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Islamic Eco-Theology-Based Environmental Education: Integrating Divine Values to Foster Ecological Awareness and Environmental Ethics in Students

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Abstract:
Conventional environmental education often fails to translate ecological knowledge into sustainable behavioral change due to a lack of moral and spiritual dimensions. This study aims to explore the integration of Islamic eco-theology into environmental education to foster ecological awareness and *akhlaq* (moral character) towards nature among students. Employing a qualitative narrative literature review, data were synthesized from peer-reviewed articles published between 2019 and 2024 via Google Scholar. The findings reveal that grounding environmental science in theological concepts—such as *Khalifah* (vicegerency), *Amanah* (trust), and *Mizan* (balance)—shifts students' perspectives from anthropocentrism to theocentric stewardship. Furthermore, combining formal curriculum integration, experiential learning like *Tadabbur alam*, and a green hidden curriculum effectively translates cognitive awareness into tangible pro-environmental behaviors. Ultimately, embedding eco-theology into educational frameworks transforms environmental conservation from a secular duty into a profound spiritual obligation, providing a robust model for Islamic schools to cultivate ecologically responsible generations.

Keywords: Islamic Eco-Theology; Environmental Education; Ecological Akhlaq.

Introduction

The escalating global environmental crisis necessitates urgent educational interventions, yet conventional environmental education (EE) often falls short in fostering sustainable behavioral change. Traditional EE predominantly relies on cognitive and scientific approaches, frequently neglecting the moral and spiritual dimensions that drive intrinsic motivation for conservation (Ardoin & Bowers, 2020; Lawrance et al., 2022; Pollock et al., 2020). Consequently, students may acquire extensive ecological knowledge but fail to translate it into pro-environmental behavior, highlighting a critical gap between environmental awareness and actual ethical conduct (Colombo et al., 2023; Null & Asirvatham, 2023).

Within Islamic educational contexts, this dichotomy is particularly evident as religious teachings and environmental sciences are often taught in isolation. While Islamic schools strongly emphasize moral development, the specific integration of ecological ethics into the standard science curriculum remains marginal (Khusni Albar et al., 2024; Rohman et al., 2024). This compartmentalization prevents students from perceiving environmental stewardship as a core

religious duty, thereby limiting the development of *akhlaq* (moral character) towards nature and reducing environmentalism to a mere secular obligation (Alfiyanto et al., 2024).

To bridge this gap, Islamic eco-theology offers a comprehensive paradigm that recontextualizes environmentalism as a theological imperative. Central to this framework are the concepts of *Tawhid* (divine unity), *Khalifah* (vicegerency), and *Mizan* (cosmic balance), which collectively frame nature not as a mere resource for exploitation, but as a sacred trust (*amanah*) from the Creator (Ruhullah & Ushama, 2024). By embedding these eco-theological principles into EE, educators can cultivate a profound ecological consciousness rooted in spiritual accountability, transforming abstract scientific facts into moral responsibilities.

Recent scholarship has increasingly explored the intersection of Islam and ecology, demonstrating the potential of faith-based approaches in shaping environmental attitudes (Rozaq & Zain, 2024; Tajudeen et al., 2023). However, empirical studies focusing on the practical pedagogical implementation of Islamic eco-theology in formal schooling remain scarce. Existing literature predominantly focuses on theoretical formulations or higher education contexts, leaving a significant void regarding how these theological concepts can be operationalized to measurably enhance ecological awareness and *akhlaq* among secondary school students.

Therefore, this study aims to design, implement, and evaluate an environmental education model based on Islamic eco-theology to build ecological awareness and *akhlaq* towards nature among students. Specifically, this research seeks to answer how the integration of *khalifah* and *amanah* concepts influences students' cognitive understanding and behavioral commitment to environmental conservation. The findings will provide empirical evidence and practical guidelines for educators to integrate spiritual values into environmental curricula, ultimately fostering a generation of ecologically responsible and morally grounded individuals.

Method

This study employs a qualitative literature review approach to explore and synthesize existing discourse on environmental education integrated with Islamic eco-theology. Unlike a systematic literature review (SLR) that demands exhaustive and strictly reproducible search protocols, this narrative review allows for a flexible, conceptual synthesis of theoretical frameworks and empirical findings to build a comprehensive pedagogical model. The primary data source is Google Scholar, chosen for its extensive multidisciplinary coverage of educational and theological literature. The search strategy utilized targeted keyword combinations—including "Islamic eco-theology," "environmental education," "ecological awareness," and "*akhlaq* towards nature"—restricted to publications released between 2019 and 2024. This specific timeframe ensures the integration of contemporary pedagogical models and recent theological interpretations that directly address current global environmental challenges.

To maintain academic rigor and relevance, specific inclusion and exclusion criteria were applied during the document selection process. The review prioritized peer-reviewed journal articles and credible academic publications that explicitly connect Islamic environmental ethics with educational practices for students, while excluding studies that merely discuss general Islamic environmentalism without a clear pedagogical or character-building focus. The selected literature was then analyzed using thematic content analysis. This process involved systematically reading, coding, and categorizing the texts into core themes, such as theological foundations (e.g., *khalifah*, *amanah*), instructional strategies, and the behavioral internalization of *akhlaq*. Through this iterative synthesis, the study constructs a coherent conceptual framework for implementing eco-theology-based environmental education in formal school settings.

Results and Discussion

Theological Foundations of Eco-Theology in Environmental Education

The theological foundation of Islamic eco-theology provides a profound paradigm shift in how students perceive their relationship with the natural world. Central to this framework is the concept of *Tawhid*, which emphasizes the absolute oneness of God and the interconnectedness of all creation as signs of the Divine. Furthermore, the principle of *Khalifah* positions human beings not as absolute owners of the earth, but as vicegerents entrusted with the responsibility to maintain its harmony. This theological perspective is deeply reinforced by the concept of *Amanah*, which frames the environment as a sacred trust that will be accounted for in the hereafter. Consequently, integrating these foundational beliefs into environmental education

transforms ecological conservation from a mere secular obligation into a profound spiritual duty (Hajar, 2024; Hidayatulloh et al., 2024).

The concept of *Mizan*, or cosmic balance, serves as another critical pillar in shaping ecological awareness among students. This cosmic balance dictates that every element in the universe, including flora, fauna, and natural resources, has a specific purpose and a designated role in maintaining systemic equilibrium. When students understand that disrupting this balance leads to widespread corruption, they begin to view environmental degradation as a direct violation of divine law. Therefore, the strict prohibition against committing *Fasad*, or destructive mischief on earth, becomes a powerful moral deterrent against ecological exploitation. This theological framework effectively shifts the student mindset from anthropocentrism to theocentrism, where caring for nature is synonymous with obeying the Creator.

Recent literature emphasizes that these theological concepts must be explicitly articulated to resonate with the cognitive and affective domains of learners. Scholars argue that without a clear theological grounding, environmental education in Islamic schools remains fragmented and lacks the moral urgency required for behavioral change. By grounding environmental ethics in the Qur'an and Hadith, educators can cultivate a deep-seated ecological consciousness that transcends classroom boundaries. This spiritual internalization ensures that students act as responsible stewards even when external supervision is absent. Ultimately, these theological foundations provide the indispensable moral compass necessary for navigating contemporary environmental challenges (Thohir et al., 2023).

Integration of Eco-Theology Concepts into the Curriculum

The successful implementation of eco-theology requires a deliberate and structured integration of its core concepts into the formal school curriculum. This integration necessitates moving beyond the traditional dichotomy between religious studies and natural sciences, fostering a holistic educational experience. Curriculum designers must map specific ecological topics to relevant theological principles, ensuring that scientific facts are always contextualized within a spiritual framework. For instance, lessons on water conservation must be directly linked to the prophetic traditions regarding the prohibition of wastefulness, even when performing ablution. This seamless blending of disciplines ensures that students perceive no contradiction between their scientific knowledge and their religious convictions (Desfita et al., 2024).

Furthermore, the integration process involves developing specialized instructional materials that reflect the unique epistemological stance of Islamic eco-theology. Textbooks and modular resources must include case studies, reflective questions, and project ideas that prompt students to apply theological concepts to real-world environmental issues. Teachers are encouraged to use interdisciplinary approaches, where biology, geography, and Islamic jurisprudence are taught collaboratively to address complex ecological problems. This collaborative pedagogical model not only enriches the learning experience but also demonstrates the comprehensive nature of Islamic teachings. Such curriculum integration ultimately empowers students to become critical thinkers who can evaluate environmental policies through an ethical and spiritual lens (Abuzar et al., 2024; Amalia, 2024).

The outcome of this rigorous curriculum integration is a fundamental transformation in the students' cognitive architecture regarding nature. Students begin to view the natural world not merely as a collection of resources to be exploited, but as a community of beings that glorify the Creator. This cognitive shift is crucial because it lays the groundwork for long-term attitudinal and behavioral changes. When ecological knowledge is deeply intertwined with spiritual beliefs, it becomes highly resistant to secular pressures that promote consumerism and environmental apathy. Consequently, the curriculum acts as a vital catalyst for producing environmentally literate individuals who are also morally grounded (Begum et al., 2022; Gitmiwati & Indrayuda, 2024).

Table 1. Curriculum Integration Matrix for Eco-Theology and Environmental Science

Scientific Topic	Eco-Theology Concept	Learning Objective	Assessment Method
Water Cycle & Conservation	*Amanah* (Trust) & *Israf* (Wastefulness)	Understand water as a divine trust and avoid wastefulness in daily usage.	Reflective journal on personal water footprint and theological

			alignment.
Biodiversity & Ecosystems	*Tawhid* (Unity) & *Mizan* (Balance)	Recognize the interconnectedness of species and the necessity of ecological balance.	Group project designing a school garden that promotes local biodiversity.
Climate Change & Pollution	*Khalifah* (Vicegerency) & *Fasad* (Corruption)	Analyze human impact on climate and accept responsibility as earthly stewards.	Debate on environmental policies based on Islamic ethical principles.
Renewable Energy	*Tadabbur* (Contemplation) & *Maslahah* (Public Good)	Evaluate energy sources based on their long-term benefit to society and nature.	Proposal for a school-based renewable energy initiative with theological justification.

The matrix presented in Table 1 illustrates a systematic approach to merging scientific inquiry with theological reflection across various environmental topics. By aligning specific scientific subjects with corresponding eco-theological concepts, educators can ensure that both cognitive and spiritual objectives are met simultaneously. The proposed learning objectives are designed to foster deep comprehension, while the assessment methods move beyond rote memorization to evaluate genuine internalization. This structured alignment guarantees that the integration of eco-theology is not merely superficial, but deeply embedded in the daily learning experiences of the students. Ultimately, such a matrix serves as a practical blueprint for curriculum developers aiming to implement this holistic educational model (Vare et al., 2019).

Pedagogical Strategies for Fostering Ecological Awareness

Fostering genuine ecological awareness requires the deployment of innovative pedagogical strategies that engage students actively in the learning process. Traditional lecture-based methods are insufficient for instilling the deep emotional and spiritual connection required for environmental stewardship. Instead, educators must utilize experiential learning approaches, such as project-based learning and outdoor education, which allow students to interact directly with the natural environment. These hands-on experiences enable students to observe the beauty and complexity of creation firsthand, thereby stimulating a sense of wonder and reverence. When students physically engage in planting trees or monitoring local water quality, abstract theological concepts become tangible and personally meaningful (Gitmiwati & Indrayuda, 2024).

A highly effective pedagogical strategy within this context is the practice of *Tadabbur alam*, or the deep contemplation of nature. This strategy involves guiding students to observe natural phenomena critically and reflectively, linking their observations to the signs of the Creator. Teachers facilitate this process by asking probing questions that encourage students to think about the purpose, balance, and intricacy of the ecosystems they are studying. This reflective practice bridges the gap between empirical observation and spiritual realization, cultivating a profound sense of ecological awareness. Consequently, *Tadabbur alam* transforms the natural environment into a living classroom where science and spirituality converge seamlessly.

The role of the teacher in executing these pedagogical strategies is paramount, as they act as facilitators of both intellectual and spiritual growth. Teachers must be trained not only in environmental science but also in the nuances of Islamic eco-theology to guide students effectively. They need to create a safe and inspiring learning atmosphere where students feel encouraged to express their concerns about environmental issues and explore theological solutions. By modeling environmentally responsible behavior and demonstrating a deep respect for nature, teachers serve as powerful role models for their students. This holistic pedagogical approach ensures that ecological awareness is nurtured consistently and authentically throughout the educational journey (Osborn, 2020).

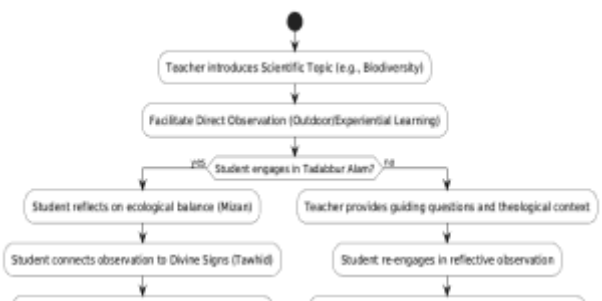

Figure 1. Pedagogical Strategy Flowchart for Eco-Theology Integration

The diagram presented in Figure 1 outlines the systematic flow of the pedagogical strategy designed to foster ecological awareness through eco-theology. It begins with the introduction of a scientific topic, followed by direct experiential observation to ground the learning in reality. The critical juncture in this process is the practice of *Tadabbur alam*, where students are guided to reflect on the theological implications of their observations, ensuring that cognitive understanding is deeply intertwined with spiritual realization. This reflective phase naturally leads to the translation of awareness into concrete, project-based actions that benefit the environment. Finally, the process concludes with an assessment of the internalization of *Akhlaq*, ensuring that the pedagogical intervention has achieved its ultimate moral and behavioral objectives (Yuliati et al., 2024).

Developing *Akhlaq* Towards Nature: From Cognition to Action

The development of *Akhlaq* towards nature represents the ultimate goal of integrating eco-theology into environmental education, moving beyond mere cognition to actionable moral conduct. *Akhlaq* in this context refers to the noble character traits and ethical behaviors that dictate how a Muslim should interact with the non-human world. It encompasses compassion, justice, moderation, and responsibility towards all living beings and natural resources. This moral framework dictates that harming the environment without a valid reason is not just a scientific error, but a profound moral failing. Therefore, cultivating *Akhlaq* towards nature requires a deliberate educational process that nurtures empathy and ethical reasoning alongside ecological knowledge (Yusmaliana et al., 2024).

The transition from cognitive understanding to affective commitment is a critical phase in the development of this environmental *Akhlaq*. Students must first understand the theological and scientific reasons for conservation, but they must also develop a deep emotional attachment and sense of moral obligation towards the natural world. This affective commitment is fostered through continuous exposure to the beauty of nature, storytelling from Islamic traditions regarding the Prophet's treatment of animals and plants, and reflective discussions on environmental justice. When students emotionally connect with the environment, they begin to view ecological degradation as a personal tragedy rather than a distant abstract problem. This emotional resonance is the driving force that sustains pro-environmental behavior even in the face of inconvenience or societal pressure (Ramkissoon, 2020).

The psychomotor and behavioral manifestations of this internalized *Akhlaq* are evident in the daily actions and lifestyle choices of the students. Students demonstrate this *Akhlaq* by actively participating in waste reduction, conserving water and energy, and advocating for sustainable practices within their families and communities. They treat animals with kindness, avoid unnecessary harm to plants, and actively engage in restoring degraded local ecosystems. These behaviors are not performed for external rewards or to avoid punishment, but are driven by an intrinsic desire to fulfill their role as responsible vicegerents of God. Ultimately, the manifestation of *Akhlaq* towards nature signifies the successful integration of theological values into the very fabric of the students' daily lives (Rohman et al., 2024).

Table 2. Indicators of *Akhlaq* Towards Nature in Student Behavior

Dimension of Akhlaq	Cognitive Indicator	Affective Indicator	Psychomotor/ Behavioral Indicator
Compassion (*Rahmah*)	Understands the rights of animals and plants in Islam.	Feels empathy towards suffering animals and damaged	Actively rescues injured animals and avoids stepping on plants unnecessarily.

		ecosys tems.	
Modera tion (*Iqtisad*)	Knows the theolo gical prohib ition of wastef ulness (*Israf*).	Values simplic ity and feels guilty when wastin g resour ces.	Consistently turns off unused lights, minimizes food waste, and reduces plastic use.
Respon sibility (*Mas'uli yyah*)	Recogn izes human s as Khalifa h accoun table for earth's conditi on.	Feels a strong person al duty to protect the enviro nment for future genera tions.	Initiates and leads school clean-up drives and tree-planting campaigns.

Table 2 provides a comprehensive breakdown of the indicators used to measure the development of *Akhlaq* towards nature across cognitive, affective, and psychomotor domains. The cognitive indicators ensure that students possess the necessary theological and ecological knowledge to understand their moral obligations. The affective indicators measure the depth of their emotional connection and internal motivation, which are crucial for sustaining long-term behavioral change. Finally, the psychomotor indicators provide observable, concrete evidence of how this internalized moral character translates into daily actions and community engagement. By assessing these three dimensions holistically, educators can accurately evaluate the true impact of eco-theology-based environmental education on student character (Begum et al., 2021).

The Role of the School Environment as a Hidden Curriculum

The physical school environment plays a pivotal role as a hidden curriculum that subtly reinforces the formal teachings of eco-theology. A green, sustainable, and well-maintained campus serves as a constant, tangible reminder of the theological principles of balance, beauty, and stewardship. When the school infrastructure reflects environmental values through features like solar panels, rainwater harvesting systems, and organic gardens, it validates the lessons taught in the classroom. This physical alignment between the formal curriculum and the school environment prevents cognitive dissonance and strengthens the students' ecological awareness. Consequently, the school building itself becomes an educational tool that silently but powerfully shapes student attitudes and behaviors (El-Aasar et al., 2024; Rahayu et al., 2024)

Furthermore, the operational policies and daily routines of the school contribute significantly to this hidden curriculum by institutionalizing sustainable practices. Policies that mandate zero-waste events, prohibit single-use plastics in the canteen, and integrate energy-saving protocols into the daily schedule normalize pro-environmental behavior. When students see that the school administration takes environmental stewardship seriously, they are more likely to internalize these values as non-negotiable standards of conduct. This institutional commitment creates a culture of sustainability where eco-friendly choices are the default rather than the exception. The hidden curriculum thus operates continuously, shaping the moral compass of students through consistent environmental conditioning (Fitriani & Wulandari, 2024).

The peer culture and social interactions within the school environment also form a critical component of this hidden curriculum. Students influence each other's environmental behaviors through peer modeling, social reinforcement, and collaborative eco-projects. When environmental stewardship is celebrated and recognized as a marker of good character within the student body, it creates positive social pressure to conform to sustainable practices. Student-led environmental clubs and campaigns further amplify this effect, empowering young people to take ownership of their ecological footprint. This vibrant peer culture ensures that the values of eco-theology are lived out dynamically, creating a self-sustaining ecosystem of environmental awareness and *Akhlaq* (Rohman et al., 2024).

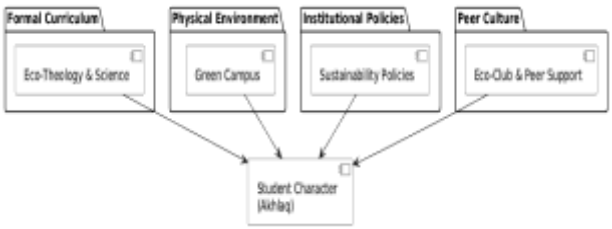

Figure 2. The Hidden Curriculum Ecosystem in Islamic Schools

Figure 2 illustrates the complex ecosystem of the hidden curriculum, demonstrating how various non-academic components of the school environment converge to shape student character. The diagram highlights that the formal curriculum is just one of four major pillars influencing the development of ecological awareness and *Akhlaq.* The physical environment, institutional policies, and peer culture act as continuous, reinforcing mechanisms that surround the students with consistent environmental messaging. This multi-layered approach ensures that the values of eco-theology are not confined to textbooks but are embedded in the very fabric of the school's daily life. Ultimately, this holistic ecosystem creates a powerful, immersive learning environment that accelerates the internalization of pro-environmental moral character (Chen et al., 2024).

Challenges in Implementing Eco-Theology-Based Environmental Education

Despite its profound potential, the implementation of eco-theology-based environmental education faces several significant challenges, primarily concerning teacher competency and readiness. Many educators lack the interdisciplinary training required to seamlessly blend complex scientific concepts with nuanced theological principles. Teachers trained strictly in secular sciences may feel uncomfortable or ill-equipped to discuss spiritual dimensions, while religious teachers may lack the updated scientific knowledge necessary to address contemporary environmental crises. This competency gap can lead to superficial integration, where theological concepts are merely tacked onto science lessons without deep, meaningful synthesis. Addressing this challenge requires comprehensive, ongoing professional development programs that specifically target the intersection of Islamic eco-theology and environmental science (Yusmaliana et al., 2024).

Curriculum constraints and time allocation issues present another major hurdle in the practical execution of this educational model. The national curriculum is often already densely packed with mandatory subjects, leaving little room for the addition of specialized environmental modules or interdisciplinary projects. Teachers frequently report that covering the required scientific syllabus leaves them with insufficient time to engage in the reflective, contemplative practices like *Tadabbur alam* that are essential for eco-theology. Furthermore, the lack of standardized, high-quality instructional materials specifically designed for this integrated approach forces teachers to spend excessive time developing their own resources. These structural and logistical constraints can hinder the consistent and effective delivery of eco-theology-based environmental education across different schools (Sidamo et al., 2023).

Finally, there is a persistent challenge in accurately measuring and evaluating the spiritual and moral outcomes of this educational approach. While cognitive knowledge can be easily assessed through traditional written tests, measuring the internalization of *Akhlaq* and the depth of ecological awareness requires more sophisticated, long-term evaluation tools. Behavioral changes may take years to fully manifest, making it difficult to capture the true impact of the program within the timeframe of a standard academic year or a specific research study. Additionally, self-reported data on moral behavior can be subject to social desirability bias, where students provide answers they believe are expected of them rather than reflecting their true conduct. Developing valid, reliable, and holistic assessment instruments remains a critical area for future research and educational practice (Brown, 2022; Chan & Luk, 2021).

Implications for Future Educational Policies and Practices

The findings of this study carry significant implications for educational policymakers, particularly within the Ministry of Religious Affairs and Islamic school governing bodies. There is a pressing need to revise national madrasah curricula to explicitly mandate the integration of eco-theology into both religious and scientific subjects. Policymakers should develop standardized frameworks and guidelines that provide clear directives on how to operationalize concepts like Khalifah and Amanah across different grade levels. Furthermore, national examinations and school accreditation standards should incorporate indicators of environmental stewardship and eco-theological understanding to ensure accountability. By embedding these requirements at the policy level, the integration of eco-theology can transition from an isolated initiative to a systemic educational priority (Putra Gulo et al., 2024).

At the school level, these implications translate into the necessity for robust professional development programs and the establishment of

dedicated environmental task forces. School leaders must invest in continuous training workshops that equip teachers with the pedagogical skills and theological knowledge required for this integrated approach. Additionally, schools should form green committees comprising teachers, students, and parents to oversee the implementation of sustainable campus policies and monitor the progress of environmental programs. Allocating a specific budget for green infrastructure and environmental projects will also demonstrate the school's institutional commitment to these values. These practical steps are essential for creating a supportive ecosystem where eco-theology can thrive and effectively shape student character (Cholil & Parker, 2021).

Ultimately, the broader societal implication of this educational model is the cultivation of a generation of environmentally responsible citizens who are motivated by deep-seated spiritual convictions. When students graduate with a strong *Akhlaq* towards nature, they carry these values into their higher education, careers, and communities, acting as catalysts for wider environmental change. This approach not only addresses the immediate ecological crisis but also contributes to the moral revitalization of society by reconnecting individuals with their spiritual purpose. By fostering a harmonious relationship between humanity and the natural world, Islamic eco-theology-based environmental education offers a sustainable pathway toward achieving both ecological preservation and spiritual fulfillment (Rohman et al., 2024).

Table 3. Strategic Recommendations for Educational Policymakers and School Leaders

Target Audience	**Strategic Recommendation**	**Expected Outcome**	**Timeline for Implementation**
National Policymakers	Mandate eco-theology integration in the national madrasah curriculum framework.	Standardized, systemic adoption of eco-theological principles across all Islamic schools.	1-2 Years
Curriculum Developers	Design and distribute comprehensive, interdisciplinary instructional modules and textbooks.	Provision of high-quality, ready-to-use resources that reduce teacher preparation burden.	1-3 Years
School Principals	Establish "Green Campus" committees and allocate specific budgets for sustainable infrastructure.	Creation of a physical and operational environment that reinforces the hidden curriculum.	Immediate - 1 Year
Teacher Training Institutes	Develop specialized certification programs in Islamic Eco-Theology and Environmental Pedagogy.	Enhancement of teacher competency and confidence in delivering integrated environmental education.	1-2 Years
Assessment Boards	Create holistic evaluation tools to measure affective and psychomotor indicators of environmental Akhlaq.	Accurate tracking of student character development and long-term behavioral internalization.	2-3 Years

Table 3 outlines a set of actionable, strategic recommendations tailored for various stakeholders in the educational sector to facilitate the successful implementation of eco-theology-based environmental education. The recommendations are categorized by target audience, ensuring that each group understands its specific role and responsibilities in this systemic transformation. By providing clear

expected outcomes and realistic timelines, this table serves as a practical roadmap for policymakers and school leaders to initiate and sustain these crucial reforms. The systematic execution of these recommendations will ensure that the integration of eco-theology is not merely a theoretical ideal, but a tangible reality that profoundly impacts student character and environmental stewardship (Gitmiwati & Indrayuda, 2024).

Conclusion

In conclusion, this study demonstrates that integrating Islamic eco-theology into environmental education effectively bridges the critical gap between ecological knowledge and moral action. By grounding environmental concepts in theological principles such as *Khalifah* (vicegerency), *Amanah* (trust), and *Mizan* (balance), students transition from an anthropocentric view of nature to a theocentric stewardship. The synthesis of formal curriculum integration, experiential pedagogical strategies like *Tadabbur alam*, and a supportive hidden curriculum creates a holistic educational ecosystem. This comprehensive approach ensures that environmental conservation is no longer perceived merely as a secular obligation, but as a profound spiritual duty, thereby successfully cultivating genuine *akhlaq* towards nature.

Ultimately, the widespread implementation of this eco-theological model requires systemic support, including targeted interdisciplinary teacher training, standardized instructional modules, and strong institutional commitment to sustainable campus policies. Future research should focus on developing robust, long-term assessment tools to measure the enduring behavioral and spiritual impacts of this educational approach across diverse educational settings. By nurturing a generation that views environmental preservation as an intrinsic expression of faith, Islamic educational institutions can play a pivotal role in addressing the global ecological crisis. Ultimately, fostering *akhlaq* towards nature not only safeguards the physical environment but also revitalizes the spiritual consciousness of humanity, fulfilling the divine mandate to maintain harmony and balance on Earth.

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