Reorienting the Islamic Religious Education Curriculum through the Lens of *Eco-Theology* in Response to the Environmental Crisis

Muhamad Afiffudin[1*], Siti Robiah[2], Akin Mustakin[3], Siti Vania Nuraida[4], Mohamad Erihadiana[5], and Saca Suhendi[6]
[1,2,3,4,5,6] Universitas Islam Negeri Sunan Gunung Djati Bandung, Indonesia
*** Muhamad Afiffudin[1]***

ARTICLE INFO

Article history
Received September 27, 2026
Revised October 30, 2026
Accepted November 10, 2026

Keywords: Eco-Theology, Environmental Crisis, Islamic Religious Education, Curriculum Reorientation, Ecological Education

ABSTRACT
The environmental crisis demands that Islamic Religious Education (IRE) play a role in fostering students' spiritual awareness and ecological responsibility. This study aims to analyze the foundations of eco-theology and the forms of its integration into the IRE curriculum to address the environmental crisis. The study employed a *Systematic Literature Review* (SLR) method. The literature search was conducted using Harzing's Publish or Perish with Google Scholar as the source, yielding 50 articles. A total of 21 articles passed the initial screening stage and were further selected based on inclusion and exclusion criteria, resulting in seven articles as the primary sources for analysis. Data were analyzed using thematic synthesis. The results revealed two main themes: the foundations for integrating eco-theological values into the PAI curriculum and environmental action-based learning strategies. The first theme encompasses the integration of the values of tawhid, khalifah, amanah, mizan, and rahmah into learning objectives and content. The second theme includes contextual, interdisciplinary, and project-based learning, as well as modeling and the cultivation of ecological behaviors. The novelty of this study lies in the synthesis that connects theological foundations, curriculum components, and pedagogical practices within a single framework for the reorientation of Islamic Religious Education (PAI). These findings serve as the basis for the development of an ecological curriculum that needs to be tested through empirical research.

1. INTRODUCTION

The environmental crisis has become a global issue that is not only related to ecosystem degradation but also reflects problems in lifestyles, culture, education, and the way humans treat nature. Climate change, pollution, deforestation, and the exploitation of natural resources demonstrate that ecological problems cannot be adequately addressed through technical approaches alone but require a shift in human consciousness and behavior. In this regard, education plays a vital role in instilling knowledge, values, and a sense of responsibility toward environmental sustainability. Education for sustainability should not be limited to conveying information about the environment but must foster attitudes and behaviors that reflect ecological concern (Altmeyer, 2021). In the context of Islamic education, such efforts align with educational goals that not only develop intellectual aspects but also to shape moral and spiritual awareness in human life (Rahayu & Supriyanti, 2026). Islamic Religious Education (PAI) offers a strategic opportunity to address environmental issues by integrating Islamic values with ecological education (Maslani, 2023). Islamic teachings include the principles of khalifah, amanah, and mizan, as well as the prohibition against causing harm to the earth—all of which can serve as a foundation for building environmental ethics. Through the perspective of eco-theology, the relationship between humans, nature, and God is understood as a unity that entails both spiritual and social responsibilities (Zulfikar, 2025). This

perspective enables religious education to broaden its focus from fostering individual piety toward ecological piety. The integration of environmental theological values into learning also has the potential to strengthen students' ecological literacy through the connection between religious understanding and environmental issues (Afandi & Fuadi, 2025; Beckers et al., 2026). Thus, concern for the environment can be positioned as part of the practice of Islamic values in daily life. The development of eco-theology-based Islamic Religious Education (IRE) requires a shift in orientation that goes beyond merely adding environmental content to religious instruction; it must also address the structure and implementation of the curriculum. The curriculum must provide space for the integration of ecological values into learning objectives, content, competencies, teaching strategies, and assessment. Rohman et al. (2024) highlight the importance of strengthening the eco-theological perspective in Islamic religious education and character education as part of environmental education development. In line with this, the development of a green curriculum demonstrates that Islamic values can be translated into educational practices that support sustainability (Ferdinan et al., 2026) This integration must be supported by a contextual learning approach so that students not only understand religious teachings normatively but are also able to connect them to ecological issues in their surrounding environment. Learning through environmental observation, discussion, religious reflection, nature conservation projects, and the cultivation of eco-friendly behaviors can serve as alternatives in developing such learning experiences (Sabtina & Mahariah, 2025).

A number of studies have highlighted the growing body of research on the relationship between Islamic education and environmental conservation. Cholil and Parker (2021) discuss environmental education in the context of religious schools and the challenges of linking religious understanding with ecological practices. Nuha and Atikoh (2025) examine the potential of eco-pesantren in fostering environmental awareness and supporting sustainable development. Meanwhile, Sabtina and Mahariah (2025) highlight the internalization of eco-theology through school culture in shaping students' ecological character. The study by Moge and Abubakar (2025) also demonstrates the relevance of the Qur'anic perspective in developing ecological education to address environmental issues and climate change. These various studies contribute to the development of Islamic-values-based environmental education, but they still reveal diverse research focuses, ranging from theological foundations and institutional practices to the cultivation of ecological behaviors.Although studies on eco-theology and Islamic education are increasingly developing, there remains a gap in understanding the interrelationship between theological foundations, curriculum design, pedagogical approaches, and the integrated development of ecological character. Previous research has tended to address these aspects within separate scopes. Conceptual studies have primarily explained the relationship between Islamic teachings and environmental conservation, while implementation-based research focuses on educational practices in schools. There have been few syntheses explaining how eco-theological values are translated into the objectives and competencies of the Islamic Education (PAI) curriculum, implemented through learning strategies, and contribute to the development of students' ecological character. Furthermore, the relationship between religious knowledge, learning experiences, and changes in environmental behavior still requires a more comprehensive mapping (Karman et al., 2023). This situation highlights the need for a systematic review to identify research patterns, compare findings, and uncover aspects that have not yet received adequate attention in the development of eco-theology-based Islamic Education (PAI). Based on these gaps, this study employs a Systematic Literature Review (SLR) approach to gain a more comprehensive understanding of the development of studies on the reorientation of the PAI curriculum through an eco-theological perspective. This approach allows previous research findings to be traced, selected, classified, and synthesized based on

predetermined research foci. Through this process, the study aims not only to summarize the literature but also to identify conceptual trends, patterns of ecological value integration, learning approaches, and the contributions of Islamic education to the formation of ecological character. A literature synthesis is necessary to understand the relationship between theological dimensions and educational practices in a more structured manner, while also providing a foundation for the development of an Islamic Religious Education (IRE) curriculum framework oriented toward environmental sustainability (Erihadiana et al., 2025). This study aims to analyze the development of research on the reorientation of the Islamic Religious Education (IRE) curriculum based on eco-theology in response to the environmental crisis. Specifically, the study is designed to answer four questions: (1) How are the conceptual foundations and values of Islamic eco-theology constructed in the literature on Islamic education and the environment? and (2) What forms does the integration of eco-theological values take within the components of the IRE curriculum? The research results are expected to produce a conceptual synthesis that can enrich the academic development of Islamic Religious Education while providing direction for the formulation of a curriculum that is more contextual, integrative, and responsive to the challenges of environmental sustainability.

2. METHODS

This study employs the Systematic Literature Review (SLR) methodology. The SLR approach is used to identify, assess, evaluate, and interpret all relevant research in a specific field, guided by specific and relevant research questions. The SLR approach involves the careful evaluation and identification of journals, adhering to specific rules or guidelines for each process. SLR techniques emphasize the identification and analysis of relevant scientific literature to understand existing knowledge in a particular field. The results of a systematic literature review can serve as a foundation for improving the effectiveness and efficiency of scientific article management through a systematic approach. In this initial stage, researchers use research questions to begin the SLR. Research questions are used to address the research problem or questions to be posed. Through this stage, researchers can collect and evaluate research sources relevant to the topic under study. After locating the desired articles, they must be screened using inclusion and exclusion criteria as well as established quality assessments. This study reviews the existing literature on the application of learning theories and their relationship to curriculum development. The literature search was conducted on October 6 2026 using the Harzing's Publish or Perish application with sources from Google Scholar and the keywords "ecotheology" and "Islamic Education." Several stages were carried out in this study. The first step was identification; at this stage, the researcher searched for articles indexed in SINTA using the keywords "PAI Curriculum Development" and "Role of Teachers," yielding a total of 50 articles. Next, the screening stage yielded 21 Sinta-indexed articles; further screening was based on various criteria listed in Table 1. Subsequently, a selection process using various criteria resulted in 12 journal articles. The final stage was inclusion; at this stage, the author focused on the previously selected articles, resulting in 7 articles at the end of this process.

Table 1 Criteria

Inclusion Criteria Articles published between 2021–2026	Exclusion Criteria Aricle Published before 2021–2026

 ISSN 2776-5229

Regarding the Reorientation of the Islamic Religious Education Curriculum through an Eco-Theological Perspective in Response to the Environmental Crisis	Unrelated to the Reorientation of the Islamic Religious Education Curriculum through an Eco-Theological Perspective in Responding to the Environmental Crisis

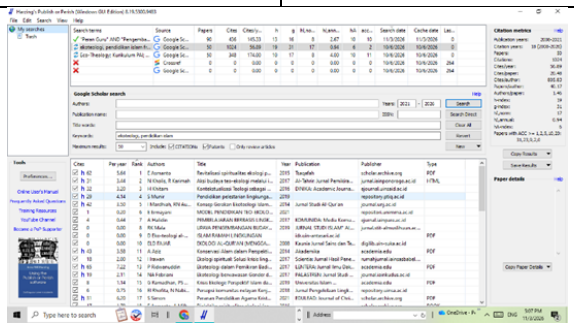


Figure 1 Publis or Perish

3. RESULTS

The following are the results of the analysis and summary of 7 articles related to the Reorientation of the Islamic Religious Education Curriculum through an Eco-Theology Perspective in Response to the Environmental Crisis.

No	Author and Year	Title	Criteria	Main Findings
1.	Rifqoh Khasanah, Karwadi, NurCholis & M. Ahsanul Husna (2026)	The Transformation of Islamic Education Through Rahmah-Based Ecotheology: Curriculum Development Love in the Era of the Climate Crisis	Foundations for the integration of ecotheological values in the Islamic Education (PAI) curriculum	This study formulates the concept of *a "curriculum of love*" with *rahmah-based* ecotheology as its ethical and spiritual foundation. This concept positions compassion, care for the environment, and moral responsibility toward nature as integral components of Islamic educational orientation in addressing the climate crisis (Khasanah et al., 2026).
2.	Zulfikri, Mohamad Mahrusillah & Ecep Ishak Fariduddin (2025)	The Transformation of the Islamic Education Curriculum from Normative Theology to Ecological Theology in Response to the Climate Crisis	Foundation Integration values ecotheological in curriculum PAI; strategy Learning Based action environmental	The research findings indicate that the transformation of the Islamic education curriculum requires an expansion of the meaning of tauhid as a principle of cosmic interconnectedness, khalifah as an ethical mandate for sustainability, and rahmatan lil 'alamin as a collective ecological vision. (Zulfikri et al., 2025)

3.	Ika Fitriani (2026)	Integrating Ecotheology in Anticipating Ecological Crises in Islamic Education through Interdisciplinarity	Foundation Integration values ecotheological In PAI curriculum	The study was conducted via library research by examining the Qur'an, hadith, classical and contemporary works on theology and Islamic education, and scientific literature on ecology and sustainability. This approach demonstrates that ecological issues cannot be adequately understood as technical issues, but also require a spiritual and moral dimension within Islamic education (Fitriani, 2026)
4.	Novia Ulfiani & Erlin Indaya Ningsih (2026)	Integration of Ecotheology and the Curriculum of Love. in Madrasah Islamic Religious Education in Madrasah to Strengthen Students' Environmental Ethics	Foundations for the integration of eco-theological values in the Islamic Religious Education (PAI) curriculum; environ mentally-based learning strategies environ mental action	The research findings indicate that the integration of eco-theology and the Love-Based Curriculum is implemented by linking the subjects of faith (akidah) and ethics (akhlak) to humanity's responsibility as stewards (khalifah), instilling the values of love, compassion, and care, and fostering environmentally conscious behaviors through learning activities and daily routines. The process of fostering environmental ethics occurs gradually through teachers' exemplary behavior, the practice of duty rotations, community service, plant care, and reinforcing the theological understanding that protecting the environment is part of worship. This integration has a positive impact on increasing students' awareness, responsibility, and concern for the school environment (Ulfiani & Ningsih, 2026)
5.	Ahmad Sholehuddi and Suryanullah , Ahmad Rifai & Fadhilah Suryanillah Darojah (2025)	Echoing Ecological Ideas as an Option in Teaching Islamic Education in Indonesia	The Foundation for Integrating of eco-theological values in the Islamic Education curriculum	Research findings indicate that the concepts of eco-religiosity, eco-theology, eco-Sufism, Islamic ecocentrism, eco-pesantren, and environmental fiqh can serve as a useful framework for teaching in Islamic schools. These concepts help reinforce the idea that humans coexist with nature, so mutual respect between humans and the environment must be fostered through a learning process grounded in ecological values (Suryanullah et al., 2025).

6.	Finta Nur Febriana, Vina Mafaza, Seviani Najiyah, Rofiq Raihan Nabih & Nurlaila Ana (2026)	Reconstructing Eco-Theology-Based Islamic Religious Education Base d on Ecotheology in Building Ecological Ethics for Generation Z	Foundation Integration values ecotheological In PAI curriculum	The study findings indicate that eco-theology-based Islamic Religious Education (IRE) that integrates the concepts of ecological tawhid, khalifah fil ardh, amanah, and mizan is capable of fostering a deeper spiritual-ecological awareness among students compared to conventional approaches. Contextual, project-based learning models that utilize digital media have proven effective in enhancing Generation Z's ecological understanding, attitudes, and actions. However, several obstacles remain, such as the dominance of lecture-based methods, limited teachers' eco-theological competencies, and a lack of supporting facilities and infrastructure (Febriana et al., 2026)
7.	Rizky Firnanda & Syaifulloh Yusuf (2026)	Conceptualizati on of Eco-Theology-Based Character Education for realizing a Ministry of Religious Affairs That Makes an Impact in Islamic Educational Institutions	Foundations for the integration of of eco-theological values in the Islamic Education curriculum; environ mentally-based environ mental action	The research results indicate that ecotheology-based character education can be developed through three main dimensions: the theological dimension, the character dimension, and the ecological-praxis dimension. Its integration into Islamic educational institutions should be carried out through the curriculum, teaching, and exemplary behavior, habit formation, institutional culture, ecological action, and collaboration with families and the community. The conceptual model of "Impactful Ministry of Religious Affairs" is formulated through an input-process-output-outcome-impact framework, with the Asta Protas and Islamic values as the foundation, the integration of eco-theology as the process, the formation of ecological character as the output, changes in behavior and institutional culture as the outcome, and sustainable social and ecological impacts as the impact (Firnanda & Yusuf, 2026)

3.1 Conceptual Foundations of Ecotheology in the Reorientation of the Islamic Religious Education Curriculum

A review of seven key articles indicates that ecotheology holds significant relevance for the development of Islamic Religious Education (IRE), particularly in addressing various environmental issues. Ecotheology does not merely explore the relationship between humans and nature from a religious perspective but also provides a values-based foundation for fostering ecological awareness and responsibility. From an Islamic perspective, the relationship between humans and the

environment is closely tied to their responsibility as servants of Allah and as stewards of the earth. Therefore, concern for nature must be integrated as part of the practice of religious teachings, not merely treated as a standalone social issue. This understanding serves as a crucial foundation for developing Islamic education that not only emphasizes mastery of religious knowledge but also fosters awareness of the need to preserve the sustainability of life. One foundation that can be developed is the concept of the "Curriculum of Love," which is grounded in eco-theology and the value of rahmah. This approach positions compassion as a guiding principle in building harmonious relationships between humans, God, and nature (Khasanah et al., 2026). Furthermore, the integration of ecotheology through an interdisciplinary approach demonstrates that environmental issues must be understood by connecting religious, moral, social, and ecological dimensions (Fitriani, 2026). Through this approach, Islamic values such as compassion, trustworthiness, responsibility, and balance can serve as a foundation for developing a religious worldview that is more environmentally conscious. The eco-theological perspective in Islamic education also encompasses various approaches, such as eco-religiosity, eco-Sufism, Islamic ecocentrism, eco-pesantren, and environmental fiqh (Suryanullah et al., 2025). These various approaches demonstrate that Islamic teachings possess a conceptual foundation that can be developed to foster ecological awareness. Environmental fiqh, for example, offers a perspective on human responsibility in preserving and utilizing natural resources wisely, while ecosufism emphasizes the importance of spiritual awareness in our treatment of nature. On the other hand, character education based on eco-theology can be developed through the integration of three dimensions: theological, character-building, and ecological practice (Firnanda & Yusuf, 2026). This underscores that concern for the environment must be cultivated through the interplay of faith, attitude formation, and concrete actions. Based on these findings, ecotheology can serve as a conceptual foundation for reorienting the Islamic Education (PAI) curriculum to make it more responsive to the environmental crisis. The values of tawhid, amanah, khalifah, rahmah, and balance must be understood not only as religious concepts but also as guiding principles for humanity in preserving nature. The orientation of Islamic education, therefore, needs to be expanded from learning that predominantly emphasizes normative understanding toward an education that connects religious knowledge with ecological responsibility. In this context, ecotheology is not merely supplementary material in Islamic Religious Education (PAI) instruction but rather a perspective that can provide direction for the development of the goals, content, and orientation of Islamic education.

3.2 The Contribution of the PAI Curriculum Reorientation to the Development of an Ecologically Conscious Muslim Generation

The study's findings indicate that the integration of eco-theological values into the Islamic Religious Education (IRE) curriculum must be comprehensive, not merely limited to adding environmental content to instructional materials. This integration must address learning objectives, the substance of the material, and educational activities that enable students to understand and apply ecological values. One emerging direction for development is the transformation of the Islamic education curriculum from a normative theological approach toward an ecological theology. This transformation is built upon interpreting tauhid as an awareness of the interconnectedness of all creation, the concept of khalifah as humanity's responsibility to safeguard the sustainability of nature, and the principle of rahmatan lil alamin as the foundation for realizing the common good for all creatures (Zulfikri et al., 2025). Thus, the Islamic Education (PAI) curriculum needs to provide more space for discussing Islamic teachings related to environmental issues. In practice, eco-theological values can be integrated into various PAI subjects according to the nature of the discussion. The

"Aqidah" (beliefs) module can foster an understanding that nature is a creation of Allah characterized by order and balance. The "Akhlak" (ethics) module can be directed toward fostering environmentally conscious behavior as part of virtuous conduct, while "Fiqh" (Islamic jurisprudence) instruction can link the principles of cleanliness, purity, and the common good to the responsibility of protecting the environment. As for the study of the Qur'an and Hadith, it can examine verses and hadiths related to humanity's stewardship, the prohibition against causing destruction, and the command to preserve life. This integration represents a form of curriculum development that connects the substance of Islamic teachings with ecological issues in daily life.

The integration of eco-theology and the "Curriculum of Love" can also be achieved by reinforcing the values of compassion and care for nature in the teaching of Islamic creed and ethics (Ulfiani & Ningsih, 2026). These values are not only conveyed through material explanations but are also reinforced through habitual activities, such as maintaining environmental cleanliness, taking turns on duty, participating in community service, and caring for plants. These practices demonstrate that the curriculum plays a role in connecting religious knowledge with students' experiences. Through consistently carried out activities, the value of environmental care can develop into an integral part of daily behavior. Thus, the learning process does not stop at understanding the importance of preserving nature but provides students with the opportunity to demonstrate that understanding through action. Based on these findings, the integration of eco-theological values into the PAI curriculum can be developed through three interrelated components. First, learning objectives must be directed toward building ecological awareness and responsibility as part of religious education outcomes. Second, instructional materials must connect Islamic values with environmental issues, such as pollution, environmental degradation, waste management, and the responsible use of natural resources. Third, learning activities should provide students with hands-on experience in applying these values through activities relevant to environmental conditions. These three components represent a synthesis of the study's findings and demonstrate that reorienting the PAI curriculum is not sufficient at the planning stage alone; rather, it must be realized in an educational process that fosters environmental awareness and responsible behavior

4. CONCLUSION

Based on the results of a Systematic Literature Review (SLR) of seven selected articles, it can be concluded that the reorientation of the Islamic Religious Education (PAI) curriculum through the perspective of eco-theology is an important approach in developing an educational response to the environmental crisis. The synthesis reveals two main findings. First, eco-theological values—including tawhid, khalifah, amanah, rahmah, and mizan—can serve as a conceptual foundation for developing an Islamic Religious Education (PAI) curriculum that integrates theological, moral, and ecological dimensions. Second, the integration of these values must be systematically implemented in learning objectives, content, pedagogical strategies, and educational activities through contextual, interdisciplinary, project-based, and exemplary approaches, as well as through the cultivation of concrete actions. These findings illustrate that environmental concern is not merely supplementary knowledge in religious education but an integral part of the practice of Islamic values. Theoretically, this study enriches the field of Islamic education by positioning eco-theology as an integrative paradigm that broadens the orientation of individual piety toward ecological piety, while also complementing previous research that tended to address theological foundations, curriculum development, and environmental education practices separately. Practically, these findings point to the need for learning outcomes that include ecological competencies, instructional materials that link Islamic values to environmental issues, and the enhancement of Islamic Education teachers'

competencies in designing eco-theology-based lessons. Assessment should also encompass ecological knowledge, attitudes, and actions through observation, projects, and portfolios. Furthermore, Islamic educational institutions need to foster an ecological culture through exemplary leadership, habit formation, and the involvement of the entire school community. However, this study is still limited to seven articles and therefore does not yet provide an empirical picture of the effectiveness of its implementation. Future research should test eco-theology-based PAI curriculum models in schools, madrasahs, and Islamic boarding schools to determine their impact on the development of students' ecological awareness and behavior.

5. REFERENCES

Afandi, I., & Fuadi, M. H. (2025). Integration of environmental theology in an integrative science curriculum to build ecological literacy among Muslim students. Khazanah: Journal of Islamic Education and …, 1(2). https://doi.org/https://doi.org/10.61815/khazanah.v1i2.870

Altmeyer, S. (2021). Religious education for ecological sustainability : an initial reality check using the example of everyday decision - making. Journal of Religious Education, 69(1), 57–74. https://doi.org/10.1007/s40839-020-00131-5

Beckers, M., Gärtner, C., & Herdramm, H. (2026). Religious education for sustainable development : challenges in conceptualizing and researching religious learning contexts. Journal of Religious Education, 74(1), 19–33. https://doi.org/10.1007/s40839-026-00292-9

Cholil, S., & Parker, L. (2021). Environmental education and eco-theology: Insights from Franciscan schools in Indonesia. Environmental Education Research, 27(12), 1759–1782. https://doi.org/10.1080/13504622.2021.1968349

Erihadiana, M., Hamdani, T., Nurlela, R., Putra, M. A., & Fathoni, B. Z. A.-. (2025). Implementation Of Learning Theory In Pai Learning And Its Relevance To Curriculum Development. Sosioedukasi : Jurnal Ilmiah Ilmu Pendidikan Dan Sosial /, 14(4), 4268–4275. https://ejournal.unibabwi.ac.id/index.php/sosioedukasi/article/download/7025/4193/43678

Febriana, F. N., Mafaza, V., Najiyah, S., Nabih, R. R., & Ana, N. (2026). Rekonstruksi Pembelajaran Pendidikan Agama Islam Berbasis Ekoteologi Dalam Membangun Etika Ekologis Generasi Z. Pendas : Jurnal Ilmiah Pendidikan Dasar, 11(2). https://journal.unpas.ac.id/index.php/pendas/article/download/49301/28061/182152

Ferdinan, Abdillah, Rahman, A., & Bahtiar, A. R. (2026). Eco Islamic education and its contribution to sustainable development goals in Muhammadiyah boarding schools of South Sulawesi. Discover Sustainability Article in Press, 7(310).

Firnanda, R., & Yusuf, S. (2026). Konseptualisasi Pendidikan Karakter Berbasis Ekoteologi untuk Mewujudkan Kemenag Berdampak di Lembaga Pendidikan Islam. JUDIKDAS Jurnal Pendidikan Dasar Indoneisia, 5(2), 277–295. https://etdci.org/journal/judikdas/article/download/5744/3984/36782

Fitriani, I. (2026). Integrating Ecotheology in Anticipating Ecological Crises in Islamic Education through Interdisciplinarity. JASNA: Journal For Aswaja Studies, 6(1). https://ejournal.unisnu.ac.id/j-asna/article/view/9029

Karman, Anwar, R., & Hakim, L. (2023). The qur'anic learning based on islamic eco-theology at pesantren. Jurnal Pendidikan Islam, 9(2), 169–186. https://doi.org/10.15575/jpi.v9i2.24933

Khasanah, R., Karwadi, Cholis, N., & Husna, M. A. (2026). Transformasi Pendidikan Islam Melalui Ekoteologi Berbasis Rahmah: Pengembangan Kurikulum Cinta di Era Krisis Iklim. Amorti: Jurnal Studi Islam Interdisipliner, 5(1), 250–257.

Maslani. (2023). Eco-Theology : Islamic Ethics and Environmental Transformation in Islamic Boarding Schools. Edukasi Islami: Jurnal Pendidikan Islam, 12(04). https://doi.org/10.30868/ei.v12i04.5132

Moge, R., & Abubakar, A. (2025). Ecological Education in the Perspective of the Qur'an: Islamic Solutions to Environmental Crisis and Climate Change. Irfani. https://journal.iaingorontalo.ac.id/index.php/ir/article/view/6996

Nuha, M. U., & Mutaharoh, L. (2025). Ekoteologi Dan Pedagogi Pesantren Di Era Kecerdasan Buatan: Menanamkan Spiritualitas Ekologis Dalam Pendidikan Islam Berkelanjutan (Studi Kasus Pondok …. Prosiding AnSoPS (Annual …. https://proceeding.iainkediri.ac.id/index.php/ansops/article/view/90

Rahayu, P., & Supriyanti. (2026). The Role of Islamic Education in Building Environmental Awareness (Eco-Theology). JISEI: Journal of Islamic Studies and Educational Innovation, 2(1). https://doi.org/https://doi.org/10.61094/jisei.v2i1.67

Rohman, A., Kurniawan, E., Syifauddin, M., Muhtamiroh, S., & Muthohar, A. (2024). Religious education for the environment: Integrating eco-theology in the curriculum of Islamic religious and character education to enhance environmental education in Indonesia. Nadwa: Jurnal Pendidikan Islam, 18(2). https://doi.org/10.21580/nw.2024.18.2.21094

Sabtina, D., & Mahariah, M. (2025). … ecotheology through school culture to foster eco-character: Internalisasi ekoteologi Islam melalui budaya sekolah untuk menumbuhkan karakter peduli lingkungan. Halaqa: Islamic Education Journal, 6(2). https://doi.org/https://doi.org/10.21070/halaqa.v9i2.1754

Suryanullah, A. S., Rifai, A., & Darojah, F. S. (2025). Echoing Ecological Ideas As An Option In Teaching Islamic Education In Indonesia. Jurnal Living Hadis, UIN Sunan Kalijaga Yogyakarta, X(1), 43–63.

Ulfiani, N., & Ningsih, E. I. (2026). Integrasi ekoteologi dan kurikulum cinta dalam pendidikan agama Islam madrasah untuk penguatan etika lingkungan siswa. Idarah Tarbawiyah: Journal of Management in Islamic …, 7(2).

Zulfikar, A. Y. (2025). Ekoteologi dalam pendidikan Islam: Internalisasi kesadaran ramah lingkungan sebagai bagian dari ibadah di Dayah Fathul Ainiyah Al-Aziziyah. Journal of Islamic Education and Law, 1(2). https://doi.org/https://doi.org/10.66155/258nmy84

Zulfikri, Mahrusillah, M., & Fariduddin, E. I. (2025). Transformasi Kurikulum Pendidikan Islam dari Teologi Normatif ke Teologi Ekologis dalam Merespons Krisis Iklim. Fikrah: Journal of Islamic Education, 9(2), 241–252. https://ejournal.uika-bogor.ac.id/index.php/FIKRAH/article/download/23022/8295/110012