

## Integrating Ecotheological Values in the Islamic Religious Education Curriculum: The Green Islamic Education Perspective in Karawang Secondary Schools

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### ABSTRACT

The increasingly alarming global environmental crisis, accompanied by the complexity of ecological problems at the local level, demands innovation in educational practices, including in the context of Islamic Religious Education, in order to internalize ecological awareness based on spiritual values and religious ethics. This study aims to analyze the integration of ecotheological values into the PAI curriculum with the perspective of Green Islamic Education in secondary schools in Karawang Regency. This research used a qualitative approach with a case study design. Data were collected through in-depth interviews, observation, and document analysis, with source and method triangulation techniques to ensure data validity. The results showed that the integration of ecotheological values has been carried out through three main approaches, namely strengthening students' spiritual awareness of nature as a manifestation of God's power (ayat kauniah), applying ecological ethics in learning and school activities, and developing real environmental-based actions such as greening programs, waste management, and community-based projects. Nevertheless, the integration has not been fully optimized because it still faces obstacles such as limited resources, lack of teacher training, and policy support that has not been maximized. This research emphasizes the importance of strengthening the capacity of PAI teachers, developing an adaptive curriculum, and supporting sustainability-based education policies. Thus, this research not only enriches the study of Islamic education and ecology, but also provides a conceptual and practical basis for the development of contextual, visionary, and sustainability-oriented PAI curriculum. This contribution emphasizes the significance of the role of Islamic education in forming a religious generation that has ecological awareness, environmental ethics, and a real commitment to the preservation of the earth as God's mandate.

**Keywords:** Green Islamic Education, Ecotheology, Islamic Education curriculum

### ARTICLE INFO

*Article history:*

Received

July 23, 2025

Revised

October 25, 2025

Accepted

November 04,  
2025

Published by

Website

E-ISSN

Copyright



Institut Agama Islam Ma'arif NU (IAIMNU) Metro Lampung

<https://journal.iaimnumetrolampung.ac.id/index.php/ji/index>

2548-7892

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### INTRODUCTION

In the modern era, the environmental crisis has become one of the most pressing global issues that require serious attention from various sectors, including education (D. M. Abdelzaher et al., 2019). Climate change, ecosystem damage, and declining environmental quality due to overexploitation have encouraged various parties to reassess the role of education as a means of building ecological awareness of the younger generation (D. Abdelzaher et al., 2021) (Okyere-Manu et al., 2022. *The Intergovernmental Panel on Climate Change* (IPCC, 2023) report confirms that increasing global temperatures, air and water pollution, and damage to biodiversity are real threats that require a collective response (Hassan, 2023)) (XIE, 2025).

In this context, Islamic religious education has a strategic role, not only as a means of forming religiosity, but also as an instrument for internalizing the values of environmental care (Gawusu Sidik et al., 2025) (Rohman, 2024). The concept of Green Islamic Education emerges as an integrative approach that combines Islamic teachings on tawhid, khalifah, and amanah with the value of sustainability. Thus, Islamic religious education does not only focus on the cognitive and ritual domains, but also on ecological character building based on religious values (Taisir et al., 2024) (Omilani & Bada, 2024).

Ecotheology, as a theological study that emphasizes man's relationship with God through the management and maintenance of nature, is the philosophical foundation of Green Islamic Education (Mohidem & Hashim, 2023) (Manugeran et al., 2023). In the Islamic perspective, humans are placed as khalifah fil ardh or God's representatives on earth, with the mandate to maintain the balance of the ecosystem and not to do damage as stated in QS. Al-A'raf verse 56.

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

Meaning: *Do not cause corruption in the earth after it has been well-ordered. Pray to Him with fear and hope. Verily, the mercy of Allah is very near to those who do good.*

This concept has long been emphasized in foundational works of Islamic environmental thought, such as Fazlun Khalid and Seyyed Hossein Nasr, who view nature conservation as a form of worship. Thus, the preservation of nature is not only an ecological act, but also a form of spiritual responsibility (Mahdi & Widya Sari, 2024). Green Islamic Education then integrates ecotheological values into the learning process through three main pillars: spiritual awareness that nature is a manifestation of God's power (*ayat kauniyah*), ecological ethics that teach balance and sustainability, and real action through learning practices that encourage students to play an active role in protecting and preserving the environment (Hope & Jones, 2024) (Zabidi et al., 2021). The integration of these three aspects is expected to shape not only students' cognitive knowledge, but also applicable ecological attitudes and skills (Abdel Haleem et al., 2017).

In Indonesia, national education policies have encouraged the integration of environmental perspectives into the curriculum. However, the practice of implementing ecotheological values in PAI is still not optimal (Wakhidah & Erman, 2022) (Aczel et al., 2018). Most PAI learning remains focused on cognitive and ritual aspects, while the internalization of ecological values is often limited to incidental activities such as greening or community service (Gatti et al., 2019) (Wersal, 2021). In industrial areas such as Karawang Regency—a major industrial center in West Java, environmental challenges are increasingly evident, ranging from river pollution, decreased air quality, to reduced green space (Hajar, 2024) (Muin et al., 2025). This situation demands innovation in the management of Islamic religious education in order to instill applicable and sustainable ecological awareness. (Parker, 2017).

Previous academic studies confirm the close relationship between religiosity and ecological awareness (Parker, 2018) (Wojcik, 2023). However, most of these studies are still conceptual and normative. For example, Parker highlights the integration of religious values in environmental education but does not explain the practical strategies for its implementation in schools, while (Cholil, 2021) examines environmental theology based on Qur'anic interpretation without reviewing pedagogical approaches. This is different from this study which emphasizes a case-based empirical approach in secondary schools, so that it can describe concrete strategies, challenges, and opportunities for the integration of ecotheological values in a local context such as Karawang (Yuan & Khan, 2023).

This study aims to analyze the extent to which ecotheological values have been integrated into the PAI curriculum in secondary schools of Karawang Regency, identify the learning strategies used by teachers, and explore the challenges and opportunities of *Green Islamic Education* implementation.

This research contributes in three ways. *First*, theoretically, it enriches Islamic education literature by presenting empirical and contextual perspectives on ecotheological integration. *Second*, practically, it provides strategic recommendations for Islamic education teachers and school administrators to design learning that fosters students' ecological awareness. *Third*, policy-wise, it supports the Sustainable Development Goals (SDGs) agenda, especially the 4th

goal (quality education) and the 13th goal (action on climate change) ((Quddus, 2020)Huttunen & Kallio, 2023) .

The focus of the research is directed at the depth of case analysis, not on generalization, so that the results are expected to provide a rich empirical picture as well as evidence-based recommendations for the development of a sustainable Islamic Religious Education curriculum.

## METHOD

This research methodology uses a qualitative approach with a case study design to gain an in-depth understanding of the integration of ecotheological values in the Islamic Religious Education (PAI) curriculum from the perspective of *Green Islamic Education* in secondary schools in Karawang Regency (Moleong, 2019). The qualitative approach was chosen because it is able to explore phenomena contextually and deeply, and allows researchers to understand the social, cultural, and pedagogical realities behind learning practices in schools (Kuntowijoyo, 2018). The case study design was chosen to specifically explore the practices, strategies, and challenges faced by PAI teachers in internalizing ecotheological values into the curriculum and learning process (Aqib, 2019).

The research location was determined *purposively* in several secondary schools in Karawang Regency that have relevant characteristics, such as the existence of an environment-based school program, PAI teachers' commitment to innovative curriculum development, and school policy support for the implementation of ecological education (M. Djunaidi Ghony and Fauzan Almansur, 2019). Karawang was chosen as the location because it is an industrial area that faces various ecological problems such as waste pollution, reduced green space, and decreased environmental quality, so it is very relevant to examine how Islamic religious education can play a role in shaping students' ecological awareness.

The research subjects included Islamic religious education teachers, principals, students, and curriculum managers who were directly involved in the planning, implementation, and evaluation of Islamic religious education learning. The selection of participants was conducted using *purposive sampling* technique to ensure that the informants have adequate understanding, experience, and involvement in the issues studied. The number of informants was adjusted to the principle of *data saturation*, which is when the information obtained is repetitive and no significant new data is found (Clark & Clark, 2022).

Data collection techniques were conducted through three main methods: in-depth interviews, participatory observation and documentation studies. In-depth interviews were used to explore the perceptions, understandings, and strategies of PAI teachers and school policy makers regarding the integration of ecotheological values in learning. Observation was conducted to directly observe the implementation of PAI learning in the classroom, the interaction between teachers and students, and the implementation of environment-based activities at school. Meanwhile, documentation studies were conducted by reviewing curriculum documents, syllabi, lesson plans, school work programs, and activity reports related to environmental education (Poth, 2023).

The research instruments used were semi-structured interview guidelines, observation sheets, and document analysis formats prepared based on indicators of ecotheological value integration in PAI curriculum and learning. Data validity was maintained through source and method triangulation techniques, namely comparing and confirming data from various sources and collection techniques. In addition, *member check* was conducted by asking for clarification and confirmation of the interview results to informants to ensure the accuracy of the information.

Data analysis was conducted interactively following the Miles and Huberman analytical model which includes data reduction, data presentation, and conclusion drawing (Tecuci et al., 2020). Data reduction was carried out by selecting and categorizing data relevant to the research focus. Data presentation was carried out in the form of systematic narrative descriptions to facilitate interpretation and in-depth analysis. Research themes were generated through an inductive coding process, with the initial step of open coding to identify categories from field

data, then *axial coding* to connect categories, and *selective coding* to formulate main themes. This process was done manually with the help of an analysis matrix

The validity of the research was maintained through credibility, dependability, confirmability, and transferability. Credibility was guaranteed through intensive researcher involvement in the field, the use of triangulation, and *member checks*. Dependability and confirmability were maintained by conducting an audit trail of the data collection and analysis process. Transferability was emphasized through an in-depth description of the research context, emphasizing that the findings are contextual to Islamic schools in industrial/urban areas, but can still provide valuable insights for research and practice in similar environments. (Oeschger et al., 2022).

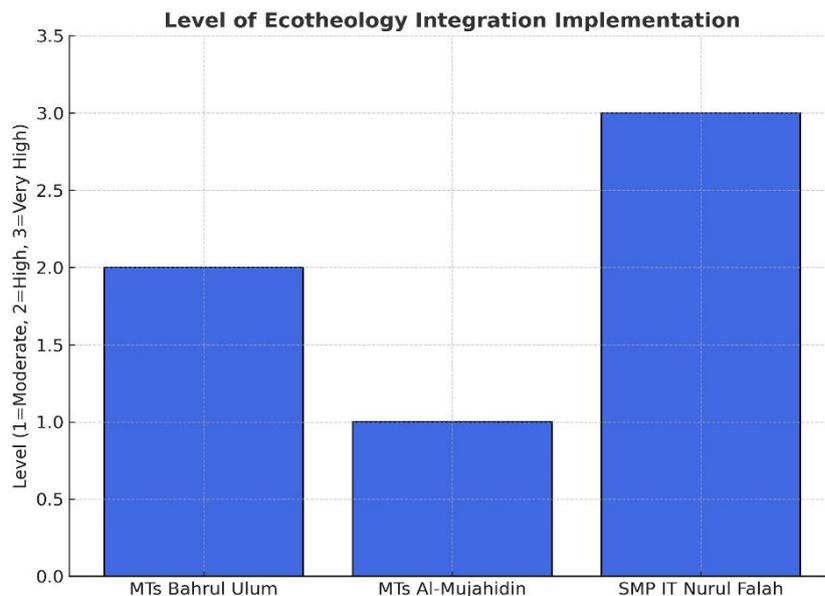
Ethically, this study was formally approved by the research ethics committee at the researcher's university institution, as well as *informed consent* from the school and all participants. Ethical principles were implemented by maintaining the confidentiality of informants' identities, ensuring participation was voluntary, and respecting the rights and privacy of all research participants. This approach was taken to ensure scientific integrity as well as data accuracy.

**Figure 1: Research Methodology Flow Diagram**



## RESULT AND DISCUSSION

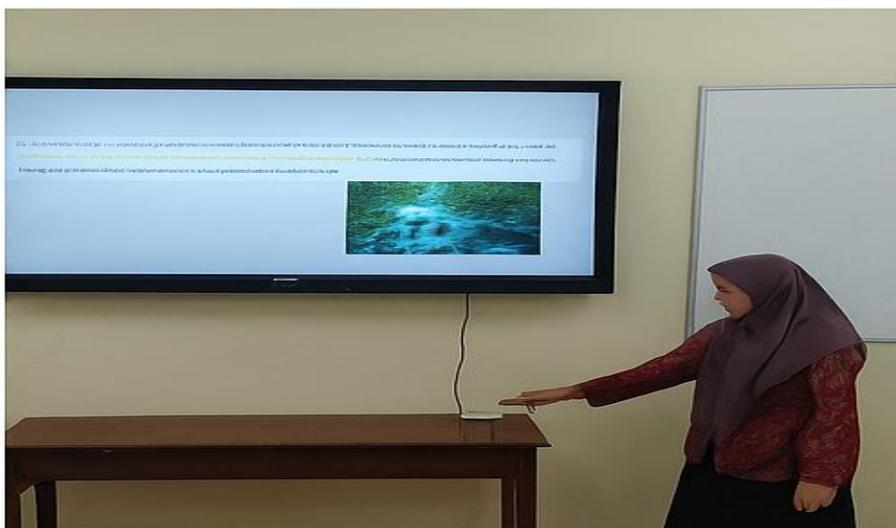
This research was conducted in three secondary schools in Karawang Regency, namely MTs Bahrul Ulum, MTs Al-Mujahidin, and SMP IT Nurul Falah. These three schools were chosen because they have a strong commitment in integrating religious values into learning, as well as having a contextual background that is relevant to environmental challenges. Karawang, as one of the largest industrial centers in West Java, experiences serious ecological problems, such as river pollution due to industrial waste, declining air quality due to vehicle and factory pollution, and reduced green open space due to the expansion of industrial and residential areas. This context provides a strong background for examining how the integration of ecotheological values is implemented in the Islamic Religious Education curriculum at the secondary school level.



**Figure 2. Level of Implementation of Ecotheology Integration**

The visualization above shows the trend that the project-based learning approach (SMP IT Nurul Falah) produces the highest level of integration, while the routine co-curricular approach (MTs Al-Mujahidin) tends to produce moderate achievements. This indicates that applicative and participatory learning methods are more effective in fostering ecological awareness than purely ritualistic approaches.

The results of curriculum document analysis, learning observations, and in-depth interviews show that the integration of ecotheological values in the PAI curriculum in the three schools has been running, although at different levels and approaches. At MTs Bahrul Ulum, the integration is done by linking the concepts of khalifah, amanah, and tawhid into *Aqidah Akhlak* and *Fiqh* materials. This finding shows that schools with a text-based approach (*ayat kauniyah*) are able to link theology with environmental reality, but are still limited to the cognitive domain.



**Figure 3. Study of Kauniyah Verses at MTs Bahrul Ulum**

An in-depth interpretation of this activity shows that although students gain a conceptual understanding of tawhid and amanah, the level of internalization still depends on the teacher's ability to link the sacred text with actual environmental issues.

At MTs Al-Mujahidin, the integration of ecotheological values is more visible in cocurricular activities. *The Clean Friday* program is one of the routines that involves all school members. Observation data shows that this activity emphasizes aspects of collective hygiene behavior rather than the development of conceptual understanding of ecotheology.



**Figure 4. Clean Friday program at MTs Al-Mujahidin**

More than just a routine habit, this cocurricular practice shows a pattern that collective habituation has the potential to foster a long-term ecological culture, even without deep theoretical reinforcement.

Nurul Falah IT Junior High School shows a more innovative approach through the application of *project-based learning* (PjBL). PAI teachers in this school involve students in school greening projects, hydroponic vegetable planting, and school garden management.



**Figure 5. School Greening at Nurul Falah IT Junior High School**

The analysis shows that this project-based strategy not only improves students' understanding, but also builds practical ecological competencies, such as observation skills, plant care, and reflection on their work.

**Table 1. Integration of Ecotheology Values in PAI Curriculum**

School	Learning Approach	Main Program	Level of Implementation
MTs Bahrul	Integration	of Discussion of kaunyah verses,	High

<b>Ulum</b>	Aqidah Akhlak & Fiqh material	strengthening the concept of khalifah, environmental studies	
<b>MTs Al-Mujahidin</b>	Co-curricular activities and habituation	Clean Friday, class hygiene and competition, tree planting	Medium
<b>SMP IT Nurul Falah</b>	<i>Project-Based Learning (PjBL)</i>	School greening project, hydroponics, field observation, reflective report	Very high

The interpretation of the table shows a correlation between school policy support, resource availability, and implementation level. Nurul Falah IT Junior High School managed to reach the "very high" level due to structural support and a conducive school culture.

The interview results also revealed that students felt the real benefits of this ecotheological value integration program. Most students stated that they became more concerned about the environment, understood the importance of maintaining cleanliness, and had an awareness that damaging the environment is an act that is not in accordance with religious teachings. PAI teachers also acknowledged that the contextual and applicable learning approach is easier for students to accept, especially because it relates religious values to the daily phenomena they experience. Student reflections from the interviews were also categorized to strengthen the data trends:

**Table 2. Students' Reflection on Ecotheology Integration**

Student Reflection Categories	Percentage
Increased concern for environmental cleanliness	45%
Understanding that protecting the environment is part of religious teachings	35%
Awareness that damaging the environment is sinful	15%
Other (e.g. practical experience caring for plants)	5%

This table shows that the majority of students felt the impact on daily behavior (cleanliness and care), while the theological and moral aspects also improved although in smaller proportions. This data provides a systematic picture of the trend of ecological awareness built through the PAI curriculum.

Despite the significant progress, the research results also show that there are some obstacles. Among them are limited resources, lack of teacher training related to Islamic value-based environmental education, and lack of policy support that clearly regulates the integration of ecotheology in the PAI curriculum. This makes the implementation of the program still partial and highly dependent on teacher initiatives and internal school support.

**Table 3. Implementation Barriers and Solutions**

Aspects	Barriers	Solution
<b>Teacher Resources</b>	Lack of training related to ecotheology integration	Continuous training based on collaboration with universities and environmental communities
<b>School Policy</b>	There is no specific regulation that supports	Development of ecotheology-based curriculum implementation guidelines
<b>Facilities and Infrastructure</b>	Limited land and facilities for learning practices	Utilization of alternative open spaces, cooperation with surrounding communities
<b>Parent Support</b>	Low participation of parents	Socialization of Islamic value-based programs that strengthen ecological awareness

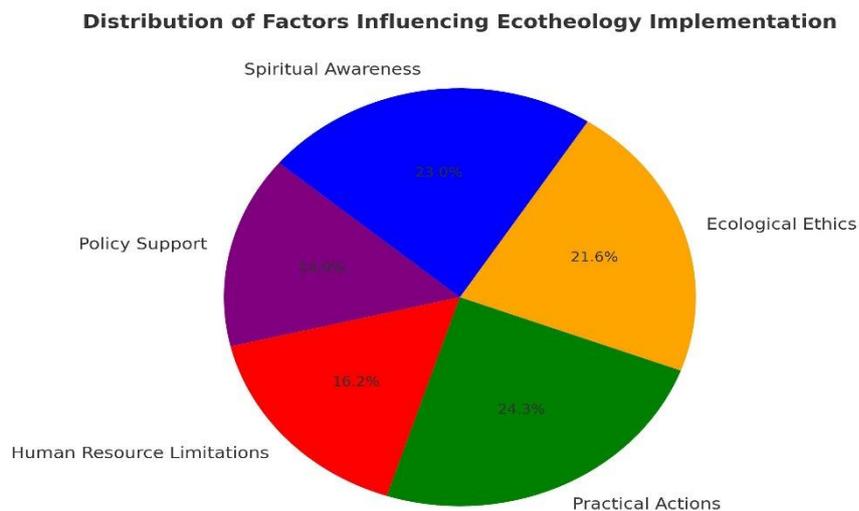
The table analysis shows that the main barriers are not only technical (facilities, training) but also structural (school policies). The solutions offered are multi-level: teacher capacity

building, community collaboration, and policy advocacy. This shows that the integration of ecotheology cannot rely solely on individual teacher initiatives.

## DISCUSSION

The results showed that the integration of ecotheological values in the PAI curriculum in secondary schools in Karawang Regency is in line with the concept of *Green Islamic Education* developed by modern Islamic education experts. Green Islamic Education views that religious education should not stop at the cognitive and ritual dimensions, but should internalize ecological values based on the principles of tawhid, khalifah, and amanah (Qoyum et al., 2022) (Gade, 2022). The practices found in the three schools show that this integration is done through strengthening spiritual awareness, applying ecological ethics, and developing concrete environmental-based actions.

**Figure 6: Distribution of factors influencing the implementation of ecotheology**

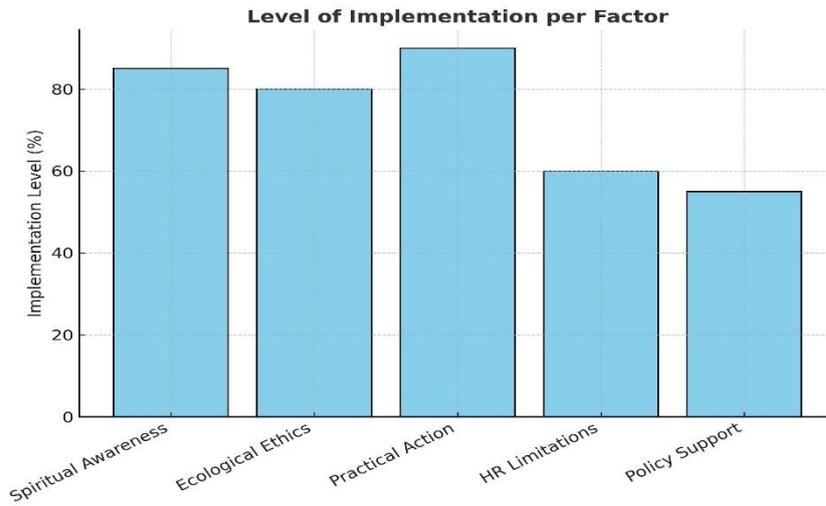


This pie chart shows the distribution of factors that contribute to the successful implementation of ecotheology integration. Spiritual awareness and concrete actions occupy the largest portion, indicating that the dimensions of religiosity and direct practice have a significant influence on internalizing ecotheological values. In contrast, limited human resources and policy support are still weak factors that need serious attention from education stakeholders.

Learning based on kaunyah verses at MTs Bahrul Ulum shows that the contextual approach is able to connect religious teachings with environmental realities. This strengthens Mangunjaya's theory that the ecological crisis is rooted in a spiritual crisis, as well as emphasizing the importance of internalizing the value of tawhid in forming a deeper and more sustainable ecological awareness (Dharani et al., 2022) (Mangunjaya, 2021). By linking the phenomenon of environmental damage with the message of the Qur'an, students not only understand environmental problems as a scientific issue, but also as a form of mandate that must be accounted for before God.

The co-curricular approach at MTs Al-Mujahidin shows the importance of habituation and role modeling in instilling ecotheological values. Routine activities such as *Clean Friday* and inter-class cleaning competitions play a role as a medium for forming students' ecological character. However, limitations in lesson planning and facilities are the main challenges that need to be overcome to make this integration more effective.

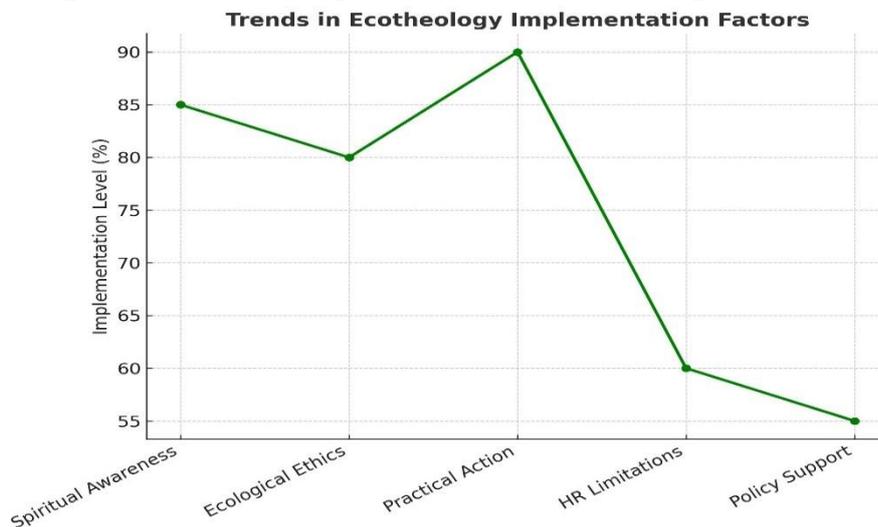
**Table 7. Level of implementation strength of key factors**



This bar graph illustrates the different levels of implementation among the key factors. The results show that environment-based concrete actions and spiritual awareness have the highest scores, indicating the dominance of experiential learning and religious values in shaping students' ecological behavior. Meanwhile, policy support and teacher resources are still at a low level, indicating the need for more systematic capacity and policy strengthening strategies.

Nurul Falah IT Junior High School is an example of good practice with the implementation of *project-based learning*. This approach supports constructivism theory that emphasizes meaningful learning through direct experience. Students' active involvement in environmental projects strengthens critical thinking skills, collaboration, and ecological awareness (Pepis & de Jong, 2019) (Arnez, 2024). This is in line with research findings emphasizing that project-based learning is effective in internalizing ecological values among students (Mo & Lee, 2022) (Smith, 2018).

**Figure 8. Trends in Implementation of Ecotheological Factors**



The trend in this line graph shows the continuity between learning innovations and the level of ecotheological integration in schools. Schools with a project-based learning approach show a significant upward trend in the concrete action and spiritual awareness factors. Meanwhile, schools that still rely on simple habituation have stagnated, indicating the need for curriculum interventions and teacher training to achieve more equitable success (Smith et al., 2024) (Koláček, 2024).

Although the practice of integrating ecotheological values has been implemented in various secondary schools in Karawang District, the results of this study show that the implementation has not been fully optimized because it still faces various structural, pedagogical and policy challenges. These challenges can be seen in the lack of written curriculum guidelines that explicitly accommodate ecotheological competencies, the lack of intensive training for Islamic Religious Education teachers, and weak policy support from local governments and related institutions. This situation shows that the successful implementation of ecotheological value integration cannot only rely on individual teacher innovation in the classroom, but requires systemic, collaborative and sustainable support from various parties involved, including schools, communities, governments and religious institutions.

The results of the in-depth analysis also indicate that the gap between practice in the field and existing policies has the potential to hinder the development of the expected ecological competencies. Islamic Religious Education teachers, despite their high motivation to integrate ecological values in learning, often face limitations in relevant learning resources, ranging from ecology-based teaching modules, contextual learning media, to environmental laboratory facilities that can support simple experiments. This is in line with findings that emphasize the importance of the availability of learning facilities as a key factor in the success of value-based education (Amin et al., 2022) (McKay, 2024).

In terms of policy, the absence of specific regulations governing the integration of ecotheological values in the PAI curriculum led to variations in the approach in each school. In some schools, this approach works well thanks to the commitment of teachers and the support of visionary principals, as seen in the implementation of *project-based learning* at Nurul Falah IT Junior High School. However, in other schools that do not have internal policy support, the practice of integration is sporadic and unstructured. This condition emphasizes the importance of adaptive curriculum guidelines that can be a standard reference, while providing flexibility for schools to adjust to the local context.

The implications of the results of this study are quite significant, both theoretically and practically. Theoretically, this research strengthens the concept of *Green Islamic Education* which emphasizes the link between spiritual values and ecological awareness. The integration of ecotheological values into the Islamic Religious Education curriculum not only expands students' religious understanding, but also encourages the formation of awareness that protecting the environment is an integral part of practicing religious teachings. This is in line with the view that the global environmental crisis is essentially a spiritual crisis that requires a value-based approach and faith for its resolution (Majeri Mangunjaya, 2022).

However, compared to previous studies in the pesantren context (Evans et al., 2017) or university-based research (Pérez-Rodríguez et al., 2017), this study shows a gap in the limited policy support at the secondary school level. If in the pesantren context the integration of ecotheological values tends to be stronger due to the authority of the kyai and the more entrenched tradition of ecological interpretation, then in secondary schools this integration still depends on individual teacher initiatives (McGibbon & Van Belle, 2015). This difference emphasizes the novel contribution of this study in describing the structural and pedagogical challenges peculiar to the formal school level.

Practically, this research provides recommendations that can serve as a foothold for educational practitioners and policy makers. *First*, it is necessary to develop an adaptive curriculum model that explicitly includes ecotheological competence as part of the learning outcomes of Islamic Religious Education. This model must be contextual, flexible, and based on needs analysis in each school. *Second*, teacher capacity building through continuous training needs to be done systematically. Islamic Education teachers need to be equipped with knowledge and skills in developing contextual learning media, managing environment-based projects, and integrating ecological issues into the study of kaunyah verses. *Third*, policy support from local governments and the Ministry of Religious Affairs needs to be directed at strengthening environment-based education programs. This policy should include budget allocations for the provision of learning facilities and infrastructure, the preparation of ecology-based teaching modules, and the formation of school networks that can share good practices.

This policy support is an important foundation to ensure the sustainability of implementation and does not depend on the commitment of individual teachers alone.

Nonetheless, this study has limitations that need to be considered. *Firstly*, the sample size is limited to three schools in Karawang district so generalization of the results to a regional or national context must be done carefully. *Secondly*, the data coverage emphasizes the perspectives of teachers and school practices, so the voices of students and local policy makers have not been explored in depth. *Third*, the case study approach provides depth of analysis but does not allow for broader quantitative comparisons. These limitations also open up opportunities for further research with a larger scale and a *mixed methods* approach.

In addition to internal strengthening, external collaboration between schools, communities and local governments must also be strengthened. Community-based programs involving parents, religious leaders, environmental organizations and the private sector can extend the impact of ecotourism education beyond the classroom. Activities such as joint greening movements, waste bank management, or environmental workshops based on Islamic values can be effective strategies to instill sustainable ecological values. This approach is in line with the vision of Islamic education as an education that is integrative, participatory, and oriented towards the common good (*maslahah al-'ammah*) ((Rosemary Hancock, 2023 Ateskan & Lane, 2018)).

A holistic approach in the integration of ecotheological values also requires strengthening ecological literacy among students (Gatti et al., 2019). Ecological literacy includes not only conceptual understanding of environmental issues, but also analytical skills to evaluate environmental problems and find creative sustainable solutions. Thus, students are not only recipients of information, but also agents of change who are able to make real contributions to environmental conservation.

From an evaluation perspective, it is necessary to innovate in the assessment system to match the objectives of the ecotheology-based curriculum. Project-based assessment, behavioral observation, and student self-reflection can be instruments to measure the success of internalizing ecotheological values. In addition, the integration of community-based assessments, such as recognition from the community for student initiatives in environmental projects, can strengthen student motivation while expanding public engagement.

The findings of this study also show the importance of utilizing digital technology to support ecotheology learning. The use of digital media, such as learning videos, *e-learning* platforms or environment-based apps, can enrich students' learning experience. This technological innovation allows students to access global information on environmental issues and relate it to Islamic perspectives, thus creating a comprehensive and contextualized understanding.

Theoretically, the *novelty* of this research lies in affirming the role of ecotheology integration in Islamic Religious Education as a pedagogical strategy that is not only spiritually normative, but also operational through contextualized project-based and co-curricular approaches. The findings expand the Green Islamic Education literature by presenting empirical evidence from a local context (Karawang Regency), which was previously relatively unexplored.

In terms of policy contribution, this research is important because it highlights the gap between in-school practices and regulatory support, thus providing a strong argumentation basis for policy makers to formulate adaptive curriculum guidelines that integrate ecotheological competencies.

For the next step, this study recommends three directions: (1) development of an adaptive ecotheology-based curriculum model that can be tested in various regions; (2) intensive training for PAI teachers in integrating ecological values through digital media, environmental projects, and interdisciplinary approaches; and (3) further research with a wider scope both regionally and across educational levels to test the replication of the effectiveness of ecotheology integration in different contexts.

Thus, this research not only adds to the academic treasure in the study of Green Islamic Education, but also presents significant practical implications for curriculum development,

Islamic education policies, and learning strategies that are responsive to global ecological challenges.

Overall, the integration of ecotheological values in the Islamic Religious Education curriculum has strategic potential to form a generation that is not only intellectually and spiritually intelligent, but also has high ecological awareness. The success of this integration requires collective commitment from various parties and continuous innovation in learning. With a directed, adaptive and participatory approach, Islamic religious education can become a driving force in building ecological awareness based on Islamic values, so that it can make a real contribution to environmental sustainability at the local, national and global levels.

## CONCLUSION

This study confirms that the integration of ecotheological values into the Islamic Religious Education curriculum in secondary schools in Karawang Regency has been running gradually with a varied and contextual approach. Learning practices in the three schools studied show that strengthening spiritual awareness, applying ecological ethics, and developing real environmental-based actions are the three main pillars of the implementation of *Green Islamic Education*. At MTs Bahrul Ulum, integration is carried out through kauniyah verse-based learning that links the teachings of the Qur'an with environmental phenomena. At MTs Al-Mujahidin, the cocurricular approach through habituation such as *Clean Friday* is the main strategy in instilling students' ecological awareness. Meanwhile, Nurul Falah IT Junior High School shows the most optimal achievement by implementing *project-based learning* that encourages active student involvement in environmental projects such as school greening and hydroponics. The findings also reveal a number of obstacles, such as limited human resources, lack of teacher training related to ecotourism education, lack of facilities, and the absence of optimal policy support. These factors pose a challenge in realizing a more systematic and sustainable integration of ecotheological values. The success of strengthening the concept of *Green Islamic Education* in the Islamic Religious Education curriculum requires synergy between teachers, schools, government and society. Teachers need to be given continuous training to be able to design contextual and applicable learning. Local governments and ministries need to provide supporting policies and adequate facilities so that the integration of ecotheological values can be implemented more effectively. In addition, collaboration with communities and environmental organizations is a strategic step in forming a sustainable and Islamic value-based education ecosystem.

## ACKNOWLEDGEMENT

The researcher expresses gratitude to Allah Swt. for His grace and guidance so that this research can be completed properly. My deepest gratitude goes to the principals, teachers, and students of MTs Bahrul Ulum, MTs Al-Mujahidin, and SMP IT Nurul Falah in Karawang Regency who have provided support, information, and cooperation during the data collection process in the field. Appreciation is also extended to colleagues and researchers in the field of Islamic education who have provided valuable advice and input in the preparation of this article. The researcher also appreciates the support of Singaperbangsa University of Karawang and the Faculty of Islamic Studies for providing an academic environment conducive to the conduct of this research.

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