

Rooting Environmental Consciousness in Faith: Love-Based Curriculum and Islamic Eco-theology in Madrasah Education

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Abstract

The core difficulty in incorporating ecotheology within a love-based curriculum framework in madrasah settings revolves around establishing the conceptual alignment between these two domains and developing practical approaches to translate that alignment into effective classroom learning. This research seeks to examine how ecotheological principles rooted in Islamic thought can be woven into a love-based curriculum in madrasah, while also investigating viable strategies for embedding environmental consciousness into everyday learning activities. Using a qualitative approach grounded in literature review methodology, the study uncovers a meaningful convergence of values between the love-based curriculum and Islamic ecotheology. Among the shared foundational values are tauhid, khalifah, amanah, mizan, and rahmatan lil alamin. The strategies identified for fostering environmentally responsible education through this curriculum framework span multiple dimensions, including the design of instructional modules, the adoption of participatory pedagogical approaches and models, and the application of learning assessments. Eco-conscious practices may be embedded across both intracurricular and extracurricular domains. Ultimately, the study concludes that integrating Islamic ecotheology into a love-based curriculum equips madrasah with the capacity to nurture a generation of Muslims who are deeply committed to the stewardship and preservation of the natural environment.

Keywords: Islamic Eco-theology, Love-Based Curriculum, Madrasah.

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INTRODUCTION

The world today faces a severe environmental emergency marked by the degradation of air, water, and land quality due to industrial operations, large-scale deforestation, and the buildup of waste that contributes to flood disasters (Mangunjaya et al., 2015). Within this backdrop, Islamic thought provides a framework for addressing these challenges by positioning humans as khalifah (stewards) of the Earth, entrusted by Allah SWT with the duty to safeguard the natural world. For Muslims, caring for the environment is not merely a practical concern but a spiritual and moral imperative, making the value-driven perspective of Islamic eco-theology especially significant in a country like Indonesia, where Islam is the dominant faith. Islamic

eco-theology serves as a bridge between religious conviction and ecological responsibility, forming the basis for long-term environmental stewardship and management (Tamrin, 2019).

A growing body of scholarly work has explored the principles underpinning Islamic eco-theology. Fachruddin Mangunjaya (2007) draws attention to concepts including *Iqtā* (the conversion of state land into cultivated farmland), *Ihyā al-Mawāt* (the revitalization of neglected land for productive use), *Harīm* (the designation of protected zones), and *Waqaf* (the endowment of land for communal purposes). Building upon this, Dzajuli (2015) identifies additional Islamic practices relevant to environmental conservation, such as *shirb* (the regulation of irrigation water), *nafaqah* (upkeep and maintenance), *shayd* and *dhabāih* (the ethical treatment of animals in hunting and slaughter), and social welfare instruments like *zakat*, *sadaqa*, and *kharaj*, all of which serve both environmental and societal functions. Complementing these perspectives, Anna M Gade (2019) argues that Islamic eco-theology rests on core principles including *tauḥid* (the absolute oneness of God), *khalīfah* (the stewardship role of humanity), *amanah* (moral accountability), *mīzān* (the balance of the natural order), and *fitrah* (the innate human disposition toward goodness in relation to nature), all of which collectively motivate Muslims to take an active role in preserving the environment as a cornerstone of sustainable resource management.

Embedding eco-theological values within formal education, especially in religious studies, represents a meaningful strategy for nurturing environmentally conscious citizens. Drawing on Kemmis (2023), who describes education as being aimed at “helping people to live well in a world worth living in,” it follows logically that Sally & Olof (2025) contend that ecology, theology, and pedagogy can be woven together to shape individuals capable of responsibly stewarding the planet. This integration has already taken shape in schools across different parts of the world. Ignasi Ribó (2025) documents how Buddhist schools in Thailand instill reverence for nature in students through *Jātaka* tales — narratives recounting the previous lives of the Buddha. Research conducted by Hasan Meydan et al. (2025) traces the development of Turkey’s environmental education curricula from 1982 to 2018, concluding that the country’s national curriculum approach has proven effective in fostering environmental awareness among learners. Meanwhile, Helena Stockinger and Bernd Ziegler (2025) reveal that educational institutions in Germany adopt a normative-transformative framework that critically weaves theological values with ecological thinking, prompting students to internalize and act upon sustainability principles in a meaningful way.

Within Indonesia, Franciscan schools in Jakarta have begun incorporating environmental education into their programs, grounded in the belief that caring for creation is an act of devotion to God, with religious values serving as the justification for teaching students to cherish the natural environment (Cholil & Parker, 2021). Major Islamic social organizations such as Nahdlatul Ulama (NU) and Muhammadiyah have also developed frameworks for environmentally conscious educational institutions — NU through its “green pesantren” initiative and Muhammadiyah through the “Islamic Green School” model (Milla et al., 2025; Yusuf, 2019). In a similar vein, the An Nuqayah Islamic boarding school has embedded environmental stewardship into its daily life and institutional curriculum, drawing upon eco-theological concepts such as *khalīfah*, *mīzān*, and *islāhul fasād* (Basri, 2022). These examples

collectively demonstrate that faith-based educational institutions are well-positioned to advance narratives of sustainable environmental responsibility within their communities.

As noted by Suwendi (2025), madrasah — Islamic-based schools — hold considerable promise as vehicles for environmental education (Junaidah et al., 2025). Religious values are woven deeply into classroom instruction and form an essential component of the overall curriculum. The recent launch of the Love-Based Curriculum by Indonesia's Ministry of Religious Affairs (Kemenag RI) further strengthens this potential, as the curriculum is designed to nurture students who are well-rounded intellectually, emotionally, and socially (Kementrian Agama Republik Indonesia, 2025), thereby equipping madrasah graduates to become advocates for lasting environmental conservation.

Despite this potential, research at the intersection of the love-based curriculum and environmentally oriented education in madrasah settings remains sparse, largely because the curriculum was only introduced at the start of 2025. Most existing studies have focused on applying the curriculum within particular subject areas, such as Arabic and English (Kuswanto, 2025; Laili, 2024) or mathematics and biology (Ahmawati et al., 2025; Anggi Suko Wati et al., 2025). Other investigations have explored how love-based curriculum values influence the professional performance of school administrative staff (Alham et al., 2025) or how the curriculum shapes the character development of santri in pesantren settings (Harahap et al., 2025).

The study that comes closest to addressing the intersection of the love-based curriculum and environmental education is that of Arham (2025). Nevertheless, that research concentrated primarily on the implementation model of ecotheology, moderation, and nationalism within a particular context and did not explicitly examine how ecotheological principles correspond with the stated goals of the love-based curriculum. This present study therefore seeks to address that gap by analyzing the convergence between these principles and developing concrete implementation strategies — a contribution that constitutes the central novelty of this research.

The overarching aim of this study is to investigate the degree of alignment between Islamic eco-theological principles and the objectives of the Love-Based Curriculum, and to explore how this alignment can be practically realized in madrasah education. Given the scarcity of research addressing this connection, the study is anticipated to make both theoretical contributions to the field of Islamic eco-theology within the madrasah context, and practical contributions as a reference guide for institutions seeking to cultivate environmentally conscious education. The conceptual framework of this research links eco-theological values to curricular goals, with an emphasis on identifying alignment and devising implementation strategies that ensure the integration of these principles is effective, meaningful, and conducive to positive learning outcomes.

METHOD

This study adopts a qualitative research framework, which is an inquiry-based method designed to uncover and interpret the meanings embedded in various phenomena within the subject under examination. The research falls under the category of interpretive inquiry, as it

concentrates on particular elements to construct meaning within the social context being studied (Rosyada, 2020).

The study employs a library research design, wherein a wide range of literature pertinent to the research topic was systematically reviewed and examined (Jaya et al., 2023). The central focus of this research is the extent to which Islamic eco-theological principles align with those of the Love-Based Curriculum. The data utilized in the study is categorized into two types: primary and secondary. Primary data refers to the core materials subjected to analysis, specifically the Love-Based Curriculum guide issued by the Indonesian Ministry of Religious Affairs (Kemenag RI), along with relevant articles or books addressing eco-theology. Secondary data encompasses scholarly articles on Islamic eco-theology, studies on the application of eco-theological values within madrasah settings, and other theoretical frameworks that support the research.

Data and information were gathered through documentation techniques, whereby the researcher methodically compiled materials relevant to the concepts and principles of Islamic eco-theology, as well as environmentally conscious practices that have been adopted in madrasah contexts. The collected materials spanned academic journals, books, news articles, and other scientific publications concerning eco-theological principles as applied to environmental stewardship in madrasahs. All sources were retrieved via the internet, with Google Scholar serving as the primary database, using search terms including “Islamic eco-theology,” “Love-Based Curriculum,” “Muslim or Islamic environmentalism,” “Islamic ecotheology,” and “environmentally friendly madrasah.”

To ensure the reliability and scholarly credibility of the sources, only articles published between 2015 and 2025 with verifiable academic standing were considered. The gathered findings were subsequently organized according to key thematic categories, including eco-theology, the Love-Based Curriculum, and environmentally oriented education in madrasahs. These findings were further validated through cross-referencing with additional literature to confirm the accuracy and coherence of the data. This methodological approach establishes a solid basis for examining the role of madrasahs in embedding Islamic eco-theological values into their educational practices through the Love-Based Curriculum, while also offering a meaningful contribution to future research endeavors.

The analytical approach employed in this study is thematic-comparative analysis, underpinned by an interpretive perspective. Thematic analysis was applied to identify and systematically categorize the dominant themes arising from the textual data, with particular emphasis on uncovering convergences between the objectives and guiding principles of the Love-Based Curriculum and those of Islamic eco-theology. Comparative analysis was subsequently employed to rigorously juxtapose these two conceptual frameworks in order to evaluate how thoroughly eco-theological values are embedded within the curriculum. The interpretive dimension was applied in analyzing green practices within madrasah environments, specifically in discerning whether the motivations driving such practices are rooted in theological convictions or other considerations. The study further explored instructional strategies for incorporating environmentally responsible education into madrasahs by weaving Islamic eco-theological principles into the Love-Based Curriculum.

Ultimately, this research centers on the correspondence between Islamic eco-theological principles and the Love-Based Curriculum, illuminating how such principles can be operationalized within madrasah education as guided by the curriculum framework, while also assessing the capacity of madrasahs to nurture environmentally conscious future generations. It should be noted that this study is confined to library-based research and does not incorporate any form of field data collection.

RESULT AND DISCUSSION

Alignment Between Eco-theological Concepts and The Love-Based Curriculum

A review of various scholarly works on Islamic eco-theology reveals several conceptual parallels with the foundational goals of the Love-Based Curriculum. *First*, the principle of Tauhid (Divine Oneness). At the heart of Islamic eco-theological thought lies the doctrine of Tauhid, which functions as the overarching philosophical lens through which Muslims understand the cosmos. This doctrine establishes that all existence is wholly owned by Allah SWT (QS. Al-Baqarah: 284), and therefore, human beings — as created entities — have no entitlement to exploit natural resources beyond reasonable limits. Rather, humanity is appointed as khalifah (custodians) of the Earth, bearing the responsibility to uphold ecological integrity and ensure environmental continuity (QS. Al-An'am: 165). From this standpoint, the natural world is perceived as a divine trust, and its protection becomes a spiritual imperative for every Muslim (Haddad, 2006).

The ramifications of Tauhid further extend to affirming the essential unity of creation, wherein every component of the universe is bound together within a divinely ordered system of interdependence. The Quran underscores this web of mutual reliance among all living entities and calls upon humanity to safeguard the equilibrium and harmony of the natural order (QS. Ar-Rahman: 7-9). Within this framework, environmental degradation is interpreted as an act of defiance against Allah and a betrayal of the khalifah mandate. Consequently, a deep internalization of Tauhid serves as the foremost motivating force for Muslims to embrace environmentally responsible conduct and actively participate in ecological preservation (Abadi et al., 2022).

In a complementary manner, the Love-Based Curriculum incorporates the value of *hubbullah* (love for Allah) as a defining theme in its educational framework. The cultivation of love for Allah SWT is presented as the wellspring from which love and care for all of His creation — including the natural environment — naturally emerge. By weaving together devotion to Allah and environmental stewardship, this curriculum aspires to nurture learners who are both ecologically conscious and spiritually driven to preserve the world around them. It is anticipated that through this integration, students will embody eco-theological values in their everyday conduct, thereby cultivating a generation that is both morally grounded and environmentally engaged.

Second, the concept of Khalifah Fi al-Ard (Stewardship of the Earth). Allah SWT has endowed human beings with a unique constellation of capacities — rational intellect, emotional depth, moral sensibility, and physical wholeness — precisely to fulfill their ordained function as khalifah upon the Earth. Central among the duties of this stewardship is the task

of developing, governing, and preserving the natural environment (Djazuli, 2015). These responsibilities are made explicit in Surah Al-Baqarah verse 30, which provides the scriptural grounding for the khalifah role as environmental caretaker. As a result, the concept of khalifah has become a foundational reference point for Muslim engagement in environmental stewardship (Nilan, 2021).

Both eco-theological doctrine and the Love-Based Curriculum anchor environmental ethics in the twin pillars of Tauhid and khalifah, framing ecological responsibility as simultaneously a practical duty and an act of worship. The Love-Based Curriculum specifically identifies empathy and compassion as core values to be cultivated in students (Kementrian Agama Republik Indonesia, 2025). These two qualities serve as essential moral drivers for living out the khalifah role within eco-theological practice. Empathy — understood as the capacity to perceive and share in the experiences of other beings — enables individuals to recognize how environmental deterioration affects the well-being of all living creatures, thereby generating moral and spiritual motivation to take meaningful protective action.

Compassion, in turn, orients human behavior toward care, protection, and the nurturing of the Earth and its diverse inhabitants in a sustainable manner. It not only discourages the exploitation of natural resources but also empowers individuals to inspire and lead their communities toward a shared commitment to environmental sustainability (Tamam, 2021). Together, empathy and compassion deepen the moral and spiritual dimensions of environmental stewardship, transforming the khalifah mandate from a mere administrative function into a holistic expression of worship and human responsibility.

Third, the concept of Mīzān (Cosmic Balance). Among the values prioritized by the Love-Based Curriculum is harmony — both within interpersonal relationships and between humanity and the broader environment (Kementrian Agama Republik Indonesia, 2025). By nurturing love and empathy, this curriculum encourages students to cultivate mutual respect and sustain balance in their social interactions while equally honoring the continuity of the natural world. This integrative approach not only builds personal character but also equips students to actively uphold social and ecological equilibrium as the bedrock of sustainable living.

The emphasis on harmony within the Love-Based Curriculum resonates deeply with the eco-theological principle of Mīzān, or balance, as articulated in Islamic thought. Surah Ar-Rahman verses 7-9 affirm that Allah created the universe in perfect balance and issued a clear prohibition against disrupting it. This divine command frames environmental stewardship not merely as an ethical preference but as an act of religious obedience (Testriono et al., 2024). Education grounded in love and harmony thus inherently conveys the imperative of preserving Mīzān, ensuring that the natural world remains sustainable and that human existence continues in a state of ordered equilibrium.

Fourth, the concept of Amanah (Sacred Trust). A distinctive feature of the Love-Based Curriculum is its incorporation of hubbul bīah — love for the environment — as a guiding theme in the design of learning experiences. The cultivation of this value seeks to instill in students the conviction that caring for the natural world is an expression of the amanah entrusted to humanity by Allah SWT. This curriculum encourages students to recognize that

the human-nature relationship is not one of mere resource extraction, but one of obligation — to maintain the balance and sustainability of the ecosystem for the well-being of all life (Kementrian Agama Republik Indonesia, 2025).

The eco-theological concept of *amanah* is directly relevant to this theme, affirming that human beings bear a God-given responsibility to uphold the integrity of the natural order. Humanity is not authorized to damage or disrupt ecosystems; instead, it must exercise sound judgment and accountability in its use of natural resources. This conviction is reinforced in Surah Al-Ahzab verse 72, which underscores humanity's entrustment as *khalīfah* on earth. Education that integrates *hubbul bīah*, therefore, does more than cultivate affection for the environment — it nurtures a moral and spiritual awareness that environmental care is a sacred duty to be carried out with justice and mindfulness (Gade, 2019).

Fifth, the concept of *Rahmatan Lil Ālamīn* (Mercy for All Creation). The principle of *Rahmatan lil Ālamīn* — encompassing mercy for the entirety of creation — represents a foundational value in Islamic eco-theology and resonates profoundly with the ethos of the Love-Based Curriculum. Both perspectives hold that the mercy and compassion of Allah extend beyond humanity to embrace all living beings and the natural world. Accordingly, human beings, as part of divine creation, are called to reflect these attributes of mercy through active protection and stewardship of the environment in all its dimensions. This principle invites students to regard the natural world as an entity deserving of care and respect, rather than a commodity available for unconstrained exploitation (Mappanyompa et al., 2023).

In educational practice, the *Rahmatan lil Ālamīn* principle calls for the enactment of love and environmental care through tangible, purposeful activities (Meraj, 2016). The Love-Based Curriculum operationalizes this through initiatives such as school greening programs, environmental management projects, and waste reduction efforts embedded within the learning process. Moral and spiritual reflection is also incorporated to reinforce the understanding that caring for nature is a lived expression of universal compassion. Students are thus guided not merely to acquire theoretical knowledge but to actively contribute to environmental preservation as a concrete manifestation of the mercy that religion commends.

Education informed by the *Rahmatan lil Ālamīn* principle aims to cultivate students who do not merely possess environmental awareness but who exercise consistent, proactive responsibility in sustaining the natural world — viewing nature as a creation of God to be protected rather than exploited (Muda, 2020). When ecological consciousness is nurtured through this lens, it ceases to be a transient concern and becomes a deeply held personal conviction. In this way, the *madrasah* assumes its role as a catalyst for change — producing a generation that is environmentally mindful, ethically grounded, and committed to preserving the balance of the natural ecosystem.

Nurturing Hubbul Biah Through the Love-Based Curriculum in the Madrasah Setting

The Love-Based Curriculum is designed with the fundamental aim of forming individuals who embody humanistic, nationalistic, naturalistic, and tolerant values, with love serving as the central pillar of life. Known as KBC, this curriculum promotes openness, sincerity,

meaningful dialogue, and relationships built on mutual care and collective development. It further cultivates respect for diversity, a sense of social accountability, and an expansive love for both fellow human beings and the natural world as expressions of devotion to God. By embedding love for the homeland and local cultural wisdom, KBC fosters national unity and encourages meaningful contributions to the country (Kementrian Agama Republik Indonesia, 2025). This framework is particularly pertinent to the pressing need for environmental consciousness in madrasahs, given that affection for nature and humanity constitutes an essential basis for sustaining and nurturing the environment over the long term.

The Love-Based Curriculum can function as a pathway for madrasahs to develop an Islamic-grounded environmental awareness within their educational settings, beginning with the early formation of conservation habits at the madrasah ibtidaiyyah (elementary school) level. Studies indicate that environmentally conscious behaviors formed during elementary school years are likely to carry into adult life (Ayten & Hussain, 2017). Education during this foundational stage is of paramount importance, as children are navigating the concrete operational phase of cognitive development, a period that equips them to comprehend and internalize social norms and behavioral expectations. Habits shaped at this early stage tend to become deeply embedded and endure well into adulthood. Since children absorb lessons primarily through watching and emulating those around them, these early habits become woven into their cognitive and emotional frameworks, ultimately shaping lasting behavioral tendencies (Puspita & Harfiani, 2024). From the standpoint of developmental psychology, Piaget's cognitive theory affirms that children in this stage can grasp cause-and-effect dynamics and begin internalizing societal norms and rules (Piaget & Inhelder, 1973). Complementing this, Bandura's social learning theory posits that children acquire behaviors by observing and mirroring the actions of adults and their broader environment (Bandura, 1977). Consequently, pro-environmental habits cultivated during elementary school are poised to become enduring behavioral patterns in adulthood, as they become integral to how children think, feel, and make decisions moving forward.

At the elementary school stage, teachers are called upon to serve as *qudwah* — exemplary figures — within the madrasah setting, given that students at this level learn predominantly by observing adult conduct. Beyond the knowledge transmitted in formal classroom instruction, students are continuously absorbing lessons from the behavior they witness around them. It is therefore essential for teachers to model virtuous conduct both inside and outside the classroom, indirectly communicating what is appropriate and what is not (Rifqi & Suwendi, 2025). This reasoning is firmly supported by Bandura's behaviorist framework (1977), which asserts that humans learn through the observation and imitation of others, particularly individuals they regard as role models or authority figures. Through cycles of observation, imitation, and reinforcement, students gravitate toward reproducing the positive behaviors they encounter — within the madrasah context, this refers primarily to those demonstrated by their teachers.

At the junior and senior high school levels, students gradually develop the capacity for independent reasoning, and it becomes the teacher's responsibility to nurture this capacity by fostering more participatory forms of engagement. According to Jean Piaget (1973),

individuals aged 12 and above enter the formal operational stage of cognitive development, during which they acquire the ability to think in abstract, logical, and systematic ways, progressively enhancing their capacity for complex problem-solving. Alongside this, Lev Vygotsky's theoretical perspective highlights the indispensable role of social interaction and guidance in the learning process. Through his concept of the Zone of Proximal Development (ZPD), Vygotsky argues that learning is most effective when students receive targeted support from teachers, peers, or more experienced individuals, enabling them to reach levels of understanding that would be unattainable through independent effort alone (Vygotsky, 1980). It follows that learning experiences for students aged 12 and above should be structured to be dynamic and participatory, both activating formal cognitive abilities and leveraging social interaction as a vehicle for deeper comprehension and skill acquisition. This is corroborated by research demonstrating that the contextual teaching and learning (CTL) model and active student learning methods (CBSA) are effective in fostering independent and critical thinking among junior and senior high school students (Abitolkha et al., 2020; Budiman, 2023). When students are actively engaged in the learning process alongside teacher guidance, the educational experience becomes significantly more enriching. An environmentally oriented learning approach proves especially effective at these levels, as direct involvement in environmental education renders the learning experience more meaningful and cultivates a genuine appreciation for environmental stewardship as a life necessity. This awareness is born from firsthand experience gained through active participation in environmental learning activities. Such an approach resonates with Carl Rogers' humanistic learning theory (1969), which places student agency at the heart of education, advocating for learning material that connects meaningfully to students' lived realities and nurtures intrinsic motivation.

Through both theoretical knowledge and direct experiential learning, students are expected to grow in their capacity for emotional self-regulation and in their development of positive social attitudes toward others — human and non-human alike. Daniel Goleman contends that emotional intelligence — encompassing the recognition, comprehension, and management of one's own and others' emotions — is a decisive factor in a person's social and academic flourishing (Goleman, 2006). The Love-Based Curriculum weaves emotional intelligence development into its fabric by nurturing values of love, empathy, and tolerance, all of which contribute to healthy and harmonious interpersonal dynamics. By equipping students with skills in emotional management and positive relationship-building, KBC simultaneously creates a supportive learning environment and cultivates emotionally mature individuals. This objective holds particular relevance in the realm of environmental awareness, as emotional intelligence enables students to internalize the significance of caring for and cherishing nature as both a social and spiritual obligation.

Numerous madrasahs across Indonesia have already been working toward the aspirations of the Love-Based Curriculum through the lens of Islamic eco-theology, though not formally grounded in this curriculum, which was only officially introduced at the start of 2025. MTsN 2 Pamekasan, for instance, has instituted an eco-friendly program incorporating weekly environmental clean-up activities and a culture of environmental stewardship, including partnerships with the local public health center. Beyond the theological motivations driving

students and teachers toward healthy living and the maintenance of a beautiful school environment, student and teacher awareness also plays a pivotal role in establishing a healthy madrasah (Komalasari, 2022). Research conducted at Madrasah Ibtidaiyah Ma'arif NU Ujungpangkah Gresik similarly demonstrates the effective internalization of green education principles, encompassing organic waste composting, tree planting, and the incorporation of environmental values into science and Islamic Religious Education (PAI) instruction (Ghifari, 2024). This initiative has been successful in nurturing values of moderation, tolerance, and environmental responsibility among students, grounded in the Profile of Rahmatan Lil Ālamīn Students (PPRA). Additionally, MTsN Gresik, recognized as an independent *adiwiyata* (eco-friendly) school, has embedded environmentally conscious education into its institutional policies, both intra- and extracurricular frameworks, engaging the entire school community — including students — in all related activities (Masruroh, 2020).

The body of evidence drawn from environmentally conscious educational practices across various madrasahs affirms that eco-theological approaches to environmental education have long been present in the madrasah landscape, predating the formal publication of the Love-Based Curriculum, with each institution operating under its own distinct policy foundations. Rather than presenting any contradiction, these existing practices will naturally converge and synergize with the KBC framework — particularly in the alignment of eco-theological principles with the richly normative content of Islamic religious education (Rohman et al., 2024).

Developing Learning Strategies Based on Islamic Eco-theology in Madrasah

Within educational settings, educators have the opportunity to embed eco-theological values into the design of instructional materials, centering on the concept of *hubbul biāh* or drawing from themes presented in the Love-Based Curriculum framework. The construction of these instructional materials includes pedagogical approaches, teaching models, and assessment techniques. Rather than being limited to formal classroom settings, learning should be broadened to encompass extracurricular programs, weaving eco-theological principles throughout those activities as well. The instructional strategies that educators develop can be harmonized with the national curriculum framework, specifically the Merdeka Curriculum. At its core, the Love-Based Curriculum does not stand in opposition to the Merdeka Curriculum; on the contrary, the two are mutually reinforcing and work in tandem with one another.

In madrasahs, where instructional hours are comparatively more extensive than in schools under the Ministry of Basic and Secondary Education, the integration of environmentally conscious education can be pursued through two distinct strategies. According to Ikhfan Haris and Afdaliah (2016), these strategies are as follows:

1. The first is an integrative approach, whereby environmental themes are woven into existing subjects within the national curriculum — a method that is particularly well-suited to madrasahs given the breadth of disciplines they already cover.

2. The second is a monolithic approach, which treats environmental education as a standalone subject, for instance by introducing a dedicated course on *fiqh al bī'ah* (jurisprudence of the environment) as part of the formal madrasah curriculum.

Embedding eco-theological values through the Love-Based Curriculum — both inside the classroom and through extracurricular activities — holds considerable promise for nurturing students' sense of responsibility toward the natural world. Nevertheless, translating this vision into practice within madrasahs is not without obstacles. These include insufficient physical resources, a lack of adequately trained teachers, and resistance among educators who view curriculum shifts as adding unnecessary complexity to their work. Addressing these challenges requires hands-on training, mentoring, and sustained outreach from key stakeholders, especially the Directorate of KKSK (Curriculum, Assessment, and Student Affairs) for Madrasahs and Islamic Education, so that teachers not only comprehend the Love-Based Curriculum but also embrace it with genuine commitment.

Drawing on the findings of this study, a number of policy directions are available to the Director General of KKSK for Madrasahs and Islamic Education, as well as to individual madrasah institutions. At the national level, the Director General may formulate actionable guidelines for embedding eco-theological principles within the framework of the Love-Based Curriculum, while also conducting awareness campaigns to help madrasah personnel — teachers in particular — appreciate its value and adopt it as a meaningful educational commitment rather than a bureaucratic requirement. At the institutional level, school principals and teachers bear the responsibility of fostering within themselves a growth mindset and an environmental consciousness, so that the eco-theological ideals promoted at the ministerial level can take root in daily teaching practice through the Love-Based Curriculum. When both external stakeholders and madrasah communities work in concert, these institutions are well-positioned to serve as a fertile ground for raising a generation imbued with a deep eco-theological awareness.

CONCLUSION

The study reveals a strong correspondence between the goals of the love-based curriculum and the foundational tenets of Islamic ecotheology. Embedding Islamic ecotheological values — including *Tauhid*, *Khalifah*, *Amanah*, *Mizan*, and *Rahmatan lil Alamin* — into madrasah instruction through the love-based curriculum is anticipated to cultivate students' consciousness regarding the necessity of protecting the natural environment. From a theoretical standpoint, this research advances the notion that Islamic ecotheological values are compatible with and can reinforce the aims of the love-based curriculum as practiced in madrasah settings. In the madrasah context, where Islamic principles permeate everyday learning activities, ecotheological values are naturally embedded within the educational framework, given that both draw their foundations from the *Al-Qur'an* and *Sunnah*. Notably, the love-based curriculum also encompasses a theme directly connected to ecotheology, known as *hubbulbiah*.

The capacity of the Love-Based Curriculum to nurture Muslim generations who are genuinely committed to environmental stewardship is considerable. Designed to develop

learners who are intellectually sharp, socially aware, and emotionally mature, the Love-Based Curriculum is grounded in a range of psychopedagogical frameworks — among them Jean Piaget’s cognitive development theory, Lev Vygotsky’s sociocultural theory, Albert Bandura’s social learning theory, Carl Rogers’ humanistic education theory, and Daniel Goleman’s Emotional Intelligence theory. The convergence of these theoretical foundations makes the aspirations of the Love-Based Curriculum highly attainable in practice.

In light of this, crafting learning strategies that incorporate ecotheological principles must account for several critical dimensions: the design of instructional modules, the adoption of student-centered pedagogical approaches and models, and the framework for learning assessment. Attending to these dimensions ensures that instruction remains aligned with the vision of the love-based curriculum while preserving the integrity of Islamic ecotheological values. Consequently, this study reaffirms the pivotal role of Islamic education in championing environmental conservation and nurturing a generation of conscientious stewards. The incorporation of ecotheological principles within the love-based curriculum equips madrasah to function as catalysts for building broader societal awareness around environmental care and sustainability, with particular relevance to the Indonesian context.

Realizing this potential, however, demands institutional backing from the authorities overseeing madrasah education — specifically the Directorate General of Islamic Education, Ministry of Religious Affairs of the Republic of Indonesia. This support may take the form of formulating practical guidelines for environmentally conscious education integrated with the love-based curriculum, as well as conducting sustained outreach, training sessions, and workshops across madrasah institutions. Such efforts are especially important given persistent challenges, including constrained financial resources, disparities in educator and staff competence, and insufficient physical infrastructure to sustain environmental programs. Compounding these issues is the recurring resistance among teachers toward newly introduced curricula — a pattern often linked to the frequent policy shifts that accompany changes in institutional leadership.

This research offers a thorough conceptual framework for integrating Islamic ecotheology into the love-based curriculum within madrasah education, together with appropriate pedagogical models suited to that integration. That said, the study remains confined to theoretical analysis built upon a synthesis of prior scholarly works, and therefore lacks empirical grounding to confirm its applicability in real-world educational environments. Future research is thus encouraged to focus on translating this integration into actionable practice — particularly through field-based studies aimed at developing and validating implementation models in madrasah settings. There is also a pressing need for the creation of subject-specific teaching modules aligned with environmentally responsible education under the love-based curriculum framework, so that educators are equipped with tangible and practical guidance for classroom application.

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