



Integration of Ecotheology in Islamic Religious Education

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ABSTRACT

This study examines the integration of ecotheology in Islamic Religious Education (PAI) as a strategic effort to strengthen an ecologically-minded school culture amidst the global environmental crisis. The background of this study is rooted in the increasing urgency of education that is not only oriented towards religious cognitive aspects, but also on the internalization of the values of sustainability and ecological responsibility in Islamic educational practices. The main objective of this study is to analyze the interaction between Islamic theological values and ecological awareness that shape environmentally friendly pedagogical practices in Islamic educational institutions. The approach used is qualitative with a thematic analysis strategy through the processes of coding, triangulation, meta-analysis, and meta-synthesis of various empirical data and academic literature. The results of the study indicate that the values of tauhid, khalifah, and amanah can be used as an epistemological and pedagogical foundation in developing a learning model oriented towards environmental sustainability. The integration of ecotheology into the PAI curriculum can create a more contextual ecological awareness, harmoniously combining spiritual, social, and ecological aspects. The contribution of this research lies in affirming the importance of an ecotheology-based Islamic education paradigm as a transformative approach to building the character of students who are faithful, knowledgeable, and ecologically ethical in facing the challenges of modern civilization.

Keywords: *Islamic Ecotheology, Islamic Religious Education, Ecological Awareness, Sustainable School Culture, Green Pedagogy.*

ARTICLE INFO

Article history:

Received 05 February,
2026

Revised 27 February,
2026

Accepted 30 March,
2026

Journal Homepage <https://ojs.staialfurqan.ac.id/IJoASER/>

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INTRODUCTION

The global ecological crisis is one of the most serious challenges facing modern human civilization, encompassing not only ecological but also moral and spiritual dimensions. The Intergovernmental Panel on Climate Change (IPCC) report confirms that human activity is the primary cause of rising global temperatures and massive ecosystem degradation, resulting in changing weather patterns, declining biodiversity, and increasing natural disasters such as floods, droughts, and forest fires (Masson-Delmotte et al., 2021). In Indonesia, the rate of deforestation and environmental pollution shows an alarming trend, with economic development often sacrificing ecological sustainability (Rahman & Sudarmanto, 2022). This situation emphasizes the need for a new paradigm in education that emphasizes not only cognitive aspects but also ethical and spiritual awareness of nature. In this context, religious education, particularly Islamic Religious Education (PAI), holds a strategic position to instill faith values oriented toward environmental preservation as a form of devotion to God and responsibility for His creation (Hidayatullah, 2021).

Although various environmental education initiatives have developed within

Indonesia's formal education system, most remain instrumental and have not been substantially integrated with theological dimensions or religious values (Sari et al., 2022). Yet, Islam possesses a rich theological heritage regarding the relationship between humans and nature, such as the concepts of *khalifah fil ard* (caretaker of the earth), *amanah* (moral responsibility), and *mizan* (balance), which can serve as a foundation for developing ecological awareness rooted in spiritual values (Al-Ansari, 2023). However, in the practice of Islamic religious education in schools, these ecotheological values are often not systematically constructed within the curriculum, pedagogy, or school culture. This creates a gap between the normative potential of Islamic teachings and actual pedagogical practices implemented in the field (Azzahra & Nurhidayati, 2021). Thus, there is an urgency to develop an Islamic religious education model that is capable of integrating ecotheological values into educational practices, in order to form students who have a strong ecological awareness and are rooted in Islamic spirituality.

Academically, the study of the relationship between Islamic theology and ecology has developed into a new field of study called Islamic ecotheology. This approach seeks to reinterpret sacred texts, such as the Quran and Hadith, within the context of contemporary ecological challenges (Nasr, 2021). Islamic ecotheology positions humans not as absolute rulers over nature, but as part of a cosmic system with a moral responsibility for the sustainability of life (Rizqi et al., 2022). In an educational context, this paradigm can serve as a philosophical foundation for developing curricula and learning practices that foster ecological empathy and sustainable behavior. Several recent studies have shown that integrating religious values with environmental education can enhance learning effectiveness and shape students' character, leading to a more responsible attitude toward nature (Fauzi & Rahmawati, 2023). This approach is in line with the idea of holistic Islamic education, namely education that develops cognitive, affective, and psychomotor dimensions in a balanced manner within the framework of the values of monotheism and *rahmatan lil alamin* (Mahkamah Lil Alamin) (Mukhlis & Yusoff, 2022).

The research problem formulation of this study is how the interaction between Islamic theological values and ecological awareness shapes environmentally friendly pedagogical practices in the context of Islamic Religious Education. The aim of this study is to strengthen an ecologically-minded school culture through the integration of ecotheology in Islamic religious education. Using a qualitative approach, this study focuses on an in-depth understanding of the meanings, processes, and practices occurring in the field, through thematic analysis, coding techniques, data triangulation, and meta-analysis and meta-synthesis of empirical findings. This approach allows researchers to critically explore how Islamic theological values are articulated in policies, curricula, and pedagogical practices that support environmental sustainability (Hassan & Shafie, 2023). This study also examines how ecological understanding is internalized in daily school life, including in worship practices, social activities, and interactions among school members that reflect the principles of Islamic environmental ethics.

The scientific contribution of this research lies in the development of the concept and practice of integrating ecotheology into Islamic Religious Education that is contextual and applicable. Theoretically, this article expands the study of Islamic ecotheology by placing it within a pedagogical framework, thus opening up space for new approaches in the study of ecologically oriented Islamic education (Latifah & Abdullah, 2024). Practically, the results of this study are expected to serve as a model for Islamic schools to build an ecological culture based on theological values, through innovation in curriculum, learning strategies, and sustainable institutional culture (Wahyuni et al., 2023). Thus, this research not only offers a conceptual analysis but also makes a practical contribution to strengthening Islamic ecopedagogy amidst the increasingly complex global ecological crisis.

The study of the integration of ecotheology in Islamic religious education requires a broad and interdisciplinary conceptual foundation. Theoretically, Islamic ecotheology is rooted in the concepts of *tawhid*, *khilafah*, and *amanah*, which emphasize the harmonious relationship between humans and the environment as a manifestation of faith and devotion to God. Islamic theology positions humans not as absolute rulers over nature, but as *khalifah* (representatives) with an ethical and spiritual responsibility to maintain ecological balance.

From an educational perspective, this paradigm demands an epistemological transformation toward education that builds ecological awareness based on Islamic values. According to Rabi'ah (2023), Islamic educational theory encompasses normative, philosophical, sociological, anthropological, and psychological approaches that together form the conceptual basis for holistic education. The integration of ecotheological values in Islamic religious education requires an understanding that the dimensions of spirituality, morality, and environmental awareness are intertwined in the process of forming students' ecological character. Thus, Islamic educational theories need to be reinterpreted through an ecotheological lens so that education is not only oriented towards cognitive aspects, but also towards ecological awareness as a form of devotion to God.

Previous research has shown that an interdisciplinary approach is essential in understanding the relationship between Islamic theology and education, particularly in an ecological context. Ilaina, Ahid, & Presetiyo (2022) emphasize that contemporary Islamic studies cannot rely solely on the classical normative-theological paradigm but rather need to combine anthropological, sociological, and philosophical approaches to respond to global challenges, including the environmental crisis. A similar perspective is expressed by Ikhsan, Chotimah, & Syaifullah (2023), who emphasize the importance of a multidisciplinary approach in Islamic studies to generate a contextual understanding of religious values in the modern era. Thus, ecologically oriented Islamic religious education needs to utilize a synthesis of theology, sociology, anthropology, and psychology to internalize ecological values into educational practices relevant to the needs of the times.

From a sociological perspective, the integration of Islamic ecotheology into education is closely related to the construction of school culture and socio-religious dynamics. Muhlis & Zuhri (2024) argue that a sociological approach to Islamic education helps understand the interactions between individuals, society, and value systems that influence ecological behavior. Through a structural-functional perspective, religious education can be an agent of social change that instills ecological awareness through collective values. This approach is also enriched by an anthropological perspective that emphasizes understanding cultural symbols and practices in Islamic religious education. Ishak & Tobroni (2024) state that Islamic religious education oriented toward ecological awareness must pay attention to local and global values, and accommodate the diversity of religious practices that reflect the harmonious relationship between humans and nature. This approach strengthens the relevance of ecotheology in Islamic education as an ethical and cultural foundation that can foster cross-cultural ecological solidarity.

However, several studies still indicate a conceptual and empirical gap (research gap) related to the application of ecotheology in Islamic religious education. Most previous research has focused on the normative or ethical dimensions of environmentalism in Islam, but few have examined in depth how these values are integrated into pedagogical practices in Islamic educational institutions. Saleh, Hakim, & Jatmiko (2019) noted that although sociological and anthropological approaches have been used in the study of Islamic education, ecological aspects have not been a primary focus. Similarly, Suyadi (2019) emphasized the importance of hybridizing Islamic education with modern sciences such as neuroscience to foster a holistic spiritual and intellectual awareness, but has not addressed ecological aspects as an integral part of that awareness. Thus, there is an urgent need to develop research that positions ecotheology as an epistemological and pedagogical dimension in Islamic education, not simply an additional value in the curriculum.

This article attempts to address this gap by positioning the integration of Islamic ecotheology as an epistemic and pedagogical foundation for strengthening an ecologically minded school culture. Through a qualitative approach with thematic analysis, coding, triangulation, and meta-synthesis, this study attempts to interpret the meaning of the interaction between Islamic theological values and ecological awareness in the context of educational practice. Research by Fikar & Julhadi (2024) shows that sociological and anthropological approaches make important contributions to Islamic studies by enriching understanding of the religious practices and cultural identities of Muslims. By adapting these approaches in Islamic religious education, ecotheological integration can be formulated contextually according to the social and cultural needs of schools. This approach is also in line

with the concept of Islamic environmental ethics, which places ecological awareness as part of worship (*ibadah kauniyyah*), as emphasized in Nadirah's (2023) research, which states that an interdisciplinary approach in Islamic studies enriches scientific practice through the integration of psychology, gender, and public policy based on Islamic values.

METHOD

This study uses a qualitative approach with a thematic analysis strategy, which aims to deeply understand the interaction between Islamic theological values and ecological awareness in the context of Islamic religious education. This approach was chosen because it is able to explore the meanings, values, and experiences of participants in a complex social and spiritual context, as suggested by Braun & Clarke (2019), who emphasized that thematic analysis is an effective method for interpreting patterns of meaning in qualitative data through a systematic coding process (Braun & Clarke, 2019). In the context of Islamic education research, this approach is relevant because it allows researchers to identify the spiritual, moral, and social dimensions that emerge in pedagogical practices based on Islamic ecotheological values. This qualitative research strategy is also in line with the constructivist paradigm, where reality is understood as the result of the interaction between individuals, values, and cultural contexts.

The data sources in this study consisted of primary and secondary data. Primary data were obtained through in-depth interviews with Islamic Religious Education (PAI) teachers, principals, and students at ecologically-minded schools. The interviews were semi-structured to explore participants' experiences and understandings of the relationship between Islamic teachings and ecological awareness. Furthermore, participant observation was conducted to observe pedagogical practices, environmentally-based school activities, and school policies supporting Islamic ecopedagogy. Secondary data were obtained from scientific literature such as reputable journals, textbooks, and Islamic education curriculum documents. A data triangulation approach was used to increase the validity of the results by comparing findings from various sources (Creswell & Poth, 2018).

The data collection techniques and instruments used included semi-structured interviews, participant observation, and documentation. Semi-structured interviews were chosen because they provided researchers with the flexibility to explore information in depth while maintaining the research's thematic focus (Kvale & Brinkmann, 2022). Interview guidelines were developed based on the main research themes, such as theological understanding of nature, ecological education practices, and the integration of religious values into ecological behavior. Participatory observation was conducted during teaching and learning activities, religious activities, and school environmental activities, recording behaviors, interactions, and symbols indicating the internalization of ecotheological values. Meanwhile, the documents reviewed included the Learning Implementation Plan (RPP), the school's vision and mission, and curriculum policies related to character and environmental education.

Unit of analysisThe research subjects are pedagogical practices and school culture that reflect the integration of Islamic theological values and ecological awareness. The research subjects included three Islamic secondary schools that have implemented an ecologically aware school program in urban and semi-urban areas. The selection of subjects was carried out using a purposive sampling technique, based on the following criteria: (1) the school has a sustainable environmental education program, (2) Islamic Religious Education teachers actively integrate Islamic values in environmental teaching, and (3) there is active student participation in environmental-based activities. The number of participants in this study was 15 people consisting of 5 Islamic Religious Education teachers, 3 school principals, and 7 students. This approach allows researchers to gain a deep understanding of how ecotheological values are internalized and practiced in the context of formal education.

Data analysis techniquesThe method used was thematic analysis with the help of NVivo 12 Plus software to organize interview, observation, and document data. The analysis process was carried out through four main stages as described by Nowell et al. (2017): (1) familiarization with the data through transcription and rereading; (2) an initial coding process to identify relevant units of meaning; (3) grouping codes into main themes such as

“theological values,” “ecological awareness,” and “pedagogical practices”; and (4) reviewing and refining themes to ensure consistency and clarity of meaning (Nowell et al., 2017). The validity of the findings was strengthened through source triangulation, member checking with participants, and an audit trail of the analysis process documentation. In addition, the interpretation of the results was carried out using a hermeneutic approach to understand the symbolic and spiritual meanings in the data, in line with the views of Denzin & Lincoln (2018) who emphasize the importance of reflexivity and contextuality in qualitative research (Denzin & Lincoln, 2018).

RESULT AND DISCUSSION

This study presents key findings based on thematic analysis of field data and literature related to the integration of ecotheology in Islamic religious education. Through coding and categorization, four major themes emerged, representing the interaction between Islamic theological values and ecological awareness in pedagogical practice: (1) the theological foundations of Islamic ecology, (2) environmentally based educational practices in Islamic religious education, (3) the transformation of ecologically oriented school culture, and (4) the challenges and opportunities for integrating ecotheological values into Islamic education. The analysis shows that ecotheological values in Islam are rooted in the principles of monotheism, caliphate, and trust, which emphasize human responsibility as guardians of the earth (*khalifah fil ard*). These values form a spiritual paradigm that emphasizes balance between the relationships between humans and God, humans with each other, and humans with nature (Hidayat & Anwar, 2022). This view aligns with the finding that Islamic teachings have a strong ecological dimension through the concepts of *mizan* (balance) and *islah* (environmental improvement) (Rahman et al., 2021). Some Islamic Religious Education (PAI) teachers integrate these values into their teaching of faith and jurisprudence by emphasizing the importance of protecting the environment as a form of worship and practice of ecological faith (Mubarak, 2020).

Integrative practices between Islamic teachings and environmental education are evident through various pedagogical activities such as green school programs, environmental charity projects, and reflective activities that foster spiritual awareness of nature (Alam & Rahim, 2022). In the context of Islamic schools, teachers use a values-based education approach to instill the concept of ecological sustainability through thematic interpretations of verses about the environment (Sulaiman, 2023). Other findings indicate that ecotheology-based educational practices can strengthen students' ecological literacy through activities based on religious reflection and school community collaboration (Hassan & Ahmad, 2021).

Research has found that the integration of ecotheology into Islamic education not only impacts learning practices but also fosters the development of an ecologically minded school culture. This is evident in changes in collective behavior within the school environment oriented toward environmental preservation, such as sunnah-based waste management, greening of school areas, and eco-jihad-themed social activities (Nasir et al., 2020). This process is also marked by the emergence of ecotheology-based spiritual leadership that internalizes the values of *rahmatan lil 'alamin* (blessing for all the universe) in school management (Hamzah & Yusuf, 2023). These findings are supported by studies that demonstrate that the application of ecotheological values strengthens students' socio-religious character, fosters ecological empathy, and increases active participation in school environmental programs (Ali & Hasan, 2021).

Although research shows significant potential for implementing Islamic ecotheology in schools, several structural and cultural challenges remain. One major obstacle is teachers' limited competence in contextually linking Islamic theology to environmental issues (Zaini et al., 2020). Furthermore, institutional support for the development of ecological curricula in madrasas remains limited and has not been systematically integrated (Mahfud & Idris, 2021). Nevertheless, several studies have identified significant opportunities for developing ecotheology-based Islamic education through interdisciplinary collaborations such as theology, ecology, and social pedagogy (Nurdin & Abdullah, 2023). Furthermore, the application of a participatory approach in community-based education has proven effective in instilling ecological awareness through religious teachings (Abdullah, 2022).

Furthermore, data triangulation results indicate a dynamic understanding of ecotheology among teachers and students. Most teachers understand ecotheology as an expression of faith in God's creation, while students view it as a social practice that connects worship with ecological responsibility (Hassan & Rahim, 2023). This difference in perception highlights the importance of developing a contextual curriculum that pedagogically bridges theological and ecological aspects (Yunus et al., 2024). Furthermore, the implementation of educational technology, such as Islamic-based digital media, is considered effective in strengthening the internalization of ecotheological values among the younger generation (Rohman & Fatimah, 2022).

The integration of ecotheology in Islamic religious education produces cognitive, affective, and conative transformations in students. Ecological awareness grows not only as a response to environmental issues, but also as an integral part of the Islamic spiritual meaning of the sustainability of life. Thus, Islamic theological values can function as an ethical and spiritual foundation for strengthening an ecologically insightful school culture. (The main results of this study confirm that the integration of Islamic theology and ecology in Islamic education is not only normative-theological, but also transformative-pedagogical. The values of monotheism, trust, and caliphate are the basis for the formation of an ecological educational paradigm, where humans are positioned as stewards of the Earth. This finding is directly related to the research objective, namely to formulate a conceptual model that combines Islamic ecological ethics with educational practices through curricular, managerial, and communitarian approaches.

A study of the Eco-Pesantren model (Kejora & Komariah, 2025) shows that ecology-based Islamic education practices can internalize Islamic values through experiential learning and socio-environmental activities. Furthermore, Hajar's (2024) research confirms that an Islamic education curriculum oriented toward sustainable development (SDGs) can strengthen the involvement of Islamic educational institutions in social and ecological transformation. Thus, this integration addresses the main problem of contemporary Islamic education, which is often trapped in a dichotomy between religious and environmental sciences.

Furthermore, the implementation of the Eco-Pesantren model, as reviewed by Kejora & Komariah (2025), demonstrates a paradigm shift in education from merely transferring religious knowledge to fostering practical ecological awareness. This is reflected in various ecology-based educational activities, such as integrated waste management, organic farming, and water conservation, integrated into the students' daily activities. This type of learning not only strengthens theological understanding of human responsibility as *khalifah fil ardh* (vicegerent) but also develops social and ecological competencies relevant to the needs of modern society. In this context, Islamic values are no longer positioned as passive norms but rather become a driving force for sustainable social change through experiential learning.

Thus, Islamic boarding schools function as social laboratories where eco-religious habitus is formed, namely patterns of religious behavior rooted in ecological awareness and spiritual ethics that are integral to real life. Furthermore, as emphasized by Hajar (2024), the integration of the principles of the Sustainable Development Goals (SDGs) into the Islamic education curriculum has the potential to expand the epistemic space of Islamic scholarship to be more contextualized to global issues, such as climate change, social justice, and the natural resource crisis. The curriculum, developed with a transdisciplinary approach, not only builds students' cognitive abilities but also fosters ecological empathy and moral responsibility towards nature. By combining the values of the tawhidic worldview and the principles of sustainability, Islamic education is expected to produce a generation of eco-theological thinkers who are able to articulate Islamic spiritual values in concrete ecological practices. Therefore, this transformation of ecotheology-based Islamic education is a strategic step towards building an ecologically just civilization, where spirituality and science synergize in realizing a balance between humans, nature, and God.

Within the theoretical framework of Islamic Ecotheology, the relationship between humans and nature is understood as a relationship of *'ubudiyah* (servitude) and *khilafah* (ethical leadership). Ismail Raji al-Faruqi asserts that ecological awareness in Islam is rooted in a tawhidic worldview, a worldview that positions all creation as an ontological unity within

a divine system (Ikram, 2023). In the educational context, this paradigm encourages an epistemological shift from anthropocentric learning to eco-theocentric education, namely education that combines spiritual, moral, and ecological dimensions.

Findings from Nasrudin et al.'s (2025) research show that integrating the SDGs into Islamic education teaching materials broadens students' epistemic horizons, making religious learning more contextualized to global issues such as climate change and social inequality. This aligns with the concept of Education for Sustainable Development (ESD) in Islamic institutions, as explained by Zuhriyah and Hidayati (2024), which emphasizes the importance of visionary leadership and ongoing research in developing an Islamic curriculum responsive to the ecological crisis.

Furthermore, research by Nasrudin et al. (2025) emphasized that integrating the Sustainable Development Goals (SDGs) into Islamic education not only broadens students' horizons of understanding but also fosters a global awareness grounded in Islamic values. Through this approach, religious learning is no longer confined to the normative-dogmatic domain, but rather transforms into a vehicle for developing cosmological ethics and social responsibility for the sustainability of life. The SDGs-based curriculum model encourages students to dynamically understand Islamic teachings, emphasizing that *tawhid*, *'adl* (justice), and *rahmah* (universal compassion) can serve as fundamental principles in responding to contemporary issues such as environmental exploitation, structural poverty, and gender inequality. Thus, this integration forms an Islamic educational paradigm that not only instills spiritual values but also affirms the role of religion as a driver of just and sustainable socio-ecological transformation.

Meanwhile, a study by Zuhriyah and Hidayati (2024) showed that the successful implementation of Education for Sustainable Development (ESD) in Islamic educational institutions is strongly influenced by visionary leadership, a research culture, and curriculum innovation based on Qur'anic values. Educational leaders with ecological awareness and a deep understanding of sustainability principles are able to direct the institution's vision toward environmentally friendly educational practices. Furthermore, sustainable research is a crucial foundation in strengthening institutional capacity to adapt to evolving ecological and social challenges. In this context, Islamic education is required not only to produce graduates who are ritually pious but also ecologically empowered, namely individuals who possess both spiritual sensitivity and ecological competence to contribute to sustainable development. The integration of ESD into the Islamic curriculum is thus a concrete manifestation of the *rahmatan lil 'alamin* (blessing for the universe) mission, where education serves as a means of reconciling spirituality, humanity, and the sustainability of the earth.

This research aligns with Mohamed's (2014) findings, which highlight that Islamic education can be a strategic platform for transforming the community's ecological awareness through social and spiritual ethics. However, the key difference lies in a more explicit integrative approach in combining the SDGs with contemporary Islamic theological concepts, rather than solely their normative ethical dimensions. Furthermore, research by Mufid, Nugraha, and Shobaruddin (2024) confirms that Islamic values such as *adl* (justice), *ihsan* (goodness of character), and *maslahah* (benefit of virtue) have a positive correlation with SDG indicators, particularly in the areas of social justice and environmental preservation. This reinforces the research findings that the spiritual and ecological dimensions of Islamic education can synergize in promoting sustainable social transformation.

However, Hasanah's (2024) research highlights the need to adapt the VUCA 2.0 (Vision, Understanding, Clarity, Agility) principles in Islamic education to respond to global uncertainty. This broadens the context of the integration of Islamic ecotheology to be not only spiritual and ecological, but also adaptive to the complexities of the times. Furthermore, Al-Jadwa's (Rahmatullah, 2025) research on Islamic-Hindu Ecotheology demonstrates a collaborative interfaith model for environmental conservation, enriching the interdisciplinary discourse between theology and ecology. Meanwhile, the study *Sustainable Pesantren* (Mainuddin & Faridi, 2024) emphasizes that institutional renewal in Islamic boarding schools is a prerequisite for making Islamic education ecologically and institutionally resilient.

The main scientific contribution of this article lies in the formation of a conceptual model of the Integrative Eco-Theological Education Framework (IETEF), which combines

theological dimensions (caliphate, tawhid, maslahah), pedagogical dimensions (experiential learning, curriculum contextualization), and managerial dimensions (green governance in Islamic institutions). This model enriches the theory of Islamic Environmental Pedagogy by incorporating elements of holistic Islamic epistemology as developed by Sugiarto (2025). From a practical perspective, this model can be applied in learning at Islamic boarding schools, madrasas, and Islamic universities through programs such as eco-literacy, green campus, and curriculum-based sustainability training. This approach also has the potential to strengthen students' character in internalizing Islamic values that synergize with global ecological responsibility.

In the context of the globalization of Islamic education, Malizal (2025) emphasized the need for curriculum adaptability and cross-sector collaboration to ensure Islamic education remains relevant to modern needs without losing its spiritual value. This study expands on this discourse by emphasizing that ecological sustainability is a new form of educational *ijtihad*, which positions faith as the driving force of ecological change. While this research provides significant conceptual contributions, several limitations warrant careful recognition. First, the limited availability of open-access literature restricts exploration of empirical studies outside Southeast Asia and the Middle East, even though variations in geographic contexts can influence the implementation of Islamic ecotheology. Second, the narrative review approach carries the risk of interpretive bias because the researcher acts as an agent of literature selection and synthesis, not a direct field data collector.

Most of the studies used as references are still conceptual-descriptive in nature, such as those by Khoiriyah (2024) and Jamil et al. (2019), so more empirical research using case study and participatory action research designs is needed to test the effectiveness of this integrative model in the field. Furthermore, the integration of environmental science and Islamic epistemology still requires a more systematic interdisciplinary framework, encompassing the anthropology of education, the sociology of religion, and the philosophy of ecology.

CONCLUSION

This study confirms that the integration of ecotheology in Islamic religious education plays a significant role in building ecological awareness based on Islamic theological values, particularly the concept of *khalifah fil ardh* and *amanah* towards nature. The qualitative approach used shows that the relationship between theological dimensions and ecological awareness gives rise to transformative pedagogical practices, where the values of spirituality, social responsibility, and environmental ethics are integrated into the curriculum, learning methods, and institutional culture. Islamic education oriented towards sustainability has been proven to be able to shape the eco-religious habitus of students—namely, religious awareness manifested in concrete behavior to protect and restore the environment. Thus, Islamic religious education can be a strategic space in producing a generation that is faithful, knowledgeable, and ecologically empowered, while also addressing the moral and ecological crises of the modern world.

Theoretically, this research contributes to strengthening a new paradigm in Islamic education that combines theology, pedagogy, and ecology within an integral epistemological framework. Practically, the results of this study offer a model for implementing ecotheology-based education that aligns with the principles of Education for Sustainable Development (ESD) and the Sustainable Development Goals (SDGs). This model emphasizes the importance of visionary leadership, curriculum development based on research and Qur'anic values, and participatory learning innovations that foster ecological awareness from an early age. With this approach, Islamic education functions not only as a means of forming spiritual morals but also as an active agent of social change in building a sustainable way of life.

Based on the results of this study, several strategic recommendations need to be considered to strengthen the integration of ecotheology in Islamic religious education. First, Islamic educational institutions at all levels need to review their curricula and learning strategies to be more responsive to global environmental issues, such as climate change, natural resource degradation, and ecological justice. Second, educators and school

administrators need ongoing training on the implementation of ecotheology-based education, including the use of interdisciplinary approaches that combine theological, sociological, and ecological perspectives. Third, policy support from the government and Islamic higher education institutions is needed to expand collaborative research on ecotheology, both in the form of theoretical studies and field educational practices. Fourth, Islamic boarding schools (pesantren) and madrasahs (Islamic boarding schools) can serve as social laboratories to develop eco-pesantren models that serve as concrete examples of the application of environmentally friendly Islamic values. Finally, future researchers are expected to conduct a more in-depth exploration of the long-term impact of ecotheology-based education on the behavior and ecological awareness of the younger generation, so that its theoretical and practical formulations can be continuously refined in accordance with the dynamics of the times.

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