

Integrating Islamic Ecotheology in the Curriculum and Culture of Green Madrasahs: a Study at MI NU Buaran

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Abstract

Environmental issues have become a global challenge that requires educational institutions to develop sustainable and ethical practices. Eco-theology is a theological understanding of the relationship between God, humans, and nature as a moral and spiritual basis for fostering ecological awareness. Madrasah Ibtidaiyah plays a strategic role in shaping ecological values through the madrasah curriculum and culture. This study aims to identify the integration of Islamic eco-theology values in the curriculum, describe the implementation of green madrasah culture, analyze the role of madrasah principals and teachers in promoting environmental ethics, and identify the supporting and inhibiting factors of its implementation. This study uses a qualitative approach with a case study method. Data were collected through interviews with the principal, teachers, and students, followed by observation and analysis of documents such as madrasah program reports. Data analysis was conducted through triangulation. The results showed that MI NU Buaran successfully integrated eco-theological values through the curriculum, green madrasah cultural practices, and routine spiritual activities, reinforced by the exemplary behavior of the madrasah principal and teachers. Student involvement in environmental projects shows the internalization of ecological ethical values. It can be concluded that the integration of Islamic eco-theology into the curriculum and madrasah culture at MI NU Buaran is capable of shaping an attitude of environmental concern that can be used as a model for Green Islamic Education in other madrasahs to produce an ethical younger generation.

Keywords: Islamic eco-theology, green madrasah culture, environment

Introduction

Environmental issues have been a major concern around the world in recent decades. Environmental damage continues to occur, including water, soil, and air pollution, loss of biodiversity, and climate change. (Malihah et al., 2022; Purnami, 2020); Anjani et al., 2024). Environmental damage can be caused by weak ecological awareness among the community, including elementary school students (Naziyah & Hartatik, 2021). This endangers the survival of creatures on earth. The main causes of these environmental problems are human activities that do not care about the environment, such as excessive exploitation of natural resources, excessive use of fossil fuels, and consumptive lifestyles that produce excessive waste. Humans are part of nature and have the greatest responsibility to maintain the balance of the ecosystem for their own survival (Sholehuddin, 2021). To overcome this problem, systematic and continuous efforts are needed to build awareness and a caring attitude towards the environment in the younger generation from an early age.

Islamic ecotheology developed as a theological framework that interprets the relationship between humans and nature. Conceptually, theology can be defined as the study of divinity, so ecotheology is an idea about the role of God in the natural environment of the world (Ngabalin, 2020; Aziz, 2019). Ecotheology views the natural environment as falling within the realm of God's power, so that humans and nature are two things that are fully controlled by God (Anggriani, 2023; Awang et al., 2019). Ecology is the science of the environment, while theology is the science of God or belief in the one. So when these two concepts are discussed, an understanding of the relationship between God, humans, and the environment emerges. Dialogue between these three elements is necessary so that ecology not only analyzes the relationship between humans and the environment but also provides a philosophical and moral basis for how humans should behave (Aditama et al., 2023).

Ecotheology studies also provide various theological reflections on issues related to the environmental crisis and how to restore it. This is because ecotheology stems from the study of the relationship between God, humans, and nature. Thus, theology in the context of addressing environmental damage has meaning as an effort to reflect theology on the factual conditions of the environmental crisis (Ituma, 2013).

As caliphs, humans should be conscious of contemplating all the signs of God's greatness found in the universe (Rafly et al., 2022). In fact, the earth and all its contents are a sign of the agreement between God and humans (Telaumbanua, 2020). This concept then explains that humans and God are partners; if God has created the world as His masterpiece, then humans exist to take care of everything. The responsible freedom that God has given to humans shows that humans are God's co-workers in managing, protecting, preserving, and developing the entire universe (Tomusu, 2021). This means that in God's kingdom, humans are required to care for nature as part of their function as His creation. Humans must be servants of God, where they have a set of functions and purposes to spread love to His creatures on earth. This effort is manifested in many aspects, including the environment, which must always be preserved.

Conceptually, the Islamic perspective on environmental sustainability provides a strong theological basis for the development of an environmentally conscious curriculum (Bsoul et al., 2022). In practical terms, the development of an Islamic environmental education curriculum, as implemented in Islamic boarding schools, can offer an effective model that integrates

religious values with sustainability principles (Albar et al., 2024; Suprpto, 2020; Susilawati et al., 2022)

In this context, Islamic eco-theology emerges as a relevant and constructive conceptual approach. Theologically, environmental conservation in Islam is rooted in a spiritual framework that views the relationship between humans, God, and nature as an integrated system. At least six core values form the basis of this framework, namely Ecological Tawhid, Khalifah and Amanah, the ethical duty of *taskhir*, *Islah*, and *Anti Fasad*, *Hifz al Bī'ah* (environmental protection as *maqāṣid*), and Ecological Spirituality (Khuluq & Asmuni, 2025; Maftukhin, 2017; Nazar & Hakim, 2023).

A number of studies show that the dimension of eco-theology can be a strong foundation for environmental education, both in the context of Islamic boarding schools and madrasas (Yopo et al., 2025; Nazar & Hakim, 2023; Mahariah, 2025). In Islamic education, the integration of religious values into learning is considered effective in fostering ecological character and sustainability awareness in students (Huda et al., 2025). Other studies confirm that religious-based environmental education is more effective in shaping ecological attitudes than purely technical approaches, as it involves the spiritual, moral, and emotional aspects of students (Novanto et al., 2025). This is in line with the findings (Baharuddin et al., 2024) that the integration of ecology and philosophy of science in Islamic education is not only relevant to global sustainability needs, but also enriches the spiritual goals of Islamic education itself.

However, previous studies still show several limitations. Many studies are still theoretical and have not been applied (El-farra & Muqorrobin, 2023). This approach is often not accompanied by the integration of eco-theological values into the curriculum, madrasah culture, or school leadership. In addition, teachers generally do not yet have a deep understanding of the concept of Islamic eco-theology, so its implementation has not been systematic. This gap shows the need for new research that analyzes the integration of Islamic eco-theology more comprehensively.

Madrasah Ibtidaiyah (MI) is a strategic level of education for instilling ecological values from an early age (Afriantoni, 2025). At this age, character and habit formation have a long-term influence on ecological behavior. Studies on experiential learning show that direct interaction with nature can strengthen ecological awareness and environmental empathy (Mahariah, 2025). However, research on how these activities are conceptually integrated with Islamic eco-theology in the context of elementary madrasahs is still limited. MI NU Buaran is one of the madrasahs that is interesting to study because it has an explicit vision that emphasizes "... environmental culture as a manifestation of *rahmatan lil alamin*."

Based on the above literature review, this study aims to formulate issues regarding how Islamic eco-theological values are integrated into the curriculum at MI NU Buaran and how eco-theological values are applied in madrasah culture. The objectives of this study are to analyze the integration of eco-theological values into the curriculum at MI NU Buaran and to identify the application of ecological values in madrasah culture.

Methods

Research Design

This study uses a qualitative approach, while the type of method used is field research. This study reveals the form of integration of Islamic eco-theology values in the MI NU Buaran curriculum, as well as describing the implementation of Green Madrasah culture in the madrasah environment. This study was conducted at MI NU Buaran.

Participants

The subjects in this study were all members of MI NU Buaran who were involved in the learning process and madrasah culture, namely the principal, teachers, and students of MI NU Buaran. The data sources in this study were obtained through in-depth interviews with the principal and teachers, as well as observations of learning activities and school cultural programs.

Research Procedures

1. Pre-Field Stage

At this stage, researchers make preparations before collecting data from the field. The pre-field stage begins with exploring the field, determining the focus of the research, identifying the issues to be studied, obtaining permits and checking the field, selecting information, preparing research tools, and understanding research ethics.

2. Field Research Stage

At this stage, researchers conduct research by going directly into the field. At this stage, researchers collect the necessary data through interviews, observations, and documentation. As for the data collection required in this study, researchers prepared several interview sheets, cameras, and recording devices.

Data Collection Technique(s)

Data collection in this study used three techniques, namely interviews, observation, and documentation. Interviews were conducted with key informants, namely the principal and teachers, to obtain data related to the curriculum, programs, and culture of the madrasah. Observation was carried out by observing activities, both during classroom learning and outside the classroom. Documentation was carried out to obtain supporting documents and images that could clarify the information needed.

Data Analysis Technique

The data analysis technique used in this study is based on (Miles, Matthew B., A. Michael Huberman, 2014) technique, which involves data condensation, data presentation, and conclusion drawing. The raw data obtained will first be processed into more refined data for presentation. The data will then be developed further in the form of a narrative. Subsequently, conclusions will be drawn from the data to explain the information that has been obtained.

Results

1. Integration of Ecotheology in the Vision, Mission, and Curriculum at MI NU Buaran

1.1 Vision and Mission of Islamic Eco-Theology-Based Madrasahs

The madrasah's vision explicitly states, "Being environmentally conscious as a manifestation of rahmatan lil alamin." This shows that eco-theological values have been institutionalized in the direction of education. The concept of rahmatan lil alamin intersects with the eco-theological dimension that positions humans as spreaders of love for all creation (Ruswanda, 2025). The last point in the mission statement reads, "Building

a culture of environmental awareness in green madrasas through the curriculum.” This concept is theological in nature and is in line with Izzi Dien's thinking in (Suyatno et al., 2025) about human spiritual responsibility towards nature. The madrasah's mission also emphasizes the formation of Islamic character, the development of academic and non-academic potential, and the development of an information and technology-based curriculum that balances spiritual needs and mastery of modern technology. This is in line with the concept of *mīzān* (cosmic balance) and ecological stewardship as proposed by Dien, (2000) Islam has strong ecological principles through the concepts of *mizan* (balance) and *fasad* (damage), which serve as guidelines for sustainable management of nature.

1.2 Curriculum that Contains Ecological Ethics Values

The curriculum at MI NU Buaran does not explicitly use the term “environmental curriculum,” but many programs reflect Islamic eco-theological values. Several learning programs at MI NU Buaran reflect ecological ethics. MI NU Buaran became the first MI in Pekalongan City to implement a full-day school system with flagship programs based on Islamic boarding schools, *tahfidzul Quran*, and integrated TPQ. This program is called the *Takhassus* program. In this program, students are accustomed to performing the *dhuha* prayer, learning character building, learning foreign languages, and participating in outing classes. The *takhassus* program supports ecological formation. This is in line with what Ardina, (2025) stated, that ecological awareness can be instilled through the spiritual dimension.

Not only that, at MI NU Buaran there are *kitabah* lessons, namely reading and writing Arabic Pegon. At MI NU Buaran, teaching materials for *pesantren* subjects are provided which examine *Nahdlatul Ulama* (NU) *pesantren* books, including books on morals that teach about *ihsan* towards others and nature. The *pesantren* program reinforces the values of *ihsan*, manners, and socio-ecological responsibility (Hakim, 2025). At MI NU Buaran, there is *Tahfidzul Quran* juz 30 and selected *surahs* as well as an integrated TPQ (fluent in reading the Quran). The integrated TPQ and *Tahfidzul Quran* programs also study verses that discuss the environment, including Allah's prohibition on causing destruction (Ramadhan, 2019).

2. Integration of Ecotheology in Madrasah Culture at MI NU Buaran

2.1 The Exemplary Role of the Head of the Madrasah as a Practice of Ecotheology

The principal of MI NU Buaran sets an ecological example in daily life, such as arriving early and picking up any trash he finds. Setting an example is at the core of eco-theological education and Islamic character (Kholik, 2025). MI NU Buaran also encourages students to dispose of trash in its proper place. The school also teaches students how to distinguish between organic and inorganic trash by providing two types of trash bins.

2.2 Religious Habits as the Basis of Ecological Spirituality

Habits such as morning prayers, *asmaul husna*, *shalawat*, and *dhuha* prayers form the spiritual foundation for the development of ecological ethics. Spirituality built through these religious routines strengthens awareness of the relationship between humans and nature (Huda et al., 2025).

2.3 Outing Class as an Implementation of Green Madrasah Culture

The MI NU Buaran outing class program has proven to be an integral part of the green madrasah culture. These activities include visits to nature, pilgrimages to the tombs of saints, visits to crackers and dumplings entrepreneurs, visits to batik craftsmen, visits to non-machine weaving tools (ATBM), and the Batik Museum. Direct experiences with the physical and cultural environment contribute significantly to experience-based ecological education (Muhammad Yusron et al., 2024).

Visits to nature and open spaces allow students to reflect on God's creation, which is an important element of Islamic eco-theology (Rizal, 2024). Meanwhile, visits to batik and cracker craftsmen teach students about the relationship between humans, nature, and the cultural environment (Supriadin, 2021), including the use of natural resources and traditional environmentally-based production processes. Thus, the outing class program strengthens the green madrasah culture not only in physical aspects, but also in philosophical, spiritual, social, and cultural aspects. This shows that MI NU Buaran has developed a holistic and sustainable green culture.

Discussion

Based on the research findings, the integration of vision, mission, and curriculum shows that MI NU Buaran has incorporated eco-theological values quite strongly into its institutional documents. This is consistent with Islamic eco-theological theory, which views education as an important arena for the formation of spirituality-based ecological ethics (Suyatno et al., 2025). However, although eco-theological values are reflected in the culture and practices of the madrasah, the written curriculum does not yet fully present eco-theological material explicitly. This discrepancy can be explained as a result of a gradual curriculum process and the limited capacity of teachers to formulate a formal eco-theological framework.

The results of the study indicate that the exemplary role of the madrasah principal supports the eco-leadership framework, which emphasizes the influence of leaders' behavior in shaping collective ecological awareness (Kholik, 2025). MI NU Buaran emphasizes spiritual and cultural dimensions, thereby contributing new insights into the understanding of eco-theology-based green madrasah models.

The implementation of field trips as a medium for ecological education also reinforces the research findings. These findings are in line with the principles of experiential environmental learning (Breunig, 2017) and eco-cultural literacy (Supriadin, 2021), in which direct experiences with nature and local culture deepen students' ecological awareness. Unlike studies that emphasize that outing classes are more recreation-oriented, this study shows that these activities function as theological instruments, because they are oriented towards contemplating nature and understanding the relationship between humans and nature. Thus, the practical contribution of this study broadens the definition of green culture in Islamic educational institutions.

Secara Theoretically, this study confirms that Islamic eco-theology is not only a philosophical framework, but can be operationalized into a culture-based education and leadership model. This enriches the literature on the relationship between Islamic education and sustainability. Practically, the results of this study offer an example that ecological transformation in education can be achieved without creating a new curriculum, but by revitalizing religious and cultural practices in schools.

The findings of this study are important because they show that education based on Islamic eco-theology is capable of offering a holistic approach to addressing the environmental crisis. The integration of spirituality, culture, and pedagogical practices confirms that sustainability is not only a technical issue, but also a matter of values and awareness. Thus, this research contributes to the development of Islamic eco-theology theory and sustainable education practices in madrasahs, as well as opening opportunities for strengthening more transformative and contextual learning models.

Conclusion

This study proves that integrating Islamic eco-theological values into the curriculum and culture of madrasahs effectively creates a green madrasah ecosystem at MI NU Buaran. The findings of the study indicate that contextual learning based on eco-theology and the strengthening of ecological culture can foster environmental awareness and behavior among students. The integration of the curriculum through project-based learning and ecological practices, as well as the cultivation of madrasah culture through activities such as field trips, provides empirical evidence that religious values can serve as a strong foundation for environmental education. The results of the study confirm that experiences based on local wisdom, such as visits to batik craftsmen, cracker craftsmen, batik museums, and natural environments, are important factors that accelerate the internalization of ecological values. These findings complement and enrich previous research by showing that the integration of ecotheology, which connects text, context, and local culture, results in higher learning engagement than formal instructional approaches alone.

Theoretically, this study expands the discourse of Islamic eco-theology in education by demonstrating that religious values can function as a relevant pedagogical framework for strengthening ecological literacy. Practically, this study provides an implementable model for madrasahs that wish to develop sustainable green madrasah programs. The innovation lies in the combination of curriculum, madrasah culture, and local wisdom as a unified environmental education strategy. This study has limitations in terms of location coverage and qualitative design, which limit its generalizability. Further research needs to expand the context of the study, use a mixed approach, and assess the long-term impact on environmental behavior change. Nevertheless, this study makes a significant contribution to the development of green madrasahs and reinforces the urgency of integrating Islamic eco-theological values into basic education.

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Conflict of interests

The author declares that he/she has no conflict of interest in this research.

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