmatic as it is essential, yet human activity remains the ultimate arbiter of its fate. While humanity often views the planet as a resource existing solely for its benefit - treating land, water, and the atmosphere as mere tools for progress- this anthropocentric view carries a heavy responsibility. The air we breathe and the biodiversity that sustains us are the fundamental support systems for human life. With no other habitable refuge available, we must ask: what is contemporary man doing to ensure "green pastures" for his posterity?

As we forge into an uncertain future, the choices made today will echo through generations. This realisation necessitates a shift in perspective, one that embraces sustainability not merely as a trend, but as a guiding principle. The delicate balance of ecosystems demands our attention; for every tree felled, a replacement must be planted; every polluted river cries for restoration. We, as the custodians of knowledge and the stewards of nature, are required to cultivate a world that both meets our needs and nurtures the intricate web of life.

It has been asserted that, true change occurs only when society collectively prioritises environmental health over short-term economic gains (Hariram et al., 2023). Innovative technologies and renewable energy provide a roadmap, but education remains the catalyst for transformation. At the United Nations Rio+20 summit in 2012, governments were tasked with creating Sustainable Development Goals (SDGs) to succeed the Millennium Development Goals (MDGs) by 2015 (Griggs et al., 2013). While the MDGs focused primarily on "Poverty Alleviation and Hunger Reduction" (Arora & Mishra, 2019; Griggs et al., 2013), Griggs and colleagues argued that the protection of Earth's life-support system and poverty reduction must be twin priorities. They maintained that planetary stability must be integrated with UN targets to secure human well-being, noting that humanity is driving Earth-system processes toward abrupt and irreversible changes.

By 2011, the global landscape was characterised by water shortages, extreme weather, deteriorating food production, and ocean acidification (Griggs et al., 2013). Analysis by Arora and Mishra (2019) concluded that these conditions are deteriorating further. UN Secretary-General Antonio Guterres has echoed this, stating that the "future we want is at risk" and that the world is not on track to achieve the 2030 targets (Global Sustainable Development Report, 2019; Arora & Mishra, 2019). However, as we cross the mid-way point toward the 2030 deadline, the situation has grown more dire. Data from the UN Sustainable Development Goals Report (2024/2025) reveal that only approximately 17% of SDG targets are currently on track. Humanity is no longer facing isolated 'deteriorating conditions,' but what has been termed a 'poly-crisis' (Baroncelli, 2024; World Economic Forum, 2024) - a state where climate chaos, biodiversity loss, and economic instability intersect to create unprecedented humanitarian emergencies. The Islamic Development Bank (2024) has specifically noted that this poly-crisis makes the attainment of SDGs "highly improbable" for fragile and conflict-affected member countries without a shift toward more resilient, integrated frameworks.

A unified framework is required to achieve these goals. Research suggests that environmental sustainability is the "underpinning area" for the entire SDG agenda (TEEB, n.d.). Supporting Earth's life system is synonymous with achieving goals related to clean water (Goal 6), affordable energy (Goal 7), responsible consumption (Goal 12), climate action (Goal 13), and biodiversity (Goals 14 and 15) (Arora & Mishra, 2019; Griggs et al., 2013). Success in these "planetary" goals naturally facilitates progress in zero hunger (Goal 2), health (Goal 3), economic growth (Goal 8), and poverty alleviation (Goal 1).
However, these goals cannot be sustained without quality integrated education. Target 4.7 of the SDGs aims to ensure all learners acquire the skills to promote sustainable development through Education for Sustainable Development (ESD) and global citizenship (SDG-Education 2030 Steering Committee, n.d.). Fan (2004, p. 2) posits that a "global society needs global education."

Crucially, this global education must promote a sustainable lifestyle, a goal that can only be achieved through value-centric Religious Education. Specifically, an Islamic Integrated Educational System (IIES) offers a framework for "inclusive and quality" education. One that offers a unique solution by merging scientific inquiry with the theological principles of *Mizan* (balance) and *Khilāfa* (stewardship). Reports from multilateral institutions like the Islamic Development Bank (2024) emphasise that in a world of complex water security and economic shocks, only an integrated approach can build the resilience required for posterity (African Development Bank et al., 2025). Only by harmonising human ambition with ecological preservation through such an integrated system can we secure a viable Earth for those who will inherit our legacy.
Unlike secular models that may treat the environment as a secondary policy issue, the IIES treats the care of the Earth as a divine trust (*Amanah*). By integrating schools and communities into a system that nurtures the whole person, the IIES is uniquely positioned to foster the stewardship necessary for planetary survival.

Statement of the Problem
The global community is currently grappling with an unprecedented environmental "poly-crisis," characterised by acute water scarcity, extreme weather volatility, and the breach of critical planetary boundaries. While the United Nations' Sustainable Development Goals (SDGs) position education as the primary catalyst for ecological restoration, a significant "implementation gap" persists. Despite the scientific consensus that planetary stability is the prerequisite for all other human development goals, contemporary pedagogical frameworks are failing to translate environmental awareness into transformative action. In the Nigerian context, this disconnect is particularly pronounced. Although environmental topics are integrated into the national curriculum, this

acquisition of knowledge remains largely theoretical and fails to cultivate a sustainable ethos in practice. We exist in a Post-Modern era defined by a surplus of information yet a deficit of ecological impact; the continued decline of the planet's health suggests that current educational methods lack the moral and ontological depth required to foster genuine stewardship. Furthermore, there is a systemic neglect of value-centric educational models that promote the development of the "whole child." While frameworks like Education for Sustainable Development (ESD) advocate for inclusive and quality learning, they often overlook established systems with deep-seated ethical foundations, such as the Islamic Integrated Educational System (IIES). The IIES inherently bridges the gap between cognitive knowledge and moral responsibility, framing humanity not as mere consumers, but as *Khulafa* (stewards) of a divine trust. The absence of a cohesive government policy to weave these value-based, integrated religious perspectives into the broader national education strategy has resulted in a fragmented approach. This lack of integration hinders the realisation of a "balanced education" capable of driving the SDGs. Therefore, the core of the problem is not a lack of environmental awareness, but the absence of an educational paradigm that instills a comprehensive, ethical worldview. This study seeks to investigate how the IIES, as a form of integrated religious education, can serve as a critical, underutilised pathway to achieving environmental sustainability and securing the collective well-being envisioned in the 2030 Agenda.

Purpose of the Study

The primary purpose of this study is to provide stakeholders and educational policy makers with a comprehensive framework and implementation strategy for an Islamic Integrated Educational System (IIES). This framework aims to bridge the gap between environmental knowledge and moral action, specifically targeting the "Safe Earth" Sustainable Development Goals (SDGs) through a value-centric, integrated approach.

To achieve this purpose, the specific objectives of the study are to:

i. explore the theoretical foundations of the Islamic Integrated Educational System and its alignment with global environmental stewardship and the UN 2030 Agenda;

ii. present a detailed pedagogical structure of the IIES, including its core components and the practical models required for its integration into existing educational systems;

iii. demonstrate how a value-centric, integrated religious education fosters the ethical responsibility and "moral drive" necessary for a sustainable, safe Earth; and

iv. provide actionable strategies for government agencies and educational authorities to weave value-based religious frameworks into the national curriculum to achieve a unified approach to the SDGs.

Significance of the Study

The significance of this study lies in its potential to reshape the educational landscape in response to the global environmental poly-crisis. By introducing the Tree of Stewardship framework, this research offers critical insights for several key stakeholders like educational policy makers, religious and community leaders, educators and curriculum developers, global sustainable community and researchers of various fields.

- For Educational Policy Makers: It provides a blueprint for moving beyond fragmented environmental teaching. It offers a strategy for integrating value-based religious frameworks into the national curriculum, helping Nigeria and other nations meet their SDG 4.7 commitments.

- For Religious and Community Leaders: The study establishes a formal bridge between spiritual tradition and scientific urgency. it empowers leaders to use the IIES as a tool for community mobilization toward climate resilience and ethical consumption.
- For Educators and Curriculum Developers: It offers a "Transdisciplinary" model that makes teaching more meaningful. By connecting subjects like biology and ethics through the IIES "Trunk," educators can foster deeper student engagement and moral responsibility.
- For the Global Sustainability Community: This research contributes an original "Transcendental-Transdisciplinary" perspective to the international discourse on the SDGs. It argues that planetary stability cannot be achieved through technical means alone but requires a fundamental shift in human values and "being."
- Also, researchers will explore it as a by-product for further researches.

Ultimately, this study is significant because it seeks to secure the "green pastures" of posterity, ensuring that the next generation inherits not just knowledge about the Earth, but the wisdom and moral drive to protect it.

Conceptual Theories

The theoretical foundation of this study is built upon a dual framework: Alfred North Whitehead's Process Philosophy and the Curriculum Integration models of James Beane and Susan Drake.

Whitehead's Theory of Process and Reality (1929)

The primary ontological framework for this study is derived from Alfred North Whitehead's *Process and Reality*. Whitehead's ontological principle asserts that "actual entities" are the fundamental reasons for things; to search for a reason is to search for one or more actual entities (Hill, 1999). Central to this philosophy is the concept of "becoming"—the idea that the world is in a constant state of concrescence, where reality is found within the process of development itself.

This theory is profoundly relevant to the Islamic Integrated Educational System (IIES). Both Whitehead's philosophy and the Islamic worldview share a holistic ontological and epistemological core. In the Islamic system, reality is found in the "essence" of creation, which is in a constant state of "becoming" through the act of worship (*'Ibadah*). Here, worship is defined as obedience and justice toward every entity in existence. Epistemologically, the IIES views revealed and acquired knowledge as a single, unified source. This aligns with Whitehead's systems theory, which posits that nothing exists in isolation; rather, every entity has a "center of identity" that connects it to the wider world (Hendley, n.d.).

The Integration Models of Beane (1991) and Drake (1993)

The secondary framework utilizes the curriculum integration approaches of James Beane and Susan Drake. Beane (1991) argues that integration implies "wholeness and unity rather than separation and fragmentation," favouring a Transdisciplinary Integration Model (TIM) that breaks down traditional subject barriers (Lepone, 2016). Similarly, Drake (1993) insists that any robust integration must adopt a "life-centered approach" to remain relevant to the learner's reality (Kysilka, 1998).

Theoretical Synthesis: The IIES Model

A fusion of these approaches finds its ultimate expression in the Islamic Integrated Educational System (IIES). The IIES functions as a life-centered, transdisciplinary model that places the Islamic value system at its core. Consequently, the Islamic Integration Model can be characterised as "Transcendental cum Transdisciplinary." It transcends traditional academic silos by centering all knowledge on divine purpose, while simultaneously integrating various disciplines to address the complex challenges of the contemporary "Safe Earth" mandate.

Conceptual Framework

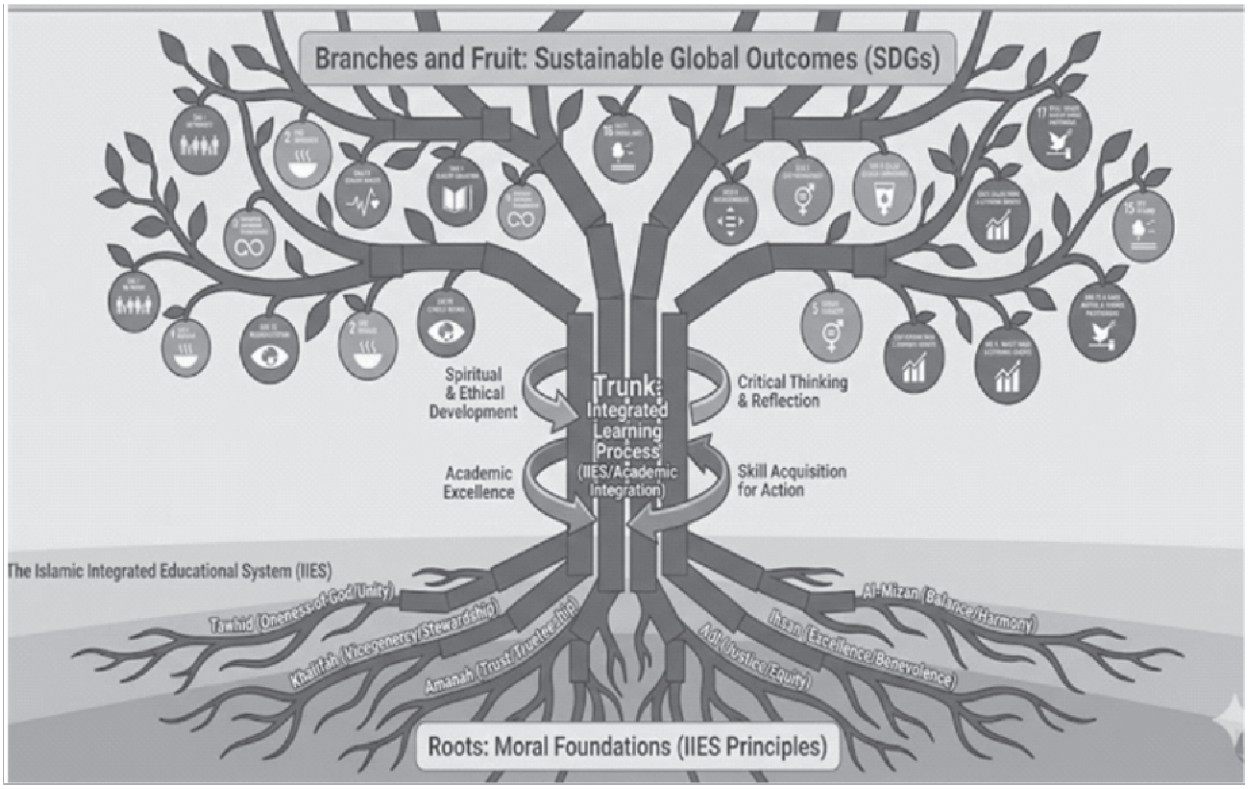


Figure 1: *The Tree of Stewardship*

This study proposes the Tree of Stewardship as a conceptual model for integrating the Islamic Integrated Educational System (IIES) with the Sustainable Development Goals (SDGs). This organic model illustrates how moral foundations (Roots) feed into an integrated learning process (Trunk) to produce sustainable global outcomes (Branches and Fruit).

The ontological foundation of this model is represented by the Roots, which embody the hidden but vital spiritual basis of the entire system. Grounded in Whitehead's (1929) "Process of Becoming" and the Islamic principle of *Tawhid* (Oneness), these roots provide the essential "moral nutrients" that sustain the educational structure. By addressing the "ethical gap" identified in contemporary environmental discourse, the roots instill a profound sense of *Amanah* (Divine Trust). This foundation ensures that a student's primary motivation for learning is not merely academic achievement, but a deep-seated commitment to the preservation of the Earth's *Mizan*, or primordial balance.

Rising from these roots is the Trunk, which represents the Islamic Integrated Educational System (IIES) as the central learning process. Following Beane's (1991) transdisciplinary model, the trunk serves as a solid, unified channel of growth that actively rejects the fragmentation and separation characteristic of modern pedagogical methods. This structure facilitates a seamless fusion of scientific literacy and religious values. Within this framework, knowledge of biology, chemistry, and ecology is never taught in isolation; instead, it is integrated into a "life-centered" curriculum where the protection of the environment is understood as a practical and necessary act of worship.

The Branches of the tree represent the diverse global applications and outcomes of the IIES framework, specifically aligned with the "Safe Earth" Sustainable Development Goals (SDGs). Each branch signifies a critical planetary objective, including Climate Action (Goal 13), Life Below Water (Goal 14), Life on Land (Goal 15), and Clean Water and Sanitation (Goal 6). Because these branches grow from a shared moral trunk, they are viewed not as isolated government mandates or technical challenges, but as interconnected components of a singular, living ecological system.

Ultimately, the model culminates in the Fruit, symbolizing the preservation of the Earth for posterity and the attainment of "green pastures" for future generations. This harvest represents the tangible result of the study: the emergence of sustainable lifestyles and ethical environmental engagement. By fostering this generational harvest, the Tree of Stewardship provides a viable solution to the contemporary crisis of environmental degradation, ensuring that the life-support systems of the planet remain intact and thriving for those who will inherit our legacy.

Methodology

This study adopts an adapted Case Study research design to facilitate a comprehensive and holistic investigation of the Islamic Integrated Educational System (IIES). Although presented as a position paper, the study utilises a qualitative inquiry process to explore the complex phenomenon of integrated education within the context of the Islamic tradition for environmental sustainability. The case study approach is specifically adjusted to align with the study's conceptual framework and is characterised by the following dimensions:

1. Phenomenal in Case: The study treats the IIES as a distinct educational phenomenon within the broader context of the UN Sustainable Development Goals;
2. Document-Based in Source: The research relies primarily on a rigorous analysis of secondary data from peer-reviewed literature and primary Islamic sources, including the Quran and Sunnah.
3. Descriptive and Holistic in Approach**:** The inquiry maintains an intrinsic focus on the internal mechanics of the IIES and an extrinsic focus on its global relevance to planetary health.
4. Deductive in Analysis**:** The analysis proceeds from the general theoretical frameworks of Process Philosophy and Curriculum Integration to the specific application of the IIES in achieving a "Safe Earth."

This study utilises the aforementioned case study design to advocate for the systemic integration of value-based education as a necessary policy response to the current global environmental poly-crisis.

Analysis and Discussion

The Conceptual Foundations of IIES: A Unitary and Holistic Epistemology (Objective One)

The Islamic Integrated Educational System (IIES) is predicated upon a philosophy of unitary and holistic epistemology that transcends the modern dichotomy between secular and sacred knowledge. In this framework, Islam does not foster a conflict between revealed (Naqli) and acquired ('Aqli) knowledge; rather, reason and scriptural revelation act as complementary pillars within the Islamic principle of education. As Husaini (2002, p. 8) asserts, “The proper role of scriptural revelation is assistance to reason. It neither seeks to overpower and replace the rational faculties nor is it the gratuitous dispenser of material fact.” While natural reason excels at interpreting observable facts, revelation serves as a necessary guide, providing the axiological values required for the ethical conduct of man concerning the material world.

This epistemological balance is crucial for environmental sustainability. Only revealed knowledge can establish the transcendental criteria necessary to distinguish between "vice and virtue" or "praiseworthy and blameworthy" actions—moral distinctions that lie beyond the tentative, observable facts of the natural sciences (Ibn Khaldun, as cited in Husaini, 2002, p. 48). This is underscored by the ontological reality that the Creator possesses the ultimate understanding of the creation (Q 67:14), providing a "moral compass" that conventional, information-heavy environmental education often lacks.The term "integrated" itself carries profound philosophical weight. In a cross-cultural context, it implies "putting different cultures together, based on a positive

moral concept" (Fan, 2004, p. 1). This definition aligns with Whitehead's "Philosophy of Organism," which posits that nothing exists in isolation (Fan, 2004). Consequently, an integrated education seeks to develop the "complete human being"- harmonising the mind, body, emotion, and spirit. This holistic development is the essence of the IIES, which views the student as a unified entity rather than a fragmented set of skills.

Furthermore, the IIES offers a unique perspective on inclusiveness. While modern "inclusive" systems often focus on adapting to learners' varying physical or cognitive abilities (Eid, 2018), the IIES expands this definition to include a universal moral obligation. In this system, environmental awareness and ecological responsibility are conceptualised as Fard 'Ayn (an individual obligation) requisite for all. This makes the IIES inherently inclusive; every human being, regardless of status or ability, is called to the natural religion of stewardship. As Husaini (2002, p. 1) suggests, Islam is the "natural religion of everyone in the universe." This sentiment is echoed by Arberry (1957, as cited in Husaini, 2002, p. 2), who notes that the will of God is manifest "in the whole order of nature, in the whole process of history, and in the scriptures revealed."

In summary, the IIES is a life-centered system that nurtures the body, mind, and spirit through a vertical structure of spiritual passage and a horizontal, transdisciplinary structure of academic inquiry. By sourcing its reality in both supernatural values and natural facts, it provides the "inclusion and quality" necessary for sustaining the Earth's life-support systems. It moves education from a passage of rote learning to a "Process of Becoming" an ethical steward, making it a robust pathway for achieving the SDGs.

The IIES Curriculum Structure and Implementation Models (Objective Two)
A curriculum is fundamentally a blueprint designed to be translated into transformative action (Igwe, 2011). To effectively bridge the gap between environmental awareness and sustainable action, the IIES curriculum must address four critical pillars: the purpose, the learning experiences, the instructional organisation, and the evaluation methodology. These pillars are synthesised in Table 1, providing a framework for stakeholders to implement a "Safe Earth" pedagogy.

Table 1:
IIES Curriculum Design Framework for SDGs

SN	Item	Content	Note on Implementation
1	**Goal/Purpose**	Good Living & Life	Achievement of peaceful coexistence between man and the Creator, the self, and the environment. This represents the "ultimate essence" of becoming.
2	**Learning Outcomes**	Holistic Development	Targeting the "Complete Man" by harmonising the Body (Psychomotor), Mind (Cognitive), and Spirit (Affective).
3	**Instructional Method**	Transcendental & Transdisciplinary	Real-life, experience-based learning that integrates values with the natural environment. Focus on integrated teaching and equality.
4	**Evaluation**	Alternative Assessment	Process-oriented portfolios, rubrics, and project-based assessments. Focus is on individual growth rather than competitive ranking.

The "7-7-7" Developmental Model: Age-Appropriate Stewardship

The IIES does not place a limit on what may be taught; rather, it emphasises that the content of education should encompass all available knowledge relevant to the learner's age and societal function (Rjaili, 1993). This philosophy of developmental appropriateness is deeply rooted in the work of Ibn Sina (Avicenna), who categorised educational development into three distinct seven-year stages (Al-Naqib, 1993).

Stage I: Foundation (Ages $_0$ –6) During this primary stage, the focus is on the development of the body, spirit, and foundational moral behaviour. The instruction is activity-based, utilising play, poetry, and field work. At this level, students are not merely told about the Earth; they are "acquainted" with their environment through sports and moral poems that instill a sense of wonder and awareness of the world around them.

Stage II: Intellectual Awakening (Ages 7–14) As the child becomes more inquisitive, the IIES transitions toward rigorous intellectual development complemented by high moral standards. Following the transdisciplinary model, children are introduced to all available knowledge of their time- scientific, social, and spiritual. This ensures they understand the various "phases of responsibility" required to sustain a society. In the context of the SDGs, this is where technical ecological knowledge is fused with ethical mandates.

Stage III: Specialisation and Responsibility (Age 15 to Death) Upon reaching maturity, the learner chooses a specific area of specialisation based on their previous broad exposure. This stage represents the "Action" phase, where the individual assumes a post of responsibility within the community. Because the previous stages established a holistic worldview, the specialist (whether a scientist, politician, or farmer) operates with an inherent drive toward sustainability.

Instructional Strategy: Transdisciplinary Integration
The "How" of the IIES relies on a Transdisciplinary Integration Model. This approach ensures that learning is not fragmented into isolated subjects but is unified around "Life-Centered" themes. For example, the study of water (SDG 6) is treated as a singular phenomenon involving its chemical properties, its role in Islamic purification (*Taharah*), and its conservation as a communal right. By using process-oriented portfolios and checklists, the system monitors individual "Becoming" rather than forcing competition, ensuring that the spirit of cooperation, essential for global sustainability. is nurtured from the outset.

The practical implementation of the IIES requires a shift from "thematic integration", where a teacher simply selects a central topic, to a more robust Problem-Centered (Issues-Oriented) Model. As Rufai (2016) argues, true curriculum integration in an Islamic context must focus on real-world problems rather than mere subject-rearrangement. In this model, the environmental crisis is not viewed as a mere chapter in a textbook; instead, it serves as the primary driver of the entire learning process. In the context of the "Safe Earth" inquiry, traditional educational models often fail because they are "topic-driven," focusing on abstract concepts that students cannot relate to their daily lives. By contrast, a problem-centered approach initiates learning through a specific environmental "messy problem," such as local water scarcity or plastic pollution (Loepp, 2007; Rufai, 2016). Recent scholarship in Eco-Justice Pedagogy suggests that when students engage with local ecological issues, they develop a heightened sense of "moral agency" (Haluza-DeLay, 2021). Within the IIES "Trunk," this inquiry is filtered through the lens of *Amanah* (Divine Trust), transforming a technical scientific investigation into a profound spiritual and communal duty.

A critical element of this implementation is the shift in the teacher's role from a "didactic director" to a "negotiator" of knowledge (Rufai, 2016). This aligns with contemporary Student-Centered Learning (SCL) frameworks (2020–2026 trends), which emphasise that for sustainability education to be effective, students must be active participants in negotiating solutions. In this pedagogical dialogue, the teacher facilitates a synthesis between the "Revealed Truths" of stewardship and the "Acquired Facts" of environmental science. This allows the student to construct a unified, faith-based response to the SDG challenges.

Furthermore, the modern era, termed Education 4.0, demands a curriculum that is fluid and responsive. Contemporary research by Chandan and Soni (2024) highlights that integrated systems are most effective when they create "Transdisciplinary Niches"- learning spaces where religion, technology, and ethics collide to solve existential problems. This supports the proposed IIES model, wherein the curriculum is not a fixed list of subjects but a dynamic "horizontal structure" (as established in Objective i). This flexibility allows the system to respond to the specific locality and nature of the environmental poly-crisis, ensuring that education remains a relevant "Process of Becoming" a protector of the Earth's life-support systems.

The Efficacy of IIES: Fostering the Moral Drive for Planetary Sustainability (Objective 3)
The relevance of a holistic integrated curriculum like the IIES for human developmental programs cannot be overstated, particularly regarding its instrumentality in "saving our Earth." Designing an effective curriculum for any stakeholder begins with a rigorous needs assessment. As established in the background of this study, the Sustainable Development Goals (SDGs) are essentially encapsulated within the preservation of the Earth's life-support systems. These components- water, soil, natural resources, climate, biodiversity (life below water and on land), and the atmosphere- form an interconnected web. Drawing upon Whitehead's (1929) "Philosophy of Organism," it is clear that no entity on Earth exists in isolation; a deficit in one component inevitably impacts the whole. This interdependency necessitates an integral approach to development, where the survival of the human species is inextricably linked to the health of the planet.

The IIES Blueprint for a Safe Earth-Life Process
The IIES framework serves as a transformational blueprint for sustainability, ensuring the protection of the Earth for both the current age and generations yet unborn. This model is adaptable across two primary educational cultures: those utilising child-centered or problem-centered integrated systems, and those operating within traditional subject-based structures. In both contexts, the Islamic Value System remains the gravitational center.

The primary objective is to inculcate values that promote "praiseworthy" (Mahmud) knowledge and practices while discouraging "blameworthy" (Madhmum) ones. Central to this is the principle of Justice ('Adl) toward all living beings. Within the IIES, learners are groomed to realise that any practice harmful to any living entity is ethically blameworthy. As Nasir, Nair and Ahmed (2022) argue, environmental care in Islam is not merely an optional virtue but a mandatory duty (*Fard*) at both the individual and societal levels. The efficacy of the IIES lies in its ability to translate the Islamic Value System into tangible ecological outcomes. By categorising actions as "praiseworthy" (*Mahmud*) or "blameworthy" (*Madhmum*), the system creates a moral barrier against exploitation that secular policies often lack.

Transdisciplinary Application: The Case of Water Resources
To illustrate the efficacy of this model, consider the integration of "Water Law" and "Marine Sciences" (SDG 6 and 14). In an IIES classroom, an instructor does not merely teach the chemical properties of water or the mechanics of fluid dynamics. Instead, they integrate Islamic legal maxims (Al-Qawa'id al-Fiqhiyyah) regarding water usage:

- Ethical Stewardship: Prohibiting wastefulness (*Israf*) even when water is abundant.
- Legal Protection of Biodiversity: Recognising that killing aquatic life without necessity is blameworthy and a violation of the "Rights of Nature."
- Commonality of Resources: Teaching the legal principle that ownership of water bodies primarily belongs to the state for the public good, and that humans and animals share an inherent right to drink from any source.

Similarly, a chemical engineer in this system does not just discuss industrial production; they categorise the creation of substances harmful to life as "blameworthy" and instead experiment with "nature-promoting" green chemistry. This approach ensures that every professional- be they a lawyer, scientist, or engineer- is groomed in a "Natural Life Style" that prioritises the nurturing of the Earth.

A critical element of this efficacy is the application of the Islamic legal maxim of Harm Prevention. Nasir et al. (2022) highlights that modern Shariah perspectives have extended these obligations to contemporary environmental crises, suggesting that any action leading to the degradation of the Earth's life-support systems is a violation of the *Maqasid al-Shariah* (the fundamental objectives of Islamic Law). Within the IIES curriculum, this is taught not as an abstract theory, but as a "Natural Life Style." Recent scholarship in Eco-Justice Pedagogy supports this, noting that when students view themselves as stewards (*Khalifa*) of a sacred trust (*Amanah*), they develop a heightened sense of "moral agency" that transcends classroom learning (Haluza-DeLay, 2021). This is further evidenced in the "Eco-Pesantren" models in Southeast Asia, where integrated religious and environmental education has successfully transformed community waste management and water conservation practices (Ali & Agushi, 2024).

Methodology and "Green Pastures" for Posterity
The methodology for proper integration is inherently collaborative, utilising field trips, project-based learning, and learner-centered discussion. As highlighted by Nasir et al. (2024) in recent studies on "Eco-Islam," the transition to a sustainable future requires a "collaborative circle" between instructors of different disciplines to harmonise value and fact.

The methodology of the IIES- rooted in discussion, field trips, and project-based learning- fosters a "collaborative circle" among learners and instructors. Whether in a fully integrated system or a subject-based one, the infusion of ethical conduct ensures that every student, regardless of their specialisation, is prepared to nurture the nature of the Earth. By aligning the Whiteheadian "process of becoming" with the spiritual mandate of stewardship, the IIES secures the "green pastures" of posterity, fulfilling the ultimate goal of a sustainable and safe Earth.

Navigating the Poly-crisis: Actionable Policy Strategies for the Nigerian Context (Objective 4)
The integration of the IIES into the Nigerian educational system is not merely a pedagogical shift but a strategic necessity for national resilience. Nigeria faces a unique "environmental poly-crisis," ranging from desertification in the North to coastal erosion and oil pollution in the South. To address these challenges, the Nigerian government must transition from fragmented educational policies to a "Transdisciplinary State" model.

Reforming the NERDC Framework: From "Subjects" to "Systems"
The Nigerian Educational Research and Development Council (NERDC) currently manages a curriculum that is often criticised for being overloaded and fragmented. To align with international best practices- such as the UNESCO (2021) "Reimagining our Futures Together" report—Nigeria must move toward a competency-based, integrated framework.

Teacher Education and the "Negotiator" Role
International reports on the "Future of Teaching" (Education International, 2024) emphasised that teachers must be trained as facilitators of sustainability. A significant challenge in the Nigerian educational landscape is the inadequacy of current teacher education models to handle integrated curricula. Rufai (2012) critiques existing Western models (like the Tyler model) and some contemporary Islamic models (like those in Jakarta) for their "programmatic inadequacies" in preparing teachers for genuine integration.To bridge this gap, this study advocates for the adoption of the Islamic-Based Teacher Education Programme (IBTEP) model proposed by Rufai (2012). This model is characterised by:

1. moving beyond the "technical-rational" approach to a model that emphasizes the teacher's spiritual and moral preparation. In the context of the "Safe Earth" goals, the teacher must first internalize the values of *Mizan* (Balance) and *Amanah* (Trust) before they can negotiate these values with students;
2. the IBTEP model encourages teachers to be "curriculum critics" rather than passive implementers. This is essential for our "Problem-Centered" approach, where teachers must evaluate scientific facts against revealed truths to solve environmental "messy problems;" and
3. Rufai (2012) emphasises a supervisory process that monitors the teacher's ability to integrate knowledge effectively. For Nigeria, this means the National Teachers Institute (NTI) should move away from standardised testing and toward a "clinical" assessment of a teacher's ability to foster environmental stewardship in their pupils.

Conclusion
The environmental crisis currently threatening planetary stability, characterised by the "Safe Earth" poly-crisis, is fundamentally a crisis of values. This study has demonstrated that conventional, fragmented educational models are insufficient for fostering the deep-seated moral agency required to meet the SDGs. By contrast, the Integrated Islamic Education System (IIES) offers a transformative alternative by synthesising Whitehead's "organism theory" with the spiritual mandate of *Amanah* (Trust).
The efficacy of this model lies in its "Problem-Centered" integration, which transforms technical scientific data into a profound spiritual duty. Furthermore, the introduction of the Islamic-Based Teacher Education Programme (IBTEP) ensures that educators are not merely didactic directors but "negotiators" of knowledge, capable of facilitating a dialogue between revealed truths and acquired facts. In the Nigerian context, this holistic approach provides a viable path for national resilience, aligning local geopolitical needs with the global 2030 Agenda.

Policy Recommendations for the Nigerian Government
To effectively implement the IIES and IBTEP frameworks within the Nigerian geopolitics, the following actionable policies are recommended:

1. Curriculum Reconstruction at NERDC: The Nigerian Educational Research and Development Council (NERDC) should transition from a subject-based "separation" model to a "Horizontal Integration" framework. This involves "infusing" Islamic environmental ethics into core national subjects to ensure that sustainability is viewed as a moral imperative rather than an abstract academic concept.

2. Mandatory IBTEP Training for Educators: The National Teachers Institute (NTI) and Faculties of Education in Nigerian Universities should adopt the IBTEP model. This requires shifting teacher preparation from the "Tylerian" technical-rational approach toward a "Clinical Supervision" model that emphasizes the teacher's role as a spiritual and moral role model (*Al-Insan al-Kamil*).
3. Establishment of an Inter-Ministerial "Sustainability Nexus": To bridge the gap between policy and practice, a National Council for Value-Based Sustainability should be formed. This body would harmonise the efforts of the Ministry of Education and the Ministry of Environment, ensuring that national ecological laws are reinforced by the moral drivers found in the IIES.
4. Localised SDG Integration: Nigerian geopolitical zones should be empowered to adapt the IIES "Safe Earth" themes to their specific environmental challenges—such as desertification in the North and oil pollution in the South—utilising the "7-7-7" developmental stages to provide age-appropriate stewardship training.
5. Adoption of Alternative Assessments: Move away from standardised testing toward process-oriented portfolios and project-based assessments. This ensures that learners are evaluated not just on their "Acquired Facts" but on their demonstrated growth as ethical protectors of the Earth's life-support systems.

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