

## Love-Based Curriculum: Fostering Islamic Eco-theology Education in Madrasah

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### Abstract

*The primary challenge in integrating ecotheology into a love-based curriculum in madrasah lies in identifying the alignment of principles and objectives between these two aspects, and subsequently formulating effective implementation strategies for learning. This study aims to analyze the integration of ecotheological principles into a love-based curriculum in madrasah, and to explore effective strategies for implementing environmentally friendly education within madrasah learning. Employing a qualitative method with a literature review design, the research reveals a clear alignment of principles between the love-based curriculum and Islamic ecotheology. These shared principles include tauhid, khalifah, amanah, mizan, and rahmatan lil alamin. The identified implementation strategies for environmentally friendly education through a love-based curriculum encompass various aspects such as teaching modules, participatory learning approaches and models, and learning evaluation. Environmentally friendly practices can be integrated through both intracurricular and extracurricular activities. This study affirms that, through the integration of Islamic ecotheology into a love-based curriculum, madrasah has the potential to cultivate a Muslim generation highly aware of the importance of environmental preservation.*

**Keywords:** Islamic Ecotheology; Love-based Curriculum; Madrasah Learning; Enviromental Conversation.

### Abstrak

Tantangan utama dalam mengintegrasikan ekoteologi ke dalam kurikulum berbasis cinta di madrasah adalah mengidentifikasi keselarasan prinsip dan tujuan kedua aspek tersebut, serta merumuskan strategi implementasi yang efektif dalam pembelajaran. Penelitian ini bertujuan untuk menganalisis integrasi prinsip ekoteologi ke dalam kurikulum berbasis cinta di madrasah, serta bagaimana strategi dalam mengimplementasikan pendidikan ramah lingkungan dalam pembelajaran di madrasah. Penelitian ini menggunakan metode kualitatif dengan desain studi pustaka. Berdasarkan hasil analisis terhadap kurikulum berbasis cinta dan ekoteologi Islam, terdapat keselarasan prinsip di antara keduanya, yaitu prinsip tauhid, khalifah, amanah, mizan, dan rahmatan lil alamin. Adapun strategi implementasi pendidikan ramah lingkungan melalui kurikulum berbasis cinta, meliputi aspek-aspek seperti modul ajar, pendekatan dan model pembelajaran yang partisipatif, dan evaluasi pembelajaran. Praktik ramah lingkungan dapat

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berbentuk intrakurikuler atau ekstrakurikuler. Penelitian ini mengafirmasi, melalui integrasi ekoteologi Islam dalam kurikulum berbasis cinta, madrasah berpotensi melahirkan generasi muslim yang sadar akan pentingnya pelestarian lingkungan.

**Kata kunci :** Ekoteologi Islam; Kurikulum berbasis cinta; Pembelajaran Madrasah; Pelestarian Lingkungan.

## **I. Introduction**

The current environmental crisis is a pressing global issue, characterized by air, water, and soil pollution stemming from industrial activities, widespread deforestation, and waste accumulation leading to flooding (Mangunjaya et al., 2015). In this context, Islamic teachings offer solutions by emphasizing humanity's responsibility as khalifah (stewards) on Earth to protect the environment, which is a trust from Allah SWT. Environmental conservation is a spiritual and moral obligation for Muslims, making the value-based approach of Islamic eco-theology highly relevant, particularly in Indonesia, where the majority of the population is Muslim. Islamic eco-theology integrates religious principles with ecological awareness as a foundation for sustainable environmental conservation and management (Tamrin, 2019).

The principles of Islamic eco-theology have been extensively discussed in various research. Fachruddin Mangunjaya (2007) highlights concepts such as Iqtâ (state-owned land converted to farmland), Ihyâ al-Mawât (reclamation of abandoned land into productive land), Harîm (protected areas), and Waqaf (land dedicated for public benefit). Similarly, Dzajuli (2015) adds other Islamic practices that support conservation, including shirb (irrigation water usage), nafaqah (maintenance), shayd and dhabâih (ethical hunting and slaughtering), as well as social finance mechanisms like zakat, sadaqa, and kharaj, which contribute to environmental and societal well-being. Furthermore, Anna M Gade (2019) posits that the principles of Islamic eco-theology encompass tauhid (the oneness of god), khalîfah (humanity's role as stewards of nature), amanah (moral responsibility), mîzân (environmental balance), and fitrah (humanity's innate inclination to do good towards nature), which strongly encourage humans to actively protect and preserve the environment as a crucial basis for sustainable conservation and natural resource management.

Integrating the principles of eco-theology into educational curricula, particularly religious education, is a strategic approach to fostering ecological awareness in individuals. As Kemmis (2023) stated, the goal of education is "helping people to live well in a world worth living in." Therefore, it is reasonable for Sally & Olof (2025) to argue that ecology, theology, and education can work together to cultivate individuals capable of effectively managing the Earth. The integration of eco-theological principles into educational curricula has been implemented in various schools internationally. Research by Ignasi Ribó (2025) explains how Buddhist schools in Thailand teach their students to

cherish nature through Jātaka tales, which are essentially stories recounting the past lives of the Buddha. A study by Hasan Meydan et al. (2025) examined the evolution of environmental education curricula in Turkey from 1982 to 2018. Their research indicates that Turkey's strategy for sustainable environmental education through its national curriculum is considered effective in cultivating environmental awareness among students. Furthermore, research by Helena Stockinger and Bernd Ziegler (2025) reveals that Germany employs a normative-transformative approach that critically integrates theological values with ecological consciousness, encouraging students to internalize and actively apply the principles of sustainability responsibly.

In Indonesia, Franciscan schools in Jakarta have begun teaching environmental education to their students, believing that protecting nature is a form of service to God. Religious tenets serve as the rationale for teaching students the importance of environmental preservation (Cholil & Parker, 2021). Islamic educational institutions under the auspices of large social organizations such as Nahdlatul Ulama (NU) and Muhammadiyah have developed specific guidelines for creating environmentally friendly educational institutions. For example, NU promotes the concept of "green pesantren," while Muhammadiyah develops the concept of the "Islamic Green School" (Milla et al., 2025; Yusuf, 2019). Similarly, the An Nuqayah Islamic boarding school implements environmental conservation within and around its premises based on eco-theological principles such as khalīfah, mīzân, and islâhul fasâd, integrating these principles into the boarding school's educational curriculum (Basri, 2022). Therefore, faith-based education has the potential to disseminate a narrative of sustainable environmental stewardship to the broader community.

Madrasah, which Suwendi (2025) defines as Islamic-based schools, possess significant potential to promote environmental conservation through education (Junaidah et al., 2025). Religious values are taught intensively in classrooms and are an integral part of the curriculum. Furthermore, the introduction of the Love-Based Curriculum, published by the Indonesian Ministry of Religious Affairs (Kemenag RI), aims to cultivate students who are intellectually, emotionally, and socially intelligent (Kementrian Agama Republik Indonesia, 2025), thereby enhancing the madrasahs' potential to produce generations committed to creating sustainable environmental conservation.

Studies on the love-based curriculum, particularly those integrating it with environmentally friendly education in madrasah, remain very limited. This scarcity is primarily due to the curriculum's recent introduction at the beginning of 2025. Existing research predominantly focuses on the implementation of the love-based curriculum within specific subject teachings, such as Arabic and English (Kuswanto, 2025; Laili, 2024), as well as mathematics and biology (Ahmawati et al., 2025; Anggi Suko Wati et al., 2025). Furthermore, Alham et al. (2025) investigated the application of love-based

curriculum values in the work environment of school administrative staff, which led to improved performance, while Harahap et al. (2025) examined the character development of santri through the curriculum's implementation in pesantren.

The research that most closely addresses the integration of the love-based curriculum with environmental education is Arham's (2025) study. However, that particular research primarily focused on the implementation model of ecotheology, moderation, and nationalism within its specific research context. Arham's study did not explicitly elaborate on the alignment of ecotheological principles with the objectives of the love-based curriculum. Therefore, this present study aims to fill this identified gap by analyzing the alignment of principles and formulating implementation strategies, which constitutes the main novelty of this research.

This research aims to examine the alignment between Islamic eco-theological principles and the objectives of the Love-Based Curriculum, as well as its implementation in madrasah education. Given the limited number of studies addressing the similarities and application of Islamic eco-theological principles within this curriculum context, this research is expected to contribute theoretically to the field of Islamic eco-theology, particularly within madrasah education, while also providing practical benefits as a reference for madrasahs seeking to develop environmentally friendly education. The research framework connects eco-theological values with the curriculum's objectives, focusing on alignment and practical implementation strategies to ensure that the integration of these principles operates optimally and has a positive impact on learning.

## **II. Research Method**

This research employs a qualitative methodology. Qualitative research is an investigative approach aimed at elucidating the meanings of various phenomena within the object of study being examined. This study is generally classified as interpretive research because it focuses on specific components to explain meanings within the societal environment under investigation (Rosyada, 2020).

A library research design was utilized in this study, involving the exploration of various literature related to the topic under investigation (Jaya et al., 2023). The object of this research is the alignment of Islamic eco-theological principles with the principles of the Love-Based Curriculum. The data is divided into primary and secondary data. Primary data constitutes the main data analyzed in the research, namely the Love-Based Curriculum guide published by the Indonesian Ministry of Religious Affairs (Kemenag RI), as well as articles or books related to eco-theology. Secondary data includes articles discussing Islamic eco-theology, the implementation of eco-theological principles in madrasah environments, and other supporting theories.

Through documentation techniques, the researcher systematically collected various data and information relevant to the concepts and principles of Islamic eco-theology, as well as environmental-friendly practices that have been implemented in madrasah environments. This data collection process included scholarly articles, books, news reports, and other scientific literature related to eco-theological principles integrated into environmental management practices in madrasahs. All data was accessed through the internet, primarily the Google Scholar database, using key search terms such as "Islamic eco-theology," "Love-Based Curriculum," "Muslim or Islamic environmentalism," "Islamic ecotheology," and "environmentally friendly madrasah."

In the process of collecting data and information, the articles used as reference sources were those published between 2015 and 2025 and possessed verifiable credibility. The research findings were then grouped based on central themes, such as eco-theology, the Love-Based Curriculum, and environmentally friendly education in madrasahs. The results of the analysis were then verified by comparing additional literature to ensure the accuracy and consistency of the data obtained. This approach provides a strong foundation for identifying the role of madrasahs in implementing Islamic eco-theological values in learning within the madrasah environment through the Love-Based Curriculum, while also serving as an important reference for subsequent research.

The analysis technique used in this research is thematic-comparative analysis with an interpretive approach. Thematic analysis was conducted to identify and categorize the main themes emerging from the textual data, particularly in finding similarities between the objectives and principles of the Love-Based Curriculum and the principles of Islamic eco-theology. Furthermore, comparative analysis was used to systematically compare these two concepts to assess the level of integration of eco-theological values within the curriculum. An interpretive approach was applied in analyzing environmentally friendly practices in madrasahs by interpreting the motivations behind the implementation of these practices, whether based on theological reasons or other factors. The study also examined strategies for implementing environmentally friendly education in madrasahs by integrating Islamic eco-theological principles into the Love-Based Curriculum. This research focuses on the alignment of Islamic eco-theological principles with the principles of the Love-Based Curriculum. It explains how these principles can be implemented in madrasah education, as outlined in the Love-Based Curriculum guide, while also examining the potential of madrasahs to cultivate a generation that cares about environmental preservation. This research is limited to library research without involving field data collection.

### **III. Result and Discussion**

### **A. Similarities Between Eco-theological Principles and The Love-Based Curriculum**

Based on an exploration of various literature discussing Islamic eco-theology, the following concepts align with the objectives of the Love-Based Curriculum.

First, the concept of Tauhid (the oneness of God) holds a central position in the framework of Islamic eco-theology, serving as the primary philosophical foundation that shapes the worldview regarding the universe. This principle affirms that the universe, along with all its contents, belongs absolutely to Allah SWT (QS. Al-Baqarah: 284), and humans, as part of His creation, do not have the right to exploit nature excessively. Instead, humans are entrusted as khalifah (stewards) on Earth, with the noble task of maintaining ecological balance and environmental sustainability (QS. Al-An'am: 165). Thus, the principle of Tawhid encourages Muslims to view the environment as a sacred trust from God, requiring continuous protection and preservation (Haddad, 2006).

The implications of Tauhid principle extend to the unity of all creation, emphasizing that all elements of the universe are interconnected and are integral parts of the divine order. The Quran explicitly highlights the interconnectedness and interdependence of all living beings and urges humans to maintain balance and harmony in nature (QS. Ar-Rahman: 7-9). In this context, environmental damage is viewed as a form of disobedience to Allah and a denial of the khalifah trust. Therefore, awareness of the Tawhid principle becomes the primary motivation for Muslims to adopt environmentally friendly behaviors and contribute to environmental preservation (Abadi et al., 2022).

In line with eco-theological principles, the Love-Based Curriculum integrates the concept of hubbullah (love for Allah) as a central theme in learning. Instilling love for Allah SWT becomes the source of growing love for all His creatures, including the universe. By linking love for Allah with care for the environment, this curriculum seeks to shape the character of students who not only have ecological awareness but are also spiritually motivated to contribute to preserving nature. Through this approach, it is hoped that students can internalize eco-theological values and apply them in their daily lives, thereby creating a generation that is morally upright and cares for the environment.

Second, the concept of Khalifah Fî al Ard (stewardship on Earth). Humans are endowed by Allah SWT with perfection in the form of intellect, heart, and feelings, as well as biological physical completeness, intended to carry out their functions and tasks as khalifah on Earth. Among the functions and tasks of humans as khalifah on Earth are the tasks of building, managing, and maintaining the environment (Djazuli, 2015). The tasks and functions of the khalifah as environmental stewards can be seen in Surah Al-Baqarah verse 30. Therefore, the concept of Khalifah is used as the basis for Muslims in preserving the environment (Nilan, 2021).

Both eco-theological principles and the Love-Based Curriculum place awareness of the oneness of God (Tauhid) and the role of humans as khalîfah as the moral and spiritual foundation for protecting and managing the environment. Thus, ecological responsibility is not only practical but also an act of worship and a religious obligation. In the Love-Based Curriculum, empathy and compassion are two values that must be instilled in students (Kementrian Agama Republik Indonesia, 2025). Empathy and compassion are two fundamental characteristics that strongly support the implementation of the human task as Khalîfah fî al Ard in the principles of eco-theology. Empathy, the ability to understand and feel the conditions and needs of other creatures, encourages humans to realize the impact of environmental damage on the well-being of all living beings. This awareness becomes a moral and spiritual motivation for humans to take concrete action in maintaining ecosystem balance and restoring environmental damage.

Meanwhile, compassion guides humans to behave with care, protect, and nurture the earth and all its contents sustainably. Through compassion, humans not only protect natural resources from exploitation but also become role models and motivators for the community to maintain environmental sustainability jointly (Tamam, 2021). Thus, empathy and compassion strengthen the moral and spiritual dimensions in the management of the earth, making the task of khalîfah not merely an administrative responsibility but also a form of worship and holistic human responsibility.

Third, the concept of Mîzân (Balance). The Love-Based Curriculum places harmony as one of the central values that must be instilled in the educational process, both in the context of relationships between individuals and between humans and their surrounding environment (Kementrian Agama Republik Indonesia, 2025). By cultivating love and empathy, this curriculum encourages students to build an attitude of mutual respect and maintain balance in social interactions, while also respecting the continuity of nature. This approach not only strengthens the personal character of students but also prepares them to play an active role in maintaining social and ecological harmony, which is the foundation of sustainable life.

The value of harmony taught in the Love-Based Curriculum is highly aligned with the principles of Islamic eco-theology, particularly the concept of Mîzan, which means balance. In the Quran, Surah Ar-Rahman verses 7-9 emphasize that Allah has created the universe with perfect balance and commands humans not to disturb this balance. This concept affirms that maintaining environmental balance is not only a moral obligation but also a divine command that must be obeyed as a form of obedience to God (Testriono et al., 2024). Therefore, education based on the values of love and harmony automatically teaches the importance of maintaining Mîzân so that nature remains sustainable and human life can proceed in balance.

Fourth, the concept of Amanah (Responsibility). In the Love-Based Curriculum, the concept of hubbul bâih or love for the environment becomes one of the central themes

used as a reference in designing learning strategies. Instilling this value aims to build students' awareness that caring for nature and the environment is part of the amanah given by Allah SWT to humans. By instilling a sense of love and responsibility for the environment, this curriculum invites students to understand that the relationship between humans and nature is not merely the utilization of resources, but also the obligation to maintain the balance and sustainability of the ecosystem for the sake of shared survival (Kementrian Agama Republik Indonesia, 2025).

The value of amanah in eco-theology is very relevant to this hubbul bâh (love of the environment) theme because it affirms that humans are given the responsibility by Allah to maintain the balance of nature. Humans are not permitted to damage or disturb the ecosystem, but must act reasonably and responsibly in utilizing natural resources. This principle aligns with Allah's words in Surah Al-Ahzab verse 72, which affirms that humans have been entrusted as khalîfah on earth. Therefore, education that integrates the value of hubbul bâh not only shapes a character of love for the environment but also builds a moral and spiritual awareness that caring for nature is part of worship and a sacred responsibility that must be carried out with full justice and caution (Gade, 2019).

Fifth, the concept of Rahmatan Lil Âlamîn. The principle of Rahmatan lil Âlamîn, which means mercy for all of creation, is a fundamental value in Islamic eco-theology that is also very much in line with the spirit of the Love-Based Curriculum. Both approaches emphasize that Allah's love and mercy are not only directed towards humans but encompass all living beings and the surrounding nature. Therefore, humans, as part of God's creation, should emulate these attributes of mercy by protecting and caring for the environment in its entirety. This principle invites students to see the environment as an entity that must be protected and respected, not merely a resource that can be exploited freely (Mappanyompa et al., 2023).

In the context of education, the principle of Rahmatan lil Âlamîn encourages the implementation of values of love and care for the environment through various concrete actions (Meraj, 2016). The Love-Based Curriculum integrates activities such as school environment management, greening projects, and waste reduction as part of the learning process. In addition, moral and spiritual reflection becomes an important part of fostering the awareness that caring for nature is a concrete manifestation of universal love. Thus, students not only learn in theory but are also invited to actively contribute to maintaining environmental sustainability as a manifestation of the value of mercy taught by religion.

Education based on the Rahmatan lil Âlamîn principle is directed towards forming the character of students who are not only aware of the importance of the environment but also have an active and consistent responsibility in sustainable environmental preservation, by viewing nature as a creature of God that must be protected, not exploited, so that a good relationship is built between humans and nature. This principle



is important so that the ecological awareness that grows is not temporary but is ingrained in each individual (Muda, 2020). With this approach, the madrasah acts as an agent of change that produces a generation that cares for the environment, is ethical, and is ready to maintain the balance of the natural ecosystem.

This research demonstrates that the principles of Islamic eco-theology, such as tauhid, khalifah fil ard, mîzan, amanah, and rahmatan lil âlamîn, have a strong alignment with the values in the Love-Based Curriculum initiated by the Ministry of Religious Affairs (Kemenag RI). These principles affirm the role of humans as khalifah responsible for maintaining the balance and sustainability of the environment as a trust from Allah SWT, aligning with the themes of love for Allah and love for the environment in the curriculum. This alignment not only provides a solid spiritual and moral foundation but also guides the implementation of learning that integrates the values of love, empathy, and ecological responsibility practically and sustainably in the madrasah environment.

The principles of eco-theology can thrive and develop in the madrasah environment through the implementation of the Love-Based Curriculum by integrating the spiritual and moral values contained in eco-theology into the daily learning process. This curriculum instills awareness of love for Allah (hubbullah) as the primary source of motivation to love and care for His creation, including the surrounding environment. By emphasizing the role of humans as khalifah responsible for environmental preservation, the madrasah shapes the character of students who not only understand ecological concepts theoretically but also internalize the values of responsibility, empathy, and harmony in social and environmental relationships. Through contextual learning methods, such as greening projects, spiritual reflection, and school environment management, the values of eco-theology become real and practically implemented, so that the madrasah becomes not only a place of academic instruction but also an agent of change that shapes an environmentally conscious and ethical generation in accordance with religious teachings.

### **B. Cultivating Hubbul Biah Through the Love-Based Curriculum in The Madrasah Enviroment**

The Love-Based Curriculum emphasizes that its goal is to shape individuals who are humanistic, nationalistic, naturalistic, and tolerant, with love as the primary foundation of life. KBC stresses openness, honesty, dialogue, and interactions characterized by care and support for mutual growth. This curriculum also teaches respect for differences, social responsibility, and boundless love for others and nature as a form of worship. By instilling love for the homeland and local wisdom, KBC encourages unity and positive contributions to the nation (Kementrian Agama Republik Indonesia, 2025). This relationship is highly relevant to the urgency of fostering environmental awareness in madrasahs, as love for nature and fellow human beings forms a crucial foundation for maintaining and caring for the environment sustainably.

The Love-Based Curriculum can serve as a vehicle for madrasahs to cultivate environmentally friendly awareness rooted in Islam within the educational environment, and this begins with the habituation of conservation at the madrasah ibtida'iyyah (elementary school) level. Research (Ayten & Hussain, 2017) shows that environmentally friendly habits practiced by students in elementary school tend to continue into adulthood. Education at the elementary school level is crucial because, during this period, children are in the concrete operational cognitive development stage, enabling them to understand and internalize norms and social behaviors effectively. Positive habits instilled early on tend to be ingrained and persist into adulthood. Because children learn through observation and imitation of their surroundings, these habits become part of their cognitive and emotional structure, shaping long-term behavioral patterns (Puspita & Harfiani, 2024). From a child psychology perspective, particularly Piaget's theory of cognitive development, children at this age are in the concrete operational stage, which allows them to understand cause-and-effect relationships and begin to internalize norms and social rules (Piaget & Inhelder, 1973). Furthermore, according to Bandura's social learning theory, children learn through observation and imitation of the behavior of adults and their environment (Bandura, 1977). Therefore, positive habits related to environmental friendliness practiced during elementary school are likely to become ingrained and become a sustainable pattern of behavior into adulthood, as these habits have become part of the child's cognitive and emotional structure, guiding their actions and decisions in the future.

At the elementary school phase, teachers must be *qudwah* (role models) for students in the madrasah environment. Because students at the elementary school level often learn based on their observations of adult behavior. Students not only gain knowledge based on what they learn in class, but they also learn by observing the behavior of adults. Therefore, teachers need to be good role models for students while they are in the madrasah. By using the method of example, both in and out of the classroom, teachers indirectly teach them what should and should not be done (Rifqi & Suwendi, 2025). This argument aligns with the behaviorism theory put forward by Bandura (1977), that humans learn by observing and imitating the behavior of others, especially figures they consider to be models or examples. Through the process of observation, imitation, and reinforcement, students tend to emulate the positive behaviors they see; in the context of the madrasah, this means the teachers.

At the junior and senior high school levels, students begin to have the ability to think independently, and the teacher's task is to develop that ability by involving students to be more participatory learning. Because, at the age of 12 and above (the average age of junior and senior high school students), children enter the formal operational cognitive development stage according to Jean Piaget (1973), where they begin to be able to think abstractly, logically, and systematically. At this stage, children's ability to solve problems

and understand complex concepts is increasingly developed. Meanwhile, Lev Vygotsky's theory emphasizes the importance of social interaction and support from others in the child's learning process. Through the concept of the Zone of Proximal Development (ZPD), Vygotsky explains that children learn most effectively when they receive appropriate assistance from teachers, peers, or more experienced adults, thus being able to reach a higher learning potential than if they learn independently (Vygotsky, 1980). Therefore, learning for children aged 12 and over should be designed actively and participatorily, which not only stimulates their formal thinking abilities but also utilizes social interaction as a means to deepen their understanding and new skills optimally. This argument is proven by research (Abitolkha et al., 2020; Budiman, 2023) that learning at the junior and senior high school levels with the contextual teaching and learning (CTL) model and active student learning methods (CBSA) is considered effective in increasing students' independent and critical thinking skills. Actively involving students in the learning process, accompanied by the teacher, will increase the benefits felt by the students. With an environmentally friendly learning approach, junior and senior high school students are more effective in understanding the material compared to simply listening to theory. Direct participation in environmental education makes learning more meaningful, so students realize that environmental preservation is an important need in their lives. This awareness grows through direct experience gained during the learning process regarding environmental preservation. This learning model is in line with the humanistic learning theory put forward by Carl Ransom Rogers (1969), which emphasizes student activity in learning. The material studied by students must be relevant to their daily lives. By involving students in discussing material related to their lives, students will feel the meaning of what they are learning. Then students will learn independently because their learning motivation comes from within themselves.

By understanding what they are learning, both theoretically and through direct experience, it is hoped that students will develop the ability to manage their emotions and develop social attitudes towards others, both human and non-human. Daniel Goleman argues that emotional intelligence, which is the ability to recognize, understand, and manage one's own and others' emotions, is a key factor in a person's social and academic success (Goleman, 2006). The Love-Based Curriculum integrates the development of emotional intelligence by instilling the values of love, empathy, and tolerance, which support the creation of healthy and harmonious interpersonal relationships. By equipping students with the ability to manage emotions and build positive relationships, KBC not only creates a conducive learning environment but also shapes an emotionally mature character. This goal is very relevant in the context of environmental preservation awareness because the development of emotional intelligence helps students understand the importance of caring for and loving nature as part of their social and spiritual responsibility.

Many madrasahs in Indonesia have implemented the goals of the Love-Based Curriculum integrated with Islamic eco-theology. However, administratively, it is not based on this curriculum, because the Love-Based Curriculum was only published at the beginning of 2025. MTsN 2 Pamekasan, for example, has implemented an environmentally friendly program by holding clean Fridays, practicing a culture of caring for the environment, one of which is by collaborating with the local public health center. In addition to the theological factors that motivate them to live a healthy life and maintain the beauty of the school environment, the awareness factor of students and teachers is also an important factor in creating a healthy madrasah (Komalasari, 2022) and referring to research (Ghifari, 2024) at Madrasah Ibtidaiyah Ma'arif NU Ujungpangkah Gresik, which has implemented the concept of green education internally within the madrasah with the processing of organic waste into compost, planting trees, and integrating environmental-friendly values into science and PAI (Islamic Religious Education) learning. This program has succeeded in instilling the values of moderation, tolerance, and environmental care in students. The basis used by this madrasah is the Profile of Rahmatan Lil Âlamîn Students (PPRA). Then, MTsN Gresik, which received an award as an independent adiwiyata madrasah (eco-friendly school), has implemented environmentally friendly education that is integrated into madrasah policies, intra-curricular and extracurricular curricula, and all environmentally friendly activities involve the participation of everyone, including students (Masruroh, 2020).

Based on the implementation of environmentally friendly education that has been carried out in various madrasahs, these studies prove that environmentally friendly practices based on eco-theological principles have long been carried out in the madrasah environment before the publication of the Love-Based Curriculum, and each madrasah has different policy bases. Therefore, there is no contradiction in its implementation, and instead, they will synergize, especially the principles of eco-theology with Islamic religious education materials that are rich in religious precepts (Rohman et al., 2024)

### **C. Developing Learning Strategies Based on Islamic Eco-theology in Madrasah**

In the context of learning, teachers can integrate eco-theological principles into the development of learning modules, focusing on the theme of *hubbul bâh* or aligning with the themes offered in the Love-Based Curriculum guide. The development of learning modules encompasses approaches, learning models, and evaluation methods. Learning should not be confined to the classroom but should also extend to extracurricular activities, integrating eco-theological values into these experiences. The learning strategies prepared by teachers can be adapted to the national curriculum, namely the Merdeka Curriculum. In essence, the Love-Based Curriculum does not contradict the Merdeka Curriculum; instead, they complement and support each other

**Tabel 1.** Aspect and Strategy Integrating Eco-theological Principles

No	Aspect	Strategy for Integrating Eco-theological Principles	Notes
1.	Module Development	Incorporating the theme of <i>hubbil bîah</i> (love for the environment) with content on the prohibition of <i>fasad</i> (corruption/destruction) and <i>ishraf</i> (excess)	Learning modules for <i>fiqh</i> (Islamic jurisprudence), <i>aqidah</i> (Islamic creed), and <i>akhlaq</i> (Islamic ethics) that instill awareness of protecting nature as a trust from Allah.
2.	Learning Approaches	Reflective, multicultural, collaborative, participatory, humanistic, integrative, and <i>qudwah</i> (exemplary behavior)	Approaches that cultivate love, empathy, and student character in accordance with the objectives of the Love-Based Curriculum.
3.	Learning Models	Project-Based Learning, Discovery Learning, Inquiry Learning, Problem-Based Learning, Cooperative Learning	Active learning models that encourage student engagement and direct experience in caring for the environment.
4.	Evaluation	Periodic evaluations to identify strengths and weaknesses	Assessing the effectiveness of eco-theological integration and implementing continuous improvement.
5.	Context of Implementation	Integration within learning, extracurricular activities, religious activities, and the family	A holistic approach that involves all aspects of students' lives in instilling environmental values.
6.	Curriculum Alignment	Complementing the Merdeka Curriculum without contradiction	Ensuring the integration of eco-theological values aligns harmoniously with national education policies

To implement environmentally friendly education in madrasahs, two approaches can be employed, considering the greater allocation of class hours in madrasahs compared to schools overseen by the Ministry of Basic and Secondary Education. These two approaches, as explained by Ikhfan Haris dan Afdaliah (2016), are:

1. First, the integrative approach involves integrating environmental education into the subjects listed in the national curriculum. This approach is especially pertinent given the large number of subjects taught in madrasahs.
2. Second, the monolithic approach, which involves making environmental education a separate subject, such as by providing a *fiqh al bîah* (environmental jurisprudence) course within the madrasah curriculum.

Instilling eco-theological principles through the Love-Based Curriculum in both classroom and extracurricular settings can yield significant results, such as cultivating in students a greater appreciation for their environment. However, its implementation in madrasahs faces challenges, including limited facilities and infrastructure, a shortage of qualified educators, and teacher resistance to curriculum changes perceived as complicating the learning process. Therefore, practical training, guidance, and socialization from stakeholders, particularly the Directorate of KKSK (Curriculum, Assessment, and Student Affairs) for Madrasahs and Islamic Education, are crucial to ensure that teachers understand and positively embrace the Love-Based Curriculum.

Based on this research, several policies can be adopted by the Director General of KKSK for Madrasahs and Islamic Education, as well as within the madrasahs themselves. The Director General can develop practical guidelines for instilling eco-theological principles integrated with the Love-Based Curriculum and conduct outreach to ensure that madrasah staff, especially teachers, understand its benefits and implement the curriculum with awareness, rather than simply as an administrative obligation. At the madrasah level, principals and teachers need to cultivate a growth and green mindset within themselves so that the eco-theological concepts promoted by the ministry can be accepted and applied through learning guided by the Love-Based Curriculum. With the support of stakeholders and the madrasahs, these institutions have the potential to become a platform for shaping a generation with an eco-theological spirit.

#### **IV. Conclusion**

The research findings indicate a clear alignment between the objectives of the love-based curriculum and the principles of Islamic ecotheology. The integration of Islamic ecotheological principles, such as Tauhid, Khalifah, Amanah, Mizan, and Rahmatan lil Alamin, into madrasah learning through the love-based curriculum is expected to foster students' awareness of the importance of environmental preservation. Theoretically, this study contributes to the understanding that Islamic ecotheological principles can align and synergize with the objectives of the love-based curriculum implemented in madrasah. Within the context of madrasah learning, which prioritizes Islamic values in its daily practices, Islamic ecotheological principles are inherently integrated into the educational system, considering that both originate from the Al-Qur'an and Sunnah. Furthermore, the love-based curriculum also incorporates a theme relevant to ecotheology, namely *hubbulbiah*.

The potential of the Love-Based Curriculum to produce Muslim generations who care about environmental preservation is substantial. The Love-Based Curriculum, which is oriented towards cultivating generations that are intellectually, socially, and emotionally intelligent, is supported by various psychopedagogical theories, including Jean Piaget's theory of cognitive development, Lev Vygotsky's sociocultural theory, Albert Bandura's social learning theory, Carl Rogers' humanistic education theory, and Daniel Goleman's theory of Emotional Intelligence. With these supporting theories, the objectives of the Love-Based Curriculum are, theoretically, highly achievable.

Therefore, the development of learning strategies that integrate ecotheological principles must consider several key aspects: the preparation of teaching modules, the selection of student-centered learning approaches and models, and learning evaluation. By considering these aspects, learning will be oriented towards the objectives of the love-based curriculum without disregarding Islamic ecotheological principles. Thus, this research affirms the strategic role of Islamic education in promoting environmental

preservation and fostering a caring generation. The integration of ecotheological principles into the love-based curriculum strongly supports madrasah in becoming agents for raising public awareness about the importance of environmental preservation and management, particularly in Indonesia.

This significant potential requires support from the authorized parties in madrasah education, namely the Directorate General of Islamic Education, Ministry of Religious Affairs of the Republic of Indonesia. Such support could involve the development of implementation guidelines for environmentally friendly education integrated with the love-based curriculum, as well as intensive socialization and workshops in madrasah. This is crucial given the various existing obstacles, such as limited funding, the quality of educators and educational staff, and inadequate facilities and infrastructure to support environmentally friendly programs. Furthermore, resistance to new curricula is still frequently observed among teachers, which is a consequence of curriculum changes that often occur with leadership transitions.

This research provides a comprehensive understanding of the integration of Islamic ecotheology into the love-based curriculum in madrasah education, along with relevant learning models for its implementation. Nevertheless, this study is limited to the theoretical realm, supported by various relevant previous studies, thus requiring empirical evidence to ascertain its validity in practical settings. Therefore, recommendations for future research focusing on the integration of Islamic ecotheology into the love-based curriculum include developing its implementation model in madrasah through field research to practically validate these findings. Additionally, there is a need for the development of teaching modules in schools relevant to environmentally friendly education based on the love-based curriculum, so that teachers have concrete guidelines for implementation in madrasah learning.

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