



The Role of Green Islamic Education in Developing Eco-Theological Consciousness Among Emerging Muslim Generations

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ABSTRACT

The global environmental crisis highlights the need for educational institutions, including Islamic education, to cultivate ecological awareness among younger generations. However, existing Islamic education curricula often emphasize doctrinal and cognitive aspects while lacking structured eco theological integration. This study addresses this gap by examining how Green Islamic Education can be embedded within the curriculum to shape an ecotheological generation at SMPIT Sahabat Alam Pelabuhanratu, Sukabumi. Using a qualitative case study design, the research draws on curriculum documents, concepts of Islamic ecotheology, and observations of environmentally oriented educational practices. Data were analyzed through content analysis to identify patterns of value integration and pedagogical implementation. The findings indicate that incorporating the values of *tawhid*, *khilafah*, *amanah*, and *masuliyah* into the curriculum fosters environmental care as a form of worship and spiritual responsibility. The curriculum does not merely introduce ecological themes but embeds theological consciousness that frames environmental stewardship as a divine mandate. These results demonstrate that Green Islamic Education contributes to strengthening students' ecological ethics and aligning environmental behavior with Islamic spiritual values. The study recommends the development of a holistic curriculum model that integrates spiritual, intellectual, and ecological dimensions across Islamic education levels to enhance its role as an agent of ecological transformation.

ABSTRAK

Krisis lingkungan global menegaskan perlunya lembaga pendidikan, termasuk pendidikan Islam, untuk menumbuhkan kesadaran ekologis pada generasi muda. Namun, kurikulum pendidikan Islam yang ada umumnya masih menekankan aspek doktrinal dan kognitif tanpa integrasi ekoteologis yang terstruktur. Studi ini mengisi kesenjangan tersebut dengan mengkaji bagaimana Green Islamic Education dapat diintegrasikan ke dalam kurikulum untuk membentuk generasi ekoteologis di SMPIT Sahabat Alam Pelabuhanratu, Sukabumi. Menggunakan desain studi kasus kualitatif, penelitian ini memanfaatkan dokumen kurikulum, konsep ekoteologi Islam, serta observasi praktik pendidikan berorientasi lingkungan. Data dianalisis melalui teknik analisis konten untuk mengidentifikasi pola integrasi nilai dan

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implementasi pedagogis. Temuan menunjukkan bahwa pengintegrasian nilai tauhid, khilafah, amanah, dan masuliyah dalam struktur kurikulum mampu menumbuhkan kepedulian lingkungan sebagai bentuk ibadah dan tanggung jawab spiritual. Kurikulum berbasis Green Islamic Education tidak hanya memperkenalkan tema ekologis, tetapi juga menanamkan kesadaran teologis bahwa menjaga ciptaan Tuhan merupakan amanah. Hasil ini menegaskan bahwa Green Islamic Education berkontribusi pada penguatan etika ekologis peserta didik dan penyelarasan perilaku lingkungan dengan nilai spiritual Islam. Studi ini merekomendasikan pengembangan model kurikulum holistik yang mengintegrasikan dimensi spiritual, intelektual, dan ekologis pada berbagai jenjang pendidikan Islam untuk memperkuat perannya sebagai agen transformasi ekologis.

Introduction

The current global environmental crisis, marked by global warming, pollution, deforestation, and biodiversity loss, is not merely a technical or ecological concern. It reflects a systemic failure in the human–nature relationship, closely tied to moral, spiritual, and cultural dimensions. Scientific data indicate that global temperatures have risen by more than 1.1°C since the pre-industrial era and that approximately 10 million hectares of forest are lost annually (Fitri Permata Indah and Najmi Asfya 2025). Plastic pollution exceeding 430 million tons per year (UNEP, 2025) further illustrates the scale of environmental degradation driven by exploitation and consumerist lifestyles.

Climate change and environmental degradation pose significant global challenges, including in Indonesia. These conditions are intensified by human behavior that often neglects ecological and spiritual responsibility toward nature. Data from the National Environmental Agency show increasing air pollution and declining environmental quality in West Java, including Sukabumi Regency (Direktorat Jenderal Pengendalian Pencemaran dan Kerusakan Lingkungan 2025), where SMPIT Sahabat Alam Palabuhanratu is located. This situation underscores the need for educational interventions that systematically shape environmental awareness and behavior.

From an Islamic perspective, environmental destruction is viewed not only as a disruption of ecological balance but also as a deviation from the human role as khalifah fi al-ardh (Fahrurrozi Umiari, Hamdan Yuwapini, and Mohammad Kholilullah 2024; L. Sholehuddin, 2021). The Qur'an emphasizes that humans are entrusted with preserving the Earth rather than causing harm (QS. Al-A'raf: 56; QS. Al-Baqarah: 30). Consequently, the ecological crisis is also a spiritual crisis that reflects a departure from the values of monotheism, trust, and moral responsibility toward God's creation.

Islamic education has traditionally emphasized cognitive mastery and ritual spirituality but has not systematically incorporated ecological awareness as part of holistic character formation (Bensaid, 2023; Rohman et al., 2024). Yet Islamic values such as tawazun (balance), rahmah (compassion), and maslahah (public good) are highly relevant for developing a sustainable environmental ethic (Amiruddin et al., 2024). In response, the concept of Green Islamic Education has emerged as an approach that integrates Islamic teachings with ecological principles. It frames environmental protection as a concrete expression of worship and servitude to Allah (Ayu Setianingrum, Setiyo, and Dwiyanto 2024; Rahman, 2022). Green Islamic Education extends beyond teaching environmental jurisprudence or nature-related verses by promoting attitudinal change, responsible behavior, and sustainable lifestyles grounded in Islamic values.

Empirically, several environment-based Islamic education models have been implemented in Indonesia, such as eco-pesantren that practice waste management, water conservation, and greening initiatives rooted in Islamic teachings (Pujiyanto et al., 2021;

Yusuf, 2024). Studies show that such approaches effectively enhance students' environmental awareness and participation (Abdillah, n.d.; Rahmat & Affandi, 2025). Previous research has explored the integration of Islamic values into environmental education. Some studies highlight the importance of a monotheistic foundation in shaping Islamic environmental ethics (Rahman, 2022; Solihin, Hasanah, and Fajrussalam, 2020), while others develop learning models grounded in universal Qur'anic verses to foster ecological awareness. However, most of these studies remain conceptual and have not addressed implementation within formal curricula, particularly at the Islamic junior high school level. Moreover, few studies explicitly focus on cultivating an eco-theological generation that views environmental stewardship as an act of worship and spiritual responsibility.

This research examines how a Green Islamic Education-based curriculum is implemented at SMPIT Sahabat Alam Palabuhanratu, an integrated Islamic school with a clear vision of nature-based education. Its novelty lies in integrating eco-theological concepts into a locally developed Islamic curriculum that not only imparts ecological understanding but also nurtures environmentally conscious religious character.

The significance of this study rests on its contribution to developing a contextual Islamic curriculum oriented toward holistic character formation encompassing intellectual, spiritual, and ecological dimensions. SMPIT Sahabat Alam was selected due to its strong potential as a model for environmentally oriented Islamic schooling that can inform curriculum development in other regions. The main challenge is the absence of a systematic and integrated curriculum design to realize this vision. Therefore, this research is essential for formulating a Green Islamic Education curriculum suited to the context and needs of SMPIT Sahabat Alam Palabuhanratu, enabling the school to cultivate eco-theological character capable of addressing contemporary ecological challenges.

The implications of this research include the development of a thematic curriculum model grounded in Green Islamic Education values, enhanced teacher capacity in delivering Islamic ecotheology, and strengthened school programs that foster a culture of environmental awareness rooted in Islamic principles. Such a curriculum aims not only to produce academically capable graduates but also to prepare agents of change committed to protecting and caring for the Earth as an expression of worship and faith-based responsibility.

Method

This study employed a qualitative approach with a case study design, which was considered the most appropriate strategy for addressing the research question concerning how Green Islamic Education is conceptualized and implemented within a real school context. A case study design enables an in-depth and contextually grounded examination of curriculum development processes, particularly when the phenomenon under investigation is closely intertwined with its natural setting. In this research, the focus on an Islamic school that explicitly promotes an ecological vision rooted in Islamic values required a methodological approach capable of capturing the complexity, nuance, and lived experiences embedded in curriculum practices. The case study design, therefore, provided the analytical depth needed to explore how eco-theological principles are translated into pedagogical structures and daily learning activities.

The research was conducted at SMPIT Sahabat Alam Palabuhanratu, an integrated Islamic school selected through purposive sampling due to its explicit commitment to implementing Green Islamic Education within its curriculum and school culture. The population of interest consisted of school actors directly involved in curriculum design, implementation, and experience. Participants were selected based on inclusion criteria

that required them to hold strategic roles in shaping or experiencing the curriculum. These included the school principal, who provided insights into institutional vision and policy direction; Islamic Religious Education teachers, who were responsible for integrating theological and ecological values into classroom instruction; curriculum developers, who contributed to the conceptual and structural design of the curriculum; and students, who served as supporting informants to illustrate how eco-theological values were internalized in daily learning. Individuals who were not directly involved in curriculum development or implementation were excluded to maintain the relevance and depth of the data. Data collection continued until saturation was reached, ensuring that no new substantive information emerged.

Data were gathered through in-depth interviews, participant observation, and document analysis, including curriculum documents, lesson plans, and institutional policy records. These multiple sources allowed for a comprehensive understanding of how Green Islamic Education was embedded within the school's curriculum and practices. The analysis followed a systematic thematic approach. The first stage involved open coding to identify meaningful units from interview transcripts, observation notes, and documents related to eco-theological values and environmentally oriented pedagogical practices. The second stage applied axial coding to organize and connect these initial codes into broader analytical categories, such as the integration of Islamic theology with environmental ethics, pedagogical strategies that foster ecological awareness, and the roles of school actors in shaping students' environmental consciousness. The final stage involved selective coding to synthesize these categories into core themes that explain how Green Islamic Education contributes to the formation of an eco-theological generation. Throughout this process, constant comparison across data sources was conducted to ensure analytical consistency and interpretive depth.

To ensure the trustworthiness of the findings, several strategies were employed, including data triangulation, prolonged engagement, and member checking. Triangulation was achieved by cross-validating information from interviews, observations, and documents to reduce potential bias and strengthen the credibility of interpretations. Prolonged engagement in the research setting enabled the researcher to gain a deeper understanding of the school's ecological vision and its pedagogical enactment. Member checking was conducted by inviting participants to review interview transcripts and preliminary interpretations, which helped minimize misrepresentation and enhance the accuracy of the findings. In addition, systematic documentation of field notes and transcripts was maintained to ensure methodological rigor and data integrity throughout the research process.

Results and Discussion

The Concept and Understanding of Green Islamic Education at SMPIT Sahabat Alam

Empirical findings indicate that Green Islamic Education at SMPIT Sahabat Alam Palabuhanratu is understood and practiced as a contextual and action-oriented educational model rather than a purely conceptual or normative framework. Interview data from school leaders and teachers show that Islamic education is intentionally framed beyond ritual observance, with a strong emphasis on cultivating ecological responsibility as an integral component of religious life. This orientation reflects the school's commitment to positioning environmental ethics within the broader formation of Islamic character.

School leaders consistently described Islam as a comprehensive system (syumuliyah) that encompasses spiritual, moral, and ecological dimensions. This holistic understanding is translated into daily school practices in which environmental care is

framed as a religious obligation rooted in the concept of khalifah fi al-ardh. Observational data confirm that ecological activities such as waste management, school gardening, and energy conservation are routinely embedded in school routines and explicitly connected to Islamic values. These practices demonstrate the school's effort to internalize ecological consciousness through lived experience rather than through abstract instruction.

PAI teachers reported rejecting a fragmented approach to religious instruction that focuses solely on ritual competence. Instead, they emphasized the integration of ecological meanings into religious learning objectives. The school principal explained that worship (ibadah) is consistently framed not only as ritual performance but also as environmentally responsible behavior, including reducing waste and protecting natural resources. These data reveal a school-specific interpretive framework in which eco-theological values are translated into habitual practices, shaping students' understanding of environmental stewardship as an expression of faith.

The findings further show that the implementation of Green Islamic Education at SMPIT Sahabat Alam represents more than an innovative strategy or an alternative curriculum. It constitutes a concrete actualization of Islamic teachings in addressing contemporary human challenges, particularly environmental degradation. The results illustrate that Islam possesses strong spiritual and ethical foundations that can support the development of a sustainable and environmentally conscious educational paradigm. The school's integration of classical Islamic scholarly traditions with modern ecological needs has produced an educational model that is adaptive, relevant, and solution-oriented. This demonstrates the capacity of Islamic education to transcend conservative boundaries and function as a moral and intellectual force in responding to global issues. The model presented by this school offers a valuable reference for future Islamic education initiatives that aim to form individuals who are both faithful and responsible for the Earth as a divine trust.

Overall, the implementation of Green Islamic Education at SMPIT Sahabat Alam is not merely a pedagogical innovation or an alternative curriculum strategy. It represents a contextualized actualization of Islamic theological principles within contemporary ecological realities. The findings affirm the relevance of Islamic education in addressing global environmental challenges and highlight its potential to provide a strong spiritual and ethical foundation for building a sustainable and environmentally friendly educational paradigm. This approach demonstrates a coherent integration of classical Islamic scholarly traditions with modern needs, resulting in an educational model that is adaptive, relevant, and capable of offering real solutions to current environmental problems.

Curriculum Design Based on Green Islamic Education

Document analysis of curriculum and syllabus materials shows that ecological integration has been initiated but remains partially structured. Ecological themes are most explicitly incorporated in Islamic Religious Education (PAI) and Pancasila Education. In PAI, theological concepts such as khalifah and amanah are used as foundations for environmental responsibility, while in Pancasila Education, national values are translated into practices such as plastic reduction, energy conservation, and collective school-cleaning activities.

A distinctive institutional feature identified in this study is the "Sahabat Alam" extracurricular program, which functions as a core mechanism for experiential learning rather than as a supplementary activity. Field observations indicate that students engage in greening projects, waste banks, and recycling initiatives while simultaneously receiving religious framing from teachers. This practice-oriented model distinguishes SMPIT

Sahabat Alam from many eco-Islamic education initiatives that remain classroom-centered.

However, empirical data also reveal inconsistencies across subjects. Not all learning areas explicitly incorporate ecological competencies, resulting in uneven implementation that depends heavily on individual teacher initiative rather than a standardized curriculum framework.

The Curriculum Design for Green Islamic Education was developed in response to the need for an Islamic education model that not only emphasizes the spiritual and ritualistic aspects but also instills strong ecological awareness in students. The goal is to form an eco-theological generation, a generation that is able to combine the value of faith with ecological responsibility as part of the comprehensive practice of Islamic teachings. In this design, the curriculum not only contains learning content (material) but also includes learning strategies, character development, and contextual activities that support the internalization of Islamic values and concern for the environment.

Table 1. Components of Eco-Theological Curriculum Integration in Islamic Religious Education

Curriculum Component	Summary Description
Core Values	Integration of Islamic values such as tawhid, khalifah, amanah, mizan, and rahmatan lil alamin as ecological foundations.
Curriculum Structure	Core/basic competencies, main materials, and learning activities linking Islamic Religious Education (PAI) with ecological themes (e.g., Quranic verses, reforestation projects, zero waste initiatives).
Learning Strategies	Student-centered approaches based on project and inquiry learning, with teachers serving as spiritual facilitators.
Evaluation and Assessment	Holistic: cognitive (concept understanding), affective (value internalization), psychomotor (practical applications like waste management); instruments: portfolios, observations.
Cross-Subject Integration	Ecological themes in Science (energy conservation), Social Studies (environmental damage impacts), Language (texts on nature preservation), and Mathematics (carbon footprint calculations).
School Culture Reinforcement	An environmentally friendly culture, including etiquette toward nature, thematic prayers, waste banks, and Green Days.

However, the research findings indicate that this integration is still partial and is not supported by a cohesive, integrated curriculum framework. The school's national curriculum still emphasizes the cognitive aspect and does not provide explicit space for developing ecological competencies. As a result, the initiative for integrating Green Islamic Education is heavily dependent on the creativity of individual teachers or internal school policies. Not all subjects explicitly incorporate the ecological dimension into their basic competencies or learning outcome indicators. This has the potential to cause inconsistencies in implementation, where one teacher or subject might successfully integrate ecological values, while others are less effective.

Another weakness identified is the absence of a formal document, such as a specific *curriculum framework* for Green Islamic Education, to serve as a standard guide. For

instance, there is no student profile that explicitly lists ecological competencies as part of the final educational goals. In the context of education for sustainable development, the ecological aspect needs to be clearly formulated so that its achievement can be measured, whether through students' knowledge, attitudes, or skills.

Nevertheless, SMPIT Sahabat Alam's efforts can be seen as an important first step toward developing an ecotheology-based Islamic curriculum. This approach aligns with the idea of ecopedagogy, an educational paradigm that connects critical ecological awareness with spiritual and human values. (Dhungana and Neupane 2021; Lozjanin, Chhabra, and Mehdian 2025). Ecopedagogy is oriented towards shaping students who not only master knowledge about the environment but also have a critical attitude toward ecological destruction and can play a role in improving it. By adopting this principle, Green Islamic Education at SMPIT Sahabat Alam has the potential to strengthen students' character as both religious individuals and socio-ecological agents of change.

Furthermore, the existing curriculum design shows consistency with the views of contemporary Islamic education experts who emphasize the importance of integrating religious and secular sciences. The integrative and interconnected paradigm of Islamic knowledge is highly relevant for presenting a curriculum that does not separate the spiritual, social, and ecological dimensions. (Abdullah 2014; Qomar 2025). This indicates that even though the SMPIT Sahabat Alam curriculum is still in the development stage, it conceptually has a strong foundation to become an ecotheology-based Islamic education model.

In conclusion, the Green Islamic Education curriculum design at SMPIT Sahabat Alam is a form of innovation that seeks to bridge Islamic teachings with global environmental issues. Although its implementation is still limited, this initiative opens up great opportunities for developing an integrated curriculum capable of producing an eco-theological generation. Going forward, this curriculum needs to be strengthened with a more systematic formulation of ecological learning outcomes, an increase in teacher competence in ecological pedagogy, and the development of an evaluation model that can assess students' spiritual and ecological dimensions.

The Formation of an Eco-Theological Generation

Interview and observational data indicate that students demonstrate a behavior-first internalization of eco-theological values. Students were observed practicing environmentally friendly behaviors—such as bringing reusable bottles, sorting waste, and participating in tree-planting activities—and interpreting these actions as part of religious obedience.

One student stated:

“Protecting nature is part of obeying Allah, because the environment is an amanah that must be preserved.”

This empirical evidence suggests that students' ecological awareness is not merely cognitive but embodied in routine behavior. However, interviews also revealed that many students experience difficulty maintaining these practices outside the school environment, particularly in family or community contexts that do not reinforce ecological values. This finding highlights a contextual limitation in the sustainability of eco-theological character formation.

This phenomenon demonstrates the success of the internalization process of Green Islamic Education values, where students are shaped to become individuals who are both religious and ecological (Ahmad et al., 2025; Iqbal Mustakim et al., 2024). This is what the researcher calls the eco-theological generation: a generation that integrates Islamic teachings with ecological awareness, thus being able to see the harmonious relationship between God (Allah), humans (insan), and nature (bi'ah). In other words, the

formation of an eco-theological generation is not just a cognitive achievement but also a transformation of attitudes and sustainable behavior.

These results also strengthen previous research findings, which affirm that ecotheology-based education is effective in building students' ecological awareness. (El-Sherbini et al. 2023; Subakir 2020). This is in line with the view that the modern ecological crisis is essentially a spiritual crisis, and therefore, its resolution requires a religious approach. (McGrath 2002; Watling 2008). The findings at SMPIT Sahabat Alam show consistency with this view, where education based on Islamic values can be a solution in facing contemporary ecological challenges.

Furthermore, the formation of an eco-theological generation at SMPIT Sahabat Alam is also influenced by a contextual and participatory learning approach. Teachers do not just deliver theoretical material but also invite students to engage in direct practice through field activities, such as planting trees, managing the school garden, and visiting waste management sites. This approach reflects the experiential learning model, where real experience becomes an effective medium for internalizing values. This is in line with the concept of ecopedagogy, which emphasizes the active role of teachers as facilitators of ecological awareness through contextual learning experiences.

However, this research also found challenges in the effort to form an eco-theological generation. Not all students are able to maintain environmentally friendly behavior consistently outside of the school environment, especially when they are at home or in communities that do not yet have a culture of environmental care. This means that the success of forming an eco-theological character requires the support of a broader educational ecosystem, including family, community, and local government policies. Without synergy across sectors, the internalization of ecological values instilled in school has the potential to weaken when students are outside the supervision of the educational institution.

Thus, it can be concluded that the implementation of Green Islamic Education at SMPIT Sahabat Alam has succeeded in producing the seeds of an eco-theological generation that has both religious and ecological awareness. Nevertheless, the consistency of behavior and the sustainability of ecological character still require a more comprehensive support system. This finding affirms that Islamic education has a strategic role in addressing the global ecological crisis, not only at the level of knowledge but also in shaping the behavior and identity of a generation that cares about the sustainability of the environment.

Discussion

Curriculum Development and Implementation Strategies

The findings on curriculum development and implementation at SMPIT Sahabat Alam demonstrate that the school has initiated meaningful steps toward integrating Green Islamic Education, yet several structural and pedagogical challenges remain. These results align with the broader discourse in Islamic education that emphasizes the need for systematic curriculum reform to embed ecological ethics within learning processes. The need for a more coherent and measurable framework reflects the argument that Islamic education must evolve beyond doctrinal instruction to address contemporary global issues, particularly environmental degradation (Hajar, 2024; Mohamed, 2014). The school's efforts, therefore, represent an important but preliminary stage in operationalizing ecotheological principles within a formal educational setting.

The first finding, which highlights the importance of developing integrated learning modules, resonates with Sahin's (2018) view that Islamic education must be holistic and interconnected. The thematic and cross-disciplinary approach proposed in this study complements Sahin's argument that ecological awareness should not be

confined to specific subjects but embedded across the curriculum. This finding also supports Moslimany et al. (2024), who emphasize the need for adaptive and context-sensitive Islamic education models capable of responding to modern challenges. By integrating Qur'anic perspectives into science, mathematics, and social studies, SMPIT Sahabat Alam extends the theoretical proposition that Islamic values can serve as epistemological foundations for interdisciplinary learning. Thus, the school's approach reinforces existing literature while demonstrating a practical pathway for implementation.

The second finding, concerning the need to strengthen teacher capacity, aligns closely with the ecopedagogical perspective that positions teachers as facilitators of ecological consciousness rather than transmitters of information. This supports the argument that effective environmental education requires pedagogical transformation, not merely curriculum modification. The observed gap in teachers' understanding of ecotheology echoes the concerns raised by scholars who argue that Islamic education often remains cognitively oriented and insufficiently connected to lived ethical practice (Rohman et al., 2024). By emphasizing participatory methodologies and project-based learning, the findings complement the theoretical stance that experiential learning is essential for cultivating ecological responsibility. This suggests that teacher training is not an auxiliary component but a central determinant of curriculum success.

The third finding, which underscores the importance of developing an ecotheological student profile, contributes to the theoretical discourse on character formation in Islamic education. The proposed integration of spiritual, ecological, and social competencies aligns with the concept of *syumuliyah*, which views Islamic character as multidimensional. This finding supports Abdullah's (2014) argument that Islamic education must integrate spiritual and worldly knowledge to produce balanced individuals. It also complements Qomar's (2025) emphasis on the interconnectedness of religious and secular sciences. By articulating clear ecological competencies, SMPIT Sahabat Alam advances the theoretical proposition that Islamic education can serve as a foundation for sustainable development. This demonstrates how ecotheological principles can be operationalized into measurable learning outcomes.

The fourth finding, which highlights the need for collaboration with external communities and institutions, extends the theoretical understanding of ecopedagogy as a socially embedded practice. The involvement of NGOs, universities, and local government aligns with the view that ecological education requires a broader ecosystem of support beyond the school environment. This finding complements the argument that environmental ethics must be reinforced through collective cultural practices, not solely through classroom instruction. It also strengthens the claim that Islamic education can function as a moral and social force when connected to community-based ecological initiatives. Thus, the school's collaborative approach enhances the practical relevance of ecotheological education and demonstrates its potential for wider societal impact.

The fifth finding, which emphasizes the importance of research-based curriculum evaluation, aligns with contemporary calls for evidence-driven educational reform. The need to assess not only cognitive outcomes but also behavioral and attitudinal changes reflects the argument that ecological education must be evaluated holistically. This finding supports the theoretical position that Islamic education should cultivate not only knowledge but also ethical dispositions and sustainable habits (Hajar, 2024). By proposing systematic evaluation mechanisms, the study contributes to the literature by demonstrating how ecotheological principles can be monitored and refined through continuous feedback loops. This reinforces the idea that curriculum development is an iterative process requiring ongoing reflection and adaptation.

Overall, the discussion demonstrates that the curriculum development and implementation strategies at SMPIT Sahabat Alam both support and extend existing theoretical frameworks in Islamic education and ecotheology. While the school's initiatives align with key scholarly arguments regarding the integration of Islamic values and ecological ethics, the identified limitations highlight the need for more structured frameworks, enhanced teacher capacity, and stronger community engagement. These findings affirm that Islamic education possesses significant potential to address global environmental challenges, provided that its implementation is supported by coherent curriculum design, competent educators, and sustained institutional commitment.

Conclusion

This study concludes that Green Islamic Education at SMPIT Sahabat Alam successfully integrates the principles of tawhid, amanah, and mizan into students' daily practices, enabling them to link Islamic teachings with environmentally responsible behavior. The findings directly answer the research question by showing that eco-theological values can be internalized through contextual learning, although their consistency outside the school environment remains limited. The absence of a formal, integrated curriculum framework also results in uneven implementation that depends heavily on individual teacher initiative.

Methodologically, this study is constrained by its single-case design, reliance on qualitative interviews and observations, and the potential for informant bias, which limits the generalizability of the findings. Future research should therefore expand to multiple school contexts, employ comparative case studies, and adopt longitudinal approaches to examine the sustainability of eco-theological character formation over time. Broader data sources, including family and community environments, would also strengthen understanding of the external factors that influence ecological behavior.

Future studies may explore the design of standardized eco-theological curriculum frameworks, assess the effectiveness of teacher training in ecotheology pedagogy, and investigate how community partnerships can reinforce ecological values beyond the school setting. Practically, the study provides a model for Islamic schools seeking to embed ecological competencies within religious education, while theoretically it affirms the relevance of Islamic ethical principles as a foundation for sustainable and environmentally conscious educational paradigms.

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