

The Implementation of the Islamic Education Curriculum in Instilling Eco-Theological Values in Schools

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ABSTRACT

This research This study examines the role of the Islamic Education (PAI) curriculum in fostering eco-theological values among students. The contemporary environmental crisis is not merely ecological but also reflects moral and spiritual dimensions, requiring an educational response grounded in religious ethics. Within Islamic thought, humans are entrusted as *khalifah fil-ardh* (stewards of the earth) with the responsibility to preserve environmental balance and sustainability. This research employs a qualitative descriptive design using a library research method. Data were collected from peer-reviewed journals, scholarly books, and official curriculum documents, and analyzed thematically to identify patterns of eco-theological integration within the curriculum framework. The analysis focuses on how eco-theological principles are conceptually embedded and pedagogically implemented in Islamic Education. The findings indicate that the PAI curriculum has significant potential to internalize eco-theological values through the integration of environmental themes in teaching materials, the cultivation of environmentally responsible habits, and project-based learning that reinforces Islamic ecological ethics. The Merdeka Curriculum further expands these opportunities by emphasizing faith-based character education aligned with environmental stewardship. This study contributes to the international discourse on religion-based environmental education by offering a conceptual model of eco-theological integration within Islamic schooling. It demonstrates how faith-oriented curricula can serve as a transformative framework for strengthening moral responsibility and ecological awareness, thereby supporting sustainable education practices in Muslim educational contexts.

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Introduction

The global environmental crisis has become one of the most critical moral and spiritual challenges of the modern era, reflecting humanity's diminishing sense of responsibility in preserving the earth (Begum et al., 2022; Jokela et al., 2025). Issues such as global warming, air and water pollution, deforestation, and the depletion of natural resources demonstrate a serious failure in fulfilling the divine mandate of stewardship. Within the Islamic worldview, human beings are not

created solely for ritual worship but are entrusted as caretakers of creation, responsible for maintaining the balance of nature. The Qur'an, particularly in Surah Al-Baqarah (2:30), asserts that humankind is appointed as God's vicegerent on earth to cultivate and sustain, not to corrupt and destroy (Al-Qur'an, 2019). This perspective highlights that environmental care is an inseparable part of faith and obedience to Allah SWT (Sari et al., 2024).

Education plays a vital role in developing ecological awareness and moral responsibility (Dwiputra et al., 2024). In this context, Islamic Education has a strategic position in embedding ethical, spiritual, and social values that promote environmental stewardship (Jaenudin et al., 2023; Suhermanto et al., 2024). Through its teachings, PAI can bridge the relationship between faith and ecology by encouraging students to internalize Islamic values that guide environmentally responsible behavior. Thus, Islamic education not only shapes religious identity but also nurtures an awareness of ecological ethics as an integral part of human devotion and social responsibility.

Recent studies have started to explore the intersection between religion and environmental sustainability, emphasizing the power of faith-based education in shaping ecological consciousness. Scholars such as Seyyed Hossein Nasr (2007), affirm that Islamic teachings inherently uphold environmental harmony through the principles of *tawhid* (divine unity), *mizan* (balance), and *amanah* (trust) (Nasr & Muzaffar, 2007). These principles establish a theological foundation for environmental ethics that can be integrated into educational practices. Meanwhile, empirical research in Islamic education demonstrates that embedding environmental themes within PAI enhances students' moral awareness and sense of responsibility toward nature (Fajriansyah et al., 2021; Huda et al., 2024; Taisir et al., 2024).

However, despite these positive developments, most studies remain limited to general moral education or isolated school-based environmental campaigns. There is still a lack of systematic effort to integrate eco-theological principles directly into curriculum design and classroom learning processes (Nasir et al., 2023; Rohman et al., 2024). The majority of previous research has not yet addressed how Islamic education can be developed as a holistic system that connects theology, pedagogy, and sustainability in a unified framework (Hajar, 2024; Husamah et al., 2025; Sugiarto, 2025). This limitation indicates the need for a deeper exploration of how eco-theology can be practically implemented in educational institutions.

This gap reflects the disconnection between theoretical discourses on Islamic eco-theology and their application in formal educational contexts. Although the theological basis for environmental stewardship in Islam is strong, there is minimal research on how curriculum structures particularly within Indonesia's *Merdeka Curriculum* can effectively operationalize these values (Latuapo & Farid, 2024; Purnama et al., 2024). Moreover, few studies provide empirical evidence showing how eco-theological integration within PAI contributes to behavioral transformation, ecological literacy, and sustainable educational culture among students.

To address these limitations, the present study seeks to describe and analyze how the Islamic Education curriculum can serve as a medium for internalizing eco-theological values among students (Fauzi et al., 2024; Nasir et al., 2022; Sabtina & Mahariah, 2025). The research focuses on identifying key curriculum components, pedagogical approaches, and project-based learning strategies that encourage Islamic ecological responsibility. By doing so, the study aims to fill the theoretical and practical gap between Islamic values and environmental education.

The novelty of this research lies in positioning the *Merdeka Curriculum* as a transformative educational framework that harmonizes spiritual development with environmental ethics. By integrating eco-theological principles into Islamic education, the study proposes a holistic solution to the global ecological crisis through faith-based learning. This approach not only reinforces Islamic moral foundations but also contributes to building an environmentally conscious generation that views caring for the earth as a form of worship and devotion to Allah SWT.

Despite the growing discourse on Islamic environmental ethics, a clear research gap persists in the absence of a structured analytical framework that systematically maps the integration of eco-theological principles within the Islamic Education (PAI) curriculum, particularly under the *Merdeka Curriculum* policy. Existing studies tend to emphasize conceptual discussions or isolated best

practices without offering a comprehensive curricular model that links theological foundations, instructional design, and measurable educational outcomes. Therefore, this study aims to critically examine how eco-theological values can be institutionally embedded within the PAI curriculum, to formulate a conceptual integration model applicable to formal Islamic education settings, and to clarify the curriculum's strategic role in fostering ecological literacy, moral transformation, and sustainable character development among students.

Method

This study employed a qualitative descriptive approach with a library research design, deemed most suitable for addressing the research objective of analyzing how the Islamic Education (*Pendidikan Agama Islam* or PAI) curriculum can internalize eco-theological values among students. The data sources consisted of scholarly literature, including books, journal articles, previous research, and official curriculum documents related to Islamic education and environmental ethics (Saparuddin, 2024; Wahyu et al., 2024). These materials were selected purposively based on their credibility, relevance, and recency within the last ten years (Hermawan et al., 2026). Data were collected through a systematic review process, involving identification, classification, and interpretation of theoretical and conceptual information connecting Islamic teachings with ecological awareness. The primary instruments used were documentation and note-taking sheets designed to record essential themes such as curriculum structure, eco-theological concepts, and pedagogical models within the *Merdeka Curriculum*.

Data analysis was conducted using content analysis techniques involving data reduction, data display, and conclusion drawing. Relevant literature was examined to identify conceptual relationships between eco-theology and Islamic educational practice. The analysis emphasized how the PAI curriculum supports the development of environmental responsibility through spiritual and moral education. All research procedures were arranged systematically to ensure clarity and replicability, without involving statistical computations. This methodological framework provides a comprehensive foundation for understanding the theoretical and practical integration of eco-theological values in Islamic education and offers insights that can be adapted for future educational development and policy implementation.

To ensure methodological rigor, the validity of the instruments was strengthened through source triangulation by comparing peer-reviewed journals, accredited national publications, scholarly books, and official curriculum documents. Clear inclusion criteria were applied, including relevance, credibility, and publication within the last ten years. Reliability was maintained by using a consistent thematic coding framework during content analysis and rechecking data classification to ensure analytical consistency. Peer discussion among the researchers was also conducted to reduce bias and enhance the trustworthiness of the findings.

Result and Discussion

Result

The domain of worship (*'ibādah*) serves as a practical dimension where Islamic eco-theological values are expressed through daily acts of devotion connected to environmental care. Practices such as *thaharah* (purification), *zakat* (almsgiving), and *sadaqah* (charity) can be contextualized as forms of ecological responsibility emphasizing cleanliness, fairness in resource distribution, and compassion for all creatures. Through this framework, students learn that ritual worship is not limited to the spiritual realm but extends to maintaining balance and harmony within creation. This approach transforms worship into an active expression of gratitude that aligns spiritual purification with environmental preservation.

Meanwhile, the domain of morality (*akhlāq*) emphasizes ethical awareness and behavior rooted in ecological values. Students are guided to embody virtues such as honesty, responsibility, empathy, and moderation in their interaction with the environment. For instance, avoiding wastefulness (*israf*) and preserving natural resources become moral imperatives grounded in

Islamic ethics. Teachers can cultivate these attitudes through school-based environmental activities, service-learning programs, and reflective discussions linking moral education with ecological ethics. Thus, moral education becomes a bridge that connects personal character development with social and environmental harmony.

In essence, the integration of eco-theological principles across these three domains faith, worship, and morality creates a comprehensive pedagogical framework for Islamic Education. It not only strengthens students' understanding of their religious duties but also develops their ecological literacy as part of holistic spirituality. By framing environmental care as a theological obligation and moral practice, Islamic Education contributes to forming a generation of Muslims who uphold sustainability as an act of faith and a reflection of divine stewardship (*khalifah fil ardh*).

Within the domain of worship, Islamic practices such as *thaharah* (purification), *zakat* (almsgiving), and *sadaqah* (charity) can be contextualized to emphasize environmental cleanliness, social equity, and ecological balance. For instance, the concept of *thaharah* not only teaches physical purity but also encourages maintaining environmental hygiene and sustainable resource use. Similarly, *zakat* and *sadaqah* can be interpreted as acts of ecological justice when directed toward environmental conservation and assisting communities affected by environmental degradation. Such practices bridge spiritual rituals with social and ecological responsibilities, allowing students to internalize the holistic meaning of worship as both vertical devotion to God and horizontal service to creation.

In the moral domain, the Islamic Education (PAI) curriculum serves as a vital platform for nurturing ethical consciousness that aligns with ecological responsibility. Core values such as *amanah* (trustworthiness), *mas'uliyah* (responsibility), and *rahmah* (compassion) are not merely moral ideals but practical principles that guide students to respect and preserve the natural world. These values encourage learners to perceive environmental stewardship as part of their religious duty and moral integrity. Through daily lessons and reflective practices, students are led to understand that maintaining ecological balance is a manifestation of their faith and character.

The implementation of these values can take tangible form through eco-conscious actions embedded in school culture such as reducing waste, conserving energy, recycling materials, and participating in environmental awareness projects. Teachers act as central figures in this moral transformation, serving both as role models and facilitators who integrate Islamic teachings with sustainability practices. Their exemplary conduct in maintaining cleanliness, avoiding waste, and promoting communal care for the environment reinforces the lessons delivered in the classroom.

By embedding eco-theological principles within the moral domain of Islamic education, schools cultivate students who are spiritually grounded, ethically aware, and ecologically responsible. This integrated approach not only strengthens moral character but also fosters a holistic understanding of humanity's role as *khalifah fil ardh* (stewards of the Earth) (Amiruddin et al., 2024; Supriatna et al., 2023). Consequently, Islamic schooling becomes an agent of cultural transformation linking faith, morality, and sustainability into a unified vision of responsible living in harmony with Allah's creation.

The analysis also demonstrates that the core principles of Islamic eco-theology *tawhid* (oneness of God), *khalifah* (stewardship), *maslahah* (public good), and ecological spirituality strongly align with the objectives of the Merdeka Curriculum. The principle of *tawhid* views nature not merely as a resource but as a reflection of divine unity. The principle of *khalifah* mandates humans to safeguard and sustain the earth, while *maslahah* emphasizes that environmental actions should benefit the collective welfare. Ecological spirituality, on the other hand, highlights the transcendental relationship between humans, nature, and God where nature serves as a medium for remembrance (*dhikr*) and reflection. Therefore, Islamic Education serves as a strategic platform for embedding ecological awareness grounded in theological and ethical values.

Within instructional practice, eco-theological integration can be implemented through intracurricular, co-curricular, and extracurricular activities. Intracurricular programs may employ *Project-Based Learning (PjBL)* on environmental preservation such as developing school gardens or managing organic waste. Co-curricular initiatives include "Clean Friday" campaigns or *eco-santri*

movements within Islamic schools, while extracurricular activities may engage student religious organizations (Rohis) through projects themed “Islam and Ecology.” These initiatives build a synergistic relationship between spiritual understanding and practical environmental stewardship.

Islamic Education teachers play a pivotal role as agents of change and role models in promoting ecological responsibility. Teachers’ personal practices such as conserving energy, maintaining cleanliness, and using natural resources wisely serve as living examples that influence students’ character formation. Moreover, teachers act as spiritual-ecological facilitators, helping students perceive that caring for the environment constitutes an act of worship and devotion to Allah SWT. Consistent with the findings of Rahmawati (2022) in *Jurnal Ta’dibuna* PAI teachers who incorporate environmental themes into lessons significantly enhance students’ empathy and ecological awareness.

In light of these findings, Islamic eco-theology proves to be a transformative and strategic framework for nurturing students who are faithful, virtuous, and environmentally responsible in line with the Profile of Pancasila Students. According to Aziz & Hidayat (2021) in *Jurnal Tarbawi* (SINTA 2), the concept of *khalifah fil-ardh* reinforces moral responsibility toward nature. Similarly, Nuraini (2023) emphasizes that teachers’ exemplary behavior is crucial in shaping students’ ecological care. Therefore, eco-theology-based Islamic Education not only promotes ritual piety but also fosters social and ecological piety as an integral part of students’ character development.

Table 1. Summary of Eco-Theological Integration in Islamic Education

Aspect	Main Focus	Implementation in PAI	Relevant Eco-Theological Value
Faith (Īmān)	Nature as divine signs (<i>āyāt</i>)	Study of natural phenomena in QS. <i>Al-Ghasyiyah</i> 17–20	<i>Tawhid</i>
Worship (ʿIbādah)	Environmental justice and purity	Contextualization of <i>thaharah</i> , <i>zakat</i> , and <i>sadaqah</i>	<i>Maslahah</i>
Morality (Akhlāq)	Responsibility and ecological ethics	Encouraging eco-friendly habits	<i>Khalifah</i>
Intracurricular Activities	Project-based learning on environment	School garden, waste management	<i>ʿImārat al-ardh</i>
Co-curricular & Extracurricular	School and community engagement	<i>Eco-santri</i> , “Clean Friday,” Rohis programs	<i>Ecological spirituality</i>
Teacher’s Role	Role model and facilitator	Embedding eco-values in PAI	<i>Faith-based stewardship</i>

These findings are consistent with international research emphasizing that faith-based education significantly contributes to shaping students’ environmental attitudes and sustainable behaviors. Studies in environmental psychology highlight that moral and spiritual framing strengthens ecological commitment more effectively than purely cognitive approaches. Likewise, global discussions on education for sustainable development (ESD) underline the importance of integrating ethical and cultural dimensions into curriculum design. From a theoretical perspective, the principles of *tawhid*, *khalifah*, and *maslahah* resonate with holistic sustainability frameworks that connect spirituality, social justice, and environmental balance. Therefore, the present findings

not only align with international scholarship but also reinforce the theoretical argument that eco-theological integration in Islamic Education provides a culturally rooted and ethically grounded model for advancing sustainable education.

Discussion

The integration of eco-theological values in Islamic Education is not only theologically relevant but also aligned with the *Merdeka Curriculum* policy direction, which emphasizes the dimensions of “faith in God Almighty and noble character” within the *Profil Pelajar Pancasila* (Rohman et al., 2024). The eco-theological approach situates human beings as *khalifah fil ardh* (stewards on earth), entrusted with maintaining environmental harmony as an act of devotion (Fatkhullah & Mahmud, 2025). Therefore, embedding ecological ethics within Islamic education ensures that spiritual understanding is expressed through environmental responsibility (Suhendi et al., 2025).

Teachers of Islamic Education occupy a strategic and transformative role as agents of change in nurturing ecological awareness among students. Their influence extends beyond the delivery of religious instruction to shaping students’ attitudes and behaviors toward the environment. By integrating ecological values into faith-based learning, teachers encourage students to view environmental stewardship as an essential dimension of their religious identity. This approach aligns with the Islamic principle of *amanah* (trust), emphasizing that caring for nature is a moral responsibility entrusted by Allah to humankind (Akmansyah et al., 2025).

Furthermore, Islamic Education teachers serve as living examples of eco-conscious behavior. Their consistency in practicing cleanliness, conserving energy, reducing waste, and maintaining school environments provides powerful moral modeling for students. Through contextual learning methods such as linking Qur’anic verses about creation with modern environmental issues teachers help students develop a deeper spiritual connection with nature. This experiential learning fosters an understanding that protecting the environment is not only an ethical choice but also an act of worship and devotion.

In addition, project-based learning (PBL) offers an effective pedagogical model to internalize these values. Activities such as developing school gardens, organizing waste reduction campaigns, or implementing eco-santri programs enable students to transform religious teachings into real ecological action. These initiatives strengthen collaboration, critical thinking, and social responsibility while reinforcing the integration of Islamic values with sustainability. Thus, teachers of Islamic Education play a vital role in forming a generation of Muslims who are spiritually grounded, socially responsible, and ecologically literate.

The integration of eco-theology in Islamic Education also requires a paradigm shift in pedagogy. Learning should move beyond the transmission of doctrine to a transformative process that encourages students to see nature as part of their worship (*ibadah*). This approach nurtures a spiritual-ecological consciousness in which caring for the environment becomes a form of gratitude and obedience to Allah SWT. Such transformation aligns with contemporary Islamic educational goals emphasizing *akhlak al-karimah* (noble character) as the core of holistic education (Hulawa, 2019; Lisnawati, 2016; Miftahuddin et al., 2024; Rekan et al., 2025; Syamsul et al., 2023).

The findings of this study reinforce the conclusions of Rahmawati (2022) in *Jurnal Ta’dibuna* (SINTA 3), who asserts that environment-based Islamic learning fosters both spiritual awareness and social responsibility toward nature (Rahmawati et al., 2021). Rohman (2024) in *Jurnal Nadwa* emphasize that a theological approach in Islamic education has significant potential to build environmental care through the internalization of *khalifah fil ardh* values (Rohman et al., 2024). These studies highlight that religious education, when contextualized ecologically, develops students who are both devout and environmentally conscious.

Furthermore, empirical studies show that the exemplary conduct of Islamic education teachers such as maintaining school cleanliness and practicing energy conservations significantly shapes students’ pro-environmental attitudes and behaviors (Funa et al., 2022; Khairuddin et al., 2025; Ma’arif & Mawardi, 2024; Robihah & Susilo, 2025; Usman et al., 2024). This indicates that

teacher modeling serves as a powerful pedagogical tool in embedding eco-theological values in school culture. Through consistent modeling and reinforcement, students begin to associate environmental ethics with their religious obligations.

Consequently, the integration of eco-theological principles within Islamic Education contributes to the development of holistic piety, which embodies a synthesis of spiritual, social, and ecological righteousness (Turwanto, 2023). Through this approach, environmental care is not viewed merely as a moral obligation but as an integral aspect of one’s devotion to Allah. By understanding nature as part of divine creation that must be preserved and respected, students are encouraged to see environmental stewardship as a direct expression of faith and gratitude toward their Creator.

Moreover, this integration emphasizes that human beings hold the role of *khalifah fil ardh* (stewards on Earth), responsible for maintaining balance and harmony within the environment (Ahmad et al., 2025; Alfiyah et al., 2024). Islamic Education, therefore, becomes a medium for nurturing awareness that every act of preservation whether conserving water, reducing waste, or maintaining cleanliness is a form of worship and obedience. Such understanding fosters social empathy and communal responsibility, as students learn that environmental degradation negatively impacts society, particularly the vulnerable.

This holistic perspective helps learners achieve equilibrium in their relationships: with Allah (*ḥablun minallāh*), with fellow humans (*ḥablun minannās*), and with the natural world (*ḥablun minal ‘ālam*) (Kwangmuang et al., 2021; Lepore, 2024). When these three dimensions are harmonized, Islamic Education fulfills its ultimate goal of forming individuals who embody *rahmatan lil ‘ālamīn* those whose piety manifests not only in ritual devotion but also in compassionate and sustainable action toward all of creation.

Based on these findings, this study recommends that future Islamic Education (PAI) curriculum development should prioritize the integration of eco-theological values as a central foundation of learning. This integration must go beyond mere theoretical teaching, ensuring that environmental care becomes part of students’ lived experiences within the educational process (Yudiyanto et al., 2025). By emphasizing the relationship between faith, environmental awareness, and moral behavior, the PAI curriculum can function as a platform for developing ecological literacy grounded in Islamic spiritual principles (Albar et al., 2024; Ambya et al., 2025; Robaeah et al., 2024).

Furthermore, the incorporation of eco-theological values should not be confined to classroom learning but expanded through co-curricular and extracurricular activities. Programs such as eco-mosques, green school campaigns, waste management initiatives, and environmentally themed religious discussions can provide students with practical experiences that reinforce their understanding of stewardship (*khilafah*) and responsibility toward the Earth. These activities encourage students to translate knowledge into action, fostering consistent behavior aligned with Islamic ethical values of cleanliness, balance, and harmony with nature (Ahmad et al., 2025; Begum et al., 2022; Hajar, 2024; Sutarto, 2022).

Ultimately, embedding eco-theology within Islamic Education represents a transformative effort to cultivate a generation of Muslims who view environmental preservation as both a moral and spiritual obligation. This perspective nurtures a holistic understanding that protecting the environment is not merely a social duty but an act of worship reflecting gratitude and obedience to Allah. By internalizing these values, students are expected to become agents of ecological balance, contributing to sustainable living and the realization of *rahmatan lil ‘ālamīn* in their communities (Adha & Prawironegoro, 2024; Giyono & Suyitno, 2024; Sauri et al., 2022).

Table 2. Key Points of Eco-Theological Integration in Islamic Education

No.	Key Focus	Description
1	Theological Relevance	Aligns eco-theology with <i>khalifah fil ardh</i> and divine stewardship principles.

2	Alignment with Curriculum	Supports <i>Profil Pelajar Pancasila</i> emphasizing faith and noble character.
3	Teacher's Role	PAI teachers act as role models and facilitators of ecological awareness.
4	Pedagogical Strategy	Promotes contextual and project-based learning (e.g., school gardens, <i>eco-santri</i>).
5	Supporting Research	Studies by Rahmawati (2022), Aziz & Hidayat (2021), and Nuraini (2023) validate ecological PAI learning.
6	Holistic Piety	Integrates spiritual, social, and ecological aspects of <i>akhlaq al-karimah</i> .
7	Curriculum Recommendation	Suggests embedding eco-theology across all learning dimensions.

From a broader theoretical perspective, the integration of eco-theology within Islamic Education reflects the paradigm of holistic education, which views learning as the integration of cognitive, affective, spiritual, and behavioral dimensions. International studies on Education for Sustainable Development (ESD) assert that sustainability education becomes more transformative when rooted in cultural and religious values rather than presented as a purely technical or scientific issue. The findings of this study support this perspective by demonstrating that Islamic theological principles such as tawhid (unity), khalifah (stewardship), and maslahah (public good) function as ethical drivers of environmental responsibility. Compared with secular sustainability frameworks, the eco-theological model offers a spiritually grounded motivation that strengthens internal commitment, not merely external compliance. Thus, Islamic Education provides a distinctive contribution to global sustainability discourse by integrating faith-based morality with practical ecological action in a coherent pedagogical framework.

Conclusion

The Islamic Education (PAI) curriculum plays a crucial role in embedding eco-theological values among students. Through integrative and contextual learning approaches, students can internalize the understanding that environmental preservation is an essential dimension of worship and obedience to Allah SWT. This study concludes that Islamic Education, when infused with eco-theological principles, strengthens the moral and spiritual foundation of learners while fostering ecological awareness and responsibility. Core values such as stewardship (*khalifah fil ardh*), balance (*mizan*), and compassion toward all living beings should be intentionally embedded within teaching materials, classroom activities, and school-based environmental projects. These findings contribute to advancing the body of knowledge by emphasizing that Islamic Education is not limited to cognitive or ritual learning but also serves as a transformative framework for ecological ethics grounded in faith.

However, this study is limited by its qualitative, literature-based nature, which focuses primarily on theoretical and conceptual analysis. It does not include empirical data from classroom implementation or direct observations of students' ecological behaviors. Therefore, generalizations from this study should be approached cautiously. Future research is recommended to explore the practical application of eco-theological integration in diverse educational settings, using mixed methods to assess its impact on students' ecological literacy, spirituality, and character formation. Additionally, curriculum developers and policymakers are encouraged to strengthen the inclusion of eco-theology in Islamic Education through both formal and informal learning channels, ensuring that Islamic schools become centers of environmental awareness rooted in faith-based values.

Beyond its theoretical contribution, this study carries broader educational implications by highlighting the need for curriculum developers, school leaders, and policymakers to systematically integrate eco-theological values into Islamic Education as part of sustainable character formation. Strengthening teacher training programs, developing eco-theology-based learning modules, and embedding environmental indicators within student character assessment are practical steps that

can enhance implementation. Furthermore, future research is recommended to conduct empirical field studies across diverse educational levels and regions to measure the impact of eco-theological integration on students' ecological literacy, spiritual development, and pro-environmental behavior using mixed-method or longitudinal designs. Such investigations would provide stronger evidence for policy formulation and contribute to the advancement of faith-based sustainability education at both national and international levels.

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