

Integration of Ecotheological Values in the Islamic Education Curriculum in the Era of Ecological Crisis.

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ABSTRACT

The global ecological crisis demands a paradigm shift in the world of education, including in Islamic Education. This article aims to examine in depth the integration of ecotheological values in the Islamic Education curriculum as a response to environmental challenges. This study uses a qualitative approach through literature study, with an analysis of the green curriculum, ecologically oriented verses of the Qur'an, and literature on Islamic education and environmental theology. The results of the study indicate that Islamic teachings contain strong ecotheological principles, such as the concepts of tauhid, amanah, mizan, and khalifah. The integration of these values into the Islamic Education curriculum can be done through the formulation of learning objectives, development of teaching materials, and pedagogical methods based on ecological action. Thus, an ecotheologically oriented curriculum is able to instill spiritual awareness and ecological responsibility in students.

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Introduction

The environmental crisis is one of the biggest challenges faced by humanity. Global warming, pollution, deforestation and other natural damage are some examples of environmental crisis problems (Wahyuni & Suranto, 2021). This condition is not only an environmental crisis, but also an ethical, spiritual, and humanitarian crisis. Nature, which was previously considered a sacred entity with intrinsic value, in the modern paradigm is often positioned as an object of exploitation for short-term economic interests. According to Ariana Dalam (Ansar, 2024), it is estimated that 57% of deforestation in Indonesia is mostly caused by economic interests such as land conversion to oil palm plantation land and the other 20% is sourced from pulp and paper.

The problem of environmental crisis is a multidimensional problem that does not only concern environmental problems but also concerns various increasingly complex and multidimensional problems that touch every aspect of life, health and livelihood, environmental quality and social, economic, technological and political relations (Jumarddin La Fua, 2017) In this context, ecological awareness is very important to be instilled in every individual from an early age (Naldi, Nisoh, & Adami, 2024) This problem requires the active role of all sectors, including the education sector. However, the application of these values in the context of education is still not optimal (Mubiar Agustin, 2023) Islamic education is one of the main pillars in shaping the character and behavior of the younger generation, and also as a holistic and spiritual education system, has great potential in shaping ecological awareness

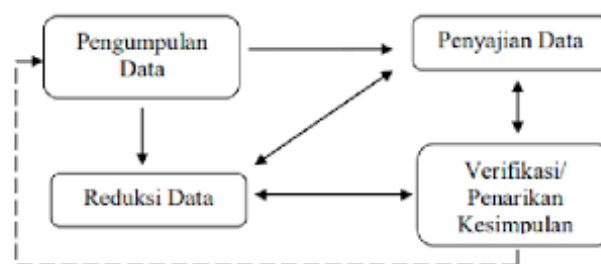
(Qorina Fasyikhah & Sunhaji, 2022) The integration of ecotheological values into the curriculum of Islamic Education is an important strategy in answering the challenges of the ecological crisis era. Islamic education is a process of personality formation that is integral between the spiritual, intellectual, and social dimensions. Therefore, the Islamic Education curriculum should ideally not only teach aspects of religious rituals, but also social and ecological awareness. Ecotheology in Islam is based on the understanding that nature is a sacred creation of God. Concepts such as monotheism (the oneness of God), the caliph (the role of man as the representative of God on earth), amanah (responsibility), and mizan (balance) are relevant theological foundations for shaping environmental ethics.

This research aims to explore and integrate ecotheological values in the Islamic education curriculum and how Islamic values can be the basis for building ecological awareness. Thus, it is hoped that an effective educational model can be found in supporting environmental conservation efforts in Indonesia and the Islamic world in general.

This research offers novelty in the context of conceptually examining the integration of ecotheological values in the Islamic education curriculum, which has not been revealed in depth in previous studies. This research fills in the gaps in the existing literature by emphasizing the application of this concept in Indonesia, which has abundant natural resources but faces significant challenges related to environmental conservation. Therefore, this study provides methods that are appropriate and relevant to the social, cultural, and religious conditions that exist in Indonesia. With these elements of innovation, this research not only adds to the academic discourse on Islamic education and the environment, but also offers practical solutions that can be applied in various Islamic educational institutions in overcoming the challenges of the global environmental crisis.

Research Methods

The research carried out uses literature research so that the method used in the research is *library research*. According to Snyder in (Rizaldy, 2020) the special characteristics that are used as the basis for developing research knowledge include; this research is faced directly with the data or text presented, not with field data or through eyewitnesses in the form of events, the researcher only deals directly with sources that already exist in the library or ready-to-use data, as well as secondary data used. According to (Mendez, E., Wohlin, C. & K., Kalinowski, 2020) states the process of literature research is carried out by reviewing the literature and analyzing the relevant topics combined. Library search can utilize sources in the form of journals, books, dictionaries, documents, magazines and other sources without conducting field research. Reviewing (Miles, M.B, Huberman, A.M & Saldana, 2014) there are several stages in the research, namely



Data collection is the process of collecting data in the field from the review process from journals regarding the integration of ecotheological values in the Islamic education curriculum so as to obtain the information needed for research purposes. Data reduction, is a technique of analyzing data that deepens, classifies, directs, separates unnecessary data, and organizes data in such a way as to obtain final and verified conclusions. Classify journals and articles related to the integration of ecotheological values in the Islamic education curriculum.

Presenting data, examining patterns that are beneficial to research and providing conclusions and taking action from possible data. Collecting secondary data in the form of journals and articles on the integration of ecotheological values in the Islamic education curriculum, so that

some general conclusions are obtained from journals and articles on the integration of ecotheological values in the Islamic education curriculum.

Drawing conclusions/verification, is the act of concluding new findings that have never existed before. The analysis is carried out by generating general conclusions that lead to specific conclusions so as to find new findings about the integration of ecotheological values in the Islamic education curriculum

Research Results

Teachings of Ecotheology in Islam

Ecotheology or environmental theology is a new field of study in theological discourse. Ecotheology in Islam is a theological approach that emphasizes the harmonious relationship between humans and the environment based on faith values. Islam teaches that the universe is not just a resource, but a creation of Allah that has intrinsic value and spiritual function (Alfadhli, Suratin, Nadir, Fadlillah, & Saputra, 2025) Islamic teachings emphasize that nature is God's creation that must be protected and used wisely. Concepts such as **monotheism**, **caliph**, **amanah**, and **mizan** are important bases in shaping environmental ethics in Islam.

1. Tauhid: The Unity and Power of Allah over Nature

Tauhid, or belief in the oneness of Allah, is the main foundation in Islam. In the context of ecotheology, monotheism teaches that the entire universe is a creation and is under the absolute power of Allah. Islam teaches that all creation is part of the signs of Allah's greatness (ayat kauniyah) that must be respected and maintained (Ismail Fajrie Alatas, 2018) Allah SWT said: *"To Allah belongs the kingdom of heaven and earth and what is between them. He created what He willed."* (QS. Ash-Shura: 49) (Kemenag RI, 2017).

In Tafsir Wajiz (Kemenag RI, 2016) it is explained that only Allah has the authority to create and regulate the kingdom of heaven and earth with His power. By understanding monotheism, a Muslim realizes that excessive exploitation of nature without regard to its sustainability is a form of denial of the will and power of Allah. Tawhid instills respect and admiration for His creation, because the whole world is a sign of Allah's power.

A comprehensive understanding of the concept of monotheism will understand that humans are required to pay attention to the balance of the ecosystem as a form of worship and obedience to God. In addition, this understanding encourages Muslims to be active in efforts to protect the environment and use natural resources wisely, because every action has a close impact on spiritual and moral aspects before Allah. In this regard, Islamic ecotheology is not only an ethical guideline in relation to nature, but also a call to foster a common awareness of the importance of sustainability and environmental protection for future generations. In this way, monotheism serves as a foundation for increasing deeper ecological awareness, where each individual is expected to participate in realizing a better and more balanced world (Fardan Mahmudatul, 2019)

2. Caliph: Man as the Protector of the Earth

Islam places man as the caliph (representative) of Allah on earth. This is not a status of domination, but rather a responsible role to maintain, regulate, and maintain the sustainability of life on earth. The placement of man as a caliph is not a license of domination, but a mandate of maintenance.

"And (remember) when your Lord said to the angels: 'Surely I will make a caliph on earth.'" (QS. Al-Baqarah [2]: 30) (Kemenag RI, 2017)

In Tafsir Al-Mukhtashar (Syaiikh Dr." Shalih bin Abdullah bin Humaid (Imam Masjidil Haram), 2024) explained that the main task of man is to prosper the earth on the basis of obedience to Allah. As caliphs, humans must not act arbitrarily against nature. This task is not a privilege, but a moral and spiritual responsibility that must be carried out with full awareness and concern for the environment. In this context, environmental damage is a form of betrayal of the caliphate's mandate, when human beings go beyond limits, overexploit nature, and reject the value of simplicity. Human consciousness that emphasizes more on its position as a Caliph, will cause humans to feel the most entitled to control and exploit nature in order to meet all

their needs, but humans often act to exploit nature beyond the limits of their needs. (Jumarddin La Fua, 2017)

3. Trust: Moral Responsibility and Worship

Nature is a trust from Allah to man. Protecting the environment is part of worship, because preserving God's creation means showing obedience to Him.

"*Verily We have offered the heavens, the earth and the mountains, all of whom are reluctant to bear the trust and they are afraid of betraying it, and it is borne by men...*" (QS. Al-Ahzab: 72) (Kemenag RI, 2017)

The concept of trust emphasizes that Nature and all its contents are mandates that must be maintained, not overexploited. Environmental damage is not only an ecological mistake, but also a form of betrayal of God-given spiritual responsibility. This principle teaches that humans should not act arbitrarily towards the environment, because nature is God's creation that must be respected (Siti Maimunah, 2022) Therefore, environmental conservation activities such as planting trees, saving energy, or reducing waste are acts of worship if they are intended to seek Allah's pleasure.

4. Mizan: Balance as a Principle of Sustainability

Mizan means balance. God created the universe in a balanced and harmonious order. Disturbance of the balance of the ecosystem is a form of violation of sunnatullah (the natural law of Allah). Allah said:

"*And He has exalted the heavens and created a balance (mīzān). So that you don't upset that balance.*" (QS. Ar-Rahman: 7-8) (Kemenag RI, 2017)

This principle of mizan is a guideline for Muslims to live in harmony with nature and other living things. (Rizki Amalia, 2023) Ecosystem balance is the basis for the sustainability of human life and other creatures. Islam teaches not to carry out excessive exploitation (israf), to maintain biodiversity, and to restore natural damage as a form of obedience to the principle of mizan.

Integration of the Green Curriculum in Islamic Education

According to Nurhayati in (Qorina Fasyikhah & Sunhaji, 2022) that Islamic education is the basis for educating people so that it has the task of providing understanding to *the Caliph fil Ard* to be responsible for the environment in the form of maintaining cleanliness, respecting the natural environment by not polluting it. In Islamic Education, the curriculum is very important, the curriculum is one of the most decisive components in the education system, therefore the curriculum is a tool to achieve educational goals and at the same time as a guideline in carrying out teaching at all types and levels of education (Sulistiyyorini, 2009)

The green curriculum is an educational approach that integrates the values of sustainability and environmental preservation into the learning process. The *Green Curriculum* is not just about adding environmental material to the curriculum, but demanding a comprehensive change in the approach to education. The curriculum integrates environmental and sustainability issues into a wide range of disciplines, from science to the humanities, to create a generation that is more aware of global challenges (Muhammad Rozahi Istambul, 2024) In the context of **Islamic Education**, the green curriculum combines the principles of Islamic ecotheology with educational goals based on spiritual values, ethics, and responsibility towards nature.

1. Learning Objectives: Instilling the Value of Ecological and Spiritual Responsibility

The main objective of the integration of the green curriculum in Islamic Education is to form learners who:

Realize that taking care of the environment is part of faith and worship of Allah.

Have a moral and spiritual responsibility to the preservation of nature.

Able to apply Islamic values (such as amanah, mizan, and caliph) in real life, especially in protecting the environment. Thus, education not only produces intellectually intelligent human beings, but also ecological and spiritual characters.

2. Teaching Materials: Environmental Issues in Faith, Morals, and Fiqh

The green curriculum in Islamic Education does not require new subjects, but integrates environmental values into existing lessons, such as:

Akidah Teaches that Allah is the Creator and Maintainer of nature (tauhid rububiyah), and that nature is proof of His oneness (kauniyah verse).

Morals Teaching the importance of being responsible for the environment, such as not wasting water, maintaining cleanliness, not damaging plants or animals without sharia reasons.

Fiqh Discusses Islamic law related to the environment, such as water fiqh (thaharah), the prohibition of polluting rivers, waste management, and the ethics of gardening or raising livestock according to sharia. When discussing the ablution chapter, teachers can teach water saving as a form of morality towards nature.

3. Learning Methods: Active and Contextual Learning

In order for students to not only know, but also care and act, a green curriculum requires active and contextual learning methods, such as:

Experiential Learning Real-world experience-based learning, such as practicing recycling, greening, or waste management.

Social Action Students are invited to engage in social activities with environmental themes, such as cleaning mosques, school parks, or rivers.

Nature Observation Students are invited to nature to observe God's creation and cultivate a sense of wonder and gratitude, for example with a field trip to a park, urban forest, or farm.

Collaborative Projects For example, creating an Islamic school garden, an energy-saving campaign, or creating a making themed "Islam and the Environment." The goal is to connect knowledge, attitudes, and actions in a whole series

4. Evaluation: Project Assessment and Attitude Change

Evaluations in the green curriculum not only assess cognitive (knowledge), but also affective (attitude) and psychomotor (action) aspects, such as:

Project-Based Assessment Students are assessed on the results of collaborative projects, such as composting, eco-friendly campaigns, or educational videos themed "Islam and Nature."

Teacher's Attitude Observation monitors changes in students' attitudes, such as the habit of throwing garbage in its place, saving water, and involvement in cleaning activities.

Self-Reflection and Portfolio Students keep a reflection journal or portfolio about their relationship with nature as part of their responsibilities as caliphs on earth.

The integration of the green curriculum in Islamic Education is a strategic and spiritual step in shaping a generation of Muslims who have faith, knowledge, and care about the environment. By incorporating ecological values into learning objectives, materials, methods, and evaluations, Islamic education touches not only the cognitive realm, but also thoroughly on the spiritual and ethical aspects. Through this curriculum, students are expected to grow into individuals who love nature as a form of love for the Creator.

Implementation and Challenges

Although conceptually ecotheological values are very much in accordance with the principles of Islamic Education, in practice there are still various structural, cultural, and technical challenges, including:

No Explicit Curriculum Regulations : The national curriculum (Independent Curriculum and 2013 Curriculum) has not explicitly included the theme of ecology in the Islamic Religious Education curriculum. As a result, the integration of ecological values is more of a local initiative and not systematic.

Lack of Teacher Competence in Environmental Education : Most PAI teachers have not received specific training on ecopedagogical approaches or the integration of environmental values in religious learning. This causes the implementation of learning to still tend to be conventional and normative.

Lack of Supportive Learning Resources : The available textbooks and teaching materials are still minimal in presenting environmental issues that are integrated with Islamic teachings. In fact, contextual learning requires media that is relevant and actual to ecological reality.

Lack of Awareness and a Supportive School Culture : In some schools, there is still a culture of littering, the use of single-use plastics, and a lack of green spaces. This contributes to the weak role model that should be part of the process of internalizing ecotheological values.

Evaluation That Has Not Touched Attitude Change : Assessments in the curriculum still

focus on the cognitive aspects and memorization of religious teachings. While ecotheology values demand the evaluation of real changes in attitudes and behaviors towards the environment that are difficult to measure with ordinary written exams.

Opportunities and Recommendations

a. Revitalization of the PAI Curriculum

The government and Islamic educational institutions need to develop curriculum policies that explicitly integrate ecological values in PAI, including the development of *spiritual-ecological learning* outcomes.

Ecopedagogy Training for PAI Teachers Teacher education and training on contextual, reflective, and value-based learning methods is essential to strengthen teachers' capacity to convey ecotheological messages in depth.

Development of Ecotheological Modules and Textbooks It is necessary to develop teaching materials that combine verses of the Qur'an and hadith with the latest environmental realities. Problem-based learning thematic modules can also be an alternative.

Synergy between Parties Collaboration between schools, religious leaders, environmental communities, and local governments is essential to build a green school culture based on Islamic values.

Conclusion

The curriculum is one of the important components in the national education system. The curriculum functions as a set of plans and arrangements regarding learning abilities and outcomes as well as the methods used as guidelines for the implementation of learning activities. The multicultural PAI curriculum integrates Islamic values with a diversity approach, emphasizes tolerance, respect for differences, and strengthens national identity within the framework of diversity. The implementation of this curriculum refers to the development of contextual and dialogical religious competence. The success of the multicultural-based PAI curriculum is greatly influenced by the readiness of supporting resources, both in terms of people, facilities, policies, and social support. Some of the main supporting resources are **Management and Leadership of School Principals in the Implementation of the Multicultural PAI Curriculum, the Utilization of Learning Resources and Media for the Implementation of the Multicultural PAI Curriculum, Teacher Performance in Implementing the Multicultural PAI Curriculum, Support and Policies for Multicultural PAI Regulations.** To achieve tolerant, inclusive, and peaceful Islamic education, cross-sectoral synergy and strengthening of educational human resources are needed

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