

Formulation of Islamic Religious Education Learning Practice Model Based on Eco Theology and Green Pedagogy

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ARTICLE INFO	ABSTRACT
Keywords: Learning Formulation; Green Pedagogy; Eco- Theology;	The global environmental crisis has encouraged the need for educational approaches that integrate ecological awareness and spiritual values in the learning process. This study aims to analyze the representation of Green Pedagogy in learning practices, the acculturation of Eco-Theology values in education, and the integrative formulation of both approaches in Islamic education. This research employed a qualitative approach using library research methods. Data were collected from books, scientific journals, and relevant literature related to environmental education, Green Pedagogy, and Eco-Theology, then analyzed descriptively through content analysis techniques. The results indicate that Green Pedagogy emphasizes contextual and experiential learning to foster ecological awareness, while Eco-Theology strengthens students' moral and spiritual responsibility toward environmental preservation. The integration of these approaches results in a holistic learning model consisting of ecological awareness, theological reflection, experiential environmental action, and character reinforcement based on Islamic values within the learning process. This study concludes that the integration of Green Pedagogy and Eco-Theology provides an innovative framework for Islamic Religious Education by strengthening students' ecological awareness, spiritual responsibility, and environmentally sustainable behavior.
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INTRODUCTION

The global environmental crisis in the 21st century has become a serious problem affecting various aspects of human life, including education. Phenomena such as global warming, climate change, environmental pollution, forest destruction, excessive exploitation of natural resources, and increased plastic waste indicate that humans are facing increasingly complex ecological threats. This problem not only has an impact on the balance of the ecosystem, but also on the sustainability of the social, economic, cultural, and spiritual life of the community.¹ In this context, education plays a very important role as a tool to increase ecological awareness and shape the character of students to be more concerned about the environment. Education not only serves to provide knowledge, but also to instill the value of responsibility in preserving nature. Through the learning process, students can understand that environmental damage is caused by unwise human behavior in utilizing natural resources. Therefore, education is expected to encourage the birth of a generation that has environmental concern and awareness in daily life.

Education in the modern era is no longer enough to focus only on knowledge transfer, but must also be able to shape students' critical, moral, and spiritual awareness of various global issues, including environmental issues. Conventional educational models that overemphasize cognitive aspects are often not able to establish real ecological behaviors in everyday life. As a result, students only understand the concept of the environment at a theoretical level without having a deep awareness to protect and preserve nature². Therefore, an educational approach is needed that can integrate ecological, social, moral, and spiritual dimensions in learning practices.

One of the educational approaches that has developed in recent years is Green Pedagogy or green pedagogy. Green Pedagogy is an educational approach that integrates sustainability principles, environmental awareness, and ecological values into the learning process. This approach places the environment as an integral part of educational activities, so that students not only gain knowledge about the environment, but also have first-hand experience in maintaining the sustainability of nature. Ecopedagogy is a critical educational approach that aims to build ecological awareness, social responsibility, and commitment to the sustainability of human life and nature³

¹ Alisya Afifah Maulidina Putri Abdilllah, et al. "Climate Change and the Environmental Crisis: Legal Challenges and the Role of Society," *Deposition: Journal of Legal Publications* 2, no. 2 (2024): 374.

² Tasya Aryati Sakinah et al., "Modern Thinking on Education," *Journal of Indonesian Education Star* 3, no. 1 (2025): 247.

³ Lingga Utami et al., "Green Pedagogy-Based Educational Innovation as an Effort to Build Ecological

Green Pedagogy emphasizes the importance of contextual, participatory, reflective, and real-experience learning. In its implementation, students are invited to be directly involved in various environmental activities such as greening, waste management, nature conservation, reducing plastic use, and habituating environmentally friendly behavior. This approach aims to build a harmonious relationship between humans and nature through a humanist and transformative educational process. Environmental education based on direct experience can increase students' emotional connection with nature, so that learning becomes more meaningful and contextual.⁴ In addition, Green Pedagogy also encourages students to develop critical thinking skills on various global environmental issues, such as climate change, pollution, and the increasing plastic waste crisis in the modern era. In recent developments, the implementation of Green Pedagogy is not only carried out through activities outside the classroom, but also supported by the use of digital technology and learning projects that focus on sustainability. In this way, students not only gain theoretical knowledge, but can also build ecological awareness, social responsibility, as well as sustainable living behaviors in daily life.

In addition to Green Pedagogy, another relevant approach in building ecological awareness is Eco-Theology or eco-theology. Ecotheology in the hadith places environmental preservation as a value that is not limited to this world. In the context of Islamic law, this principle can be used as a legal basis for sustainable ecological protection. Ecotheology is a combination of two disciplines, namely ecology and theology. The term ecology comes from the Greek, which is *oikos* meaning "house" or "dwelling place," and *logos* meaning "study" or "science." This concept was first introduced by the German biologist, Ernst Haeckel, in 1866. He defines ecology as a branch of science that studies the reciprocal relationship between living things and the environment in which they are located.⁵ This perspective emerged in response to the environmental crisis caused by an anthropocentric perspective, which is a view that places humans at the center of all interests so that nature is overexploited without considering its sustainability. In the view of Eco-Theology, humans are not the absolute rulers of nature, but the caliph who has the mandate to maintain the balance of the ecosystem.

Intelligence in Social Studies Learning," *Journal Education Innovation* 2, no. 2 (2024): 290.

⁴ Eli Meivawati et al., "Green Pedagogy Education Based on 5R Principles as an Environmentally Friendly Education Strategy for Teachers of SD 21 Pamboborang," *SELAPARANG: Journal of Community Service Progress* 10, no. 2 (2026): 1895.

⁵ Hasnia et al., "Eco-Theology in the Perspective of Hadith: Its Relevance to Ethics and Environmental Law," *Al-Zayn: Journal of Social Sciences & Law* 3, no. 6 (2025): 10244.

In the Islamic tradition, the concept of protecting the environment has actually been known for a long time through the teachings of the caliph *fil ardh*, trust, and the prohibition of doing damage on earth. These values show that religion has an important role in shaping environmental ethics and human ecological awareness. Stefan Altmeyer explained that religious education has a strategic contribution in supporting ecological sustainability because it is able to shape students' moral decisions and ecological behavior in daily life.⁶ Therefore, the application of Eco-Theology values in the learning process is very important to be implemented in environmental education. The authors argue that this approach can strengthen students' spiritual and moral awareness in an effort to preserve nature. Students not only understand the importance of the environment from a knowledge perspective, but also realize that protecting nature is a form of human responsibility towards God and fellow living beings. Through the integration of Eco-Theology, it is hoped that learning can form the character of students who are more caring, responsible, and have environmentally friendly and sustainable living behaviors in daily life.

Eco-Theology not only discusses the relationship between man and God, but also man's interaction with nature as part of God's creation. In this view, environmental preservation is considered a moral and spiritual responsibility of man. Marudut Bernadtua Simanjuntak, Reza Noprial Lubis, and Sergius Lay explained that ecospirituality in religious education can encourage sustainable living behavior through the integration of spiritual values and ecological awareness of students⁷. Thus, Ecological Theology provides a theological foundation for building ecological consciousness that is not only rational, but also spiritual. Through this approach, humans are invited to see nature as God's creation that needs to be protected and preserved as a form of moral and religious responsibility.

The integration of Green Pedagogy and Eco-Theology is a relevant approach in facing the challenges of education in the 21st century. Green Pedagogy offers a pedagogical approach that focuses on the environment, while Eco-Theology provides a spiritual and moral basis in preserving nature. The combination of these two approaches allows the creation of a learning model that is not only cognitively oriented, but also builds the ecological and spiritual character of learners. Ecological education must be able to develop

⁶ Ghozali, "Ecotology and Its Relevance to Islamic Religious Education to Form Students' Environmental Awareness," *Action Research Journal Indonesia (ARJI)* 7, no. 4 (2025): 2579.

⁷ Saifuddin Zuhri Purwokerto, "Islamic Religious Education Based on Ecotheology to Realize Environmental Awareness," *Educational Journal* 10, no. 2 (2022).

an awareness of the inseparable interconnectedness between humans and nature⁸. This perspective emphasizes the significance of education that can combine ecological and humanitarian dimensions as a whole, so that learners are not only aware of the importance of preserving the environment, but also have ethical awareness and social responsibility towards the sustainability of life.

In the context of Islamic education, the integration of Green Pedagogy and Eco-Theology has very strong relevance. Islamic education not only aims to shape the intellectual intelligence of students, but also to build morals, spirituality, and social responsibility. Therefore, environmental issues need to be an integral part of Islamic education practices so that students understand that protecting nature is part of the implementation of Islamic values. The concepts of *rahmatan lil alamin*, *khalifah fil ardh*, and *amanah* can be the basis for building education based on ecological awareness⁹.

Research on Green Pedagogy and Eco-Theology has actually been done by many academics. Francisco Gutiérrez and Cruz Prado explain that ecopedagogy is an educational approach that focuses on developing ecological awareness through a participatory, contextual, and sustainability-oriented learning process. In his view, education not only serves to transfer knowledge, but also encourages students to critically understand social and ecological realities and play an active role in environmental transformation. Gadotti emphasized that education for sustainability must provide a meaningful learning experience that is relevant to students' lives. This is in line with the concept of ecopedagogy as a "holistic pedagogy" that requires the active involvement of students in understanding the relationship between humans and nature and building awareness to maintain the sustainability of the earth¹⁰.

Meanwhile, Greg William Misiaszek Ecopedagogy is an approach in education that aims to overcome the limitations of environmental education which has been too narrow and only focused on the knowledge aspect. Ecopedagogy expands the scope of environmental education by emphasizing that learners not only need to understand ecological science technically, but also must be able to understand the relationship between

⁸ Marudut Bernadtua Simanjuntak et al., "Ecospirituality in Religious Education: Integrating Deep Ecology and Faith-Based Pedagogy to Promote Sustainable Living," *Green Philosophy: International Journal of Religious Education and Philosophy* 1, no. 3 (2025): 40.

⁹ Vina Mafaza et al., "The Role of Ecotheology in Islamic Education: Learning to Protect Nature as God's Mandate," *Hikmah : Journal of Islamic Religious Education Studies* 2, no. 4 (2025): 161.

¹⁰ Moacir Gadotti, "Reorienting Education Practices towards Sustainability," *Journal of Education for Sustainable Development* 4, no. 2 (2010): 205.

humans and the environment from various perspectives. It includes an understanding of the diverse cultures associated with nature, as well as the ability to think critically about environmental issues related to politics, justice, and social life. Thus, ecopedagogy encourages more comprehensive (holistic) learning, where learners not only learn about the environment, but also learn to understand, appreciate, and be critical of the relationship between humans, culture, and nature in the context of everyday life.¹¹

Although various studies have examined Green Pedagogy or Eco-Theology, most studies still discuss the two concepts separately or only explain their conceptual relationship in Education in general. Research that combines these two approaches in the development of learning practice models, especially in the context of Islamic education, is still relatively small. In addition, the application of ecological and spiritual values in daily learning practices has also not been extensively researched in depth. This condition shows that there is a research gap that needs to be explored further. At the national policy level, the new direction of continuing education in Indonesia can be seen in various strategic initiatives of the government. The implementation of the Independent Curriculum, for example, clearly encourages the strengthening of character and ecological awareness through the Pancasila Student Profile Strengthening Project (P5) which integrates the values of sustainability, mutual cooperation, and responsibility for the environment. The Adiwiyata program implemented in education units functions as a means of contextual learning through environmental conservation practices in schools and communities, so that students not only understand concepts, but also be directly involved in action. Various studies show that the program makes a positive contribution in increasing awareness, participation, and habituation of environmentally friendly behaviors, which ultimately shapes an environmentally sound school culture.¹²

In the Islamic perspective, environmental preservation is the spiritual and moral responsibility of human beings as caliphs on earth. The Qur'an emphasizes three main principles in protecting nature, namely the caliph, mizan, and amanah, which require humans to manage resources in a fair, balanced manner, and without causing damage. Environmental damage is considered a direct result of human behavior that exceeds the limits and is a form of disobedience to the commands of Allah SWT. Islamic Religious Education has a strategic

¹¹ Rufus Goang Swaradesy et al, "EcoPedagogy Model Based on Dukuh Indigenous Ecological Wisdom for Environmental Education in Climate Crisis," *Prima Edukasia Journal* 13, no. 3 (2025): 453.

¹² Wayan Karmana, "Sustainable and Environmentally Sound Education as a New Direction of Indonesian Education," *Educatoria : Scientific Journal of Education* 6, no. 1 (2026): 97.

role in instilling ecological awareness in students. Through the integration of Islamic values into environmental learning, students not only understand the theory of ecology, but are also encouraged to take concrete actions in protecting nature. By strengthening relevant curricula, learning methods, and hands-on practices, Islamic education has the potential to produce a generation that is religious, responsible, and committed to sustainable environmental conservation.¹³

The integration of these two approaches can be carried out through various learning strategies, such as environmental project-based learning, contextual learning, spiritual reflection on nature, waste management, school greening, and habituation of environmentally friendly behavior. Through this strategy, students not only understand the concept of the environment theoretically, but are also able to apply ecological values in their daily lives. Education based on Green Pedagogy and Eco-Theology is also relevant to the goals of the Sustainable Development Goals (SDGs), especially in the aspects of quality education and environmental sustainability. Sustainability-oriented education is expected to be able to produce a generation that has ecological awareness, social responsibility, and moral commitment in preserving the earth. Sandra Abegglen, David Blundell, and Jessie A. Bustillos Morales emphasized that eco-education is an important need in the Anthropocene era because education must be able to form a generation that is adaptive to global environmental crises¹⁴

The concepts of Green Pedagogy and Eco-Theology can also be solutions to various behavioral problems of students who do not care about the environment. The phenomenon of using single-use plastics, the habit of littering, wasting energy, and low awareness of maintaining environmental cleanliness shows the need for a more contextual and transformative educational approach. Clate Korsant explained that ecopedagogy does not only focus on environmental education, but also builds students' critical awareness of power relations, natural exploitation, and ecological justice¹⁵ Therefore, it is hoped that students can understand that protecting the environment is part of human moral and social responsibility. This awareness is expected to shape the behavior of students who are more caring, disciplined, and responsible in an effort to preserve the environment in daily life.

¹³ Aryogo Adi Guna, "Islamic Religious Education and Students' Ecological Awareness: A Review of the Values of the Qur'an," *An-Najah Journal of Islamic Education and Social Religion* 5, no. 1 (2026): 8.

¹⁴ Wayan Karmana, "Sustainable and Environmentally Sound Education as a New Direction of Indonesian Education," 98.

¹⁵ Clate Korsant, "A Freirean Ecopedagogy or an Imposition of Values? The Pluriverse and the Politics of Environmental Education," *GLOBALIZATIONS* 21, no. 2 (2024): 373.

In the context of Islamic education, the development of learning practice models through the Green Pedagogy and Eco-Theology approach can be an educational innovation that is relevant to environmental challenges in the modern era. In my opinion, Islamic education actually has a strong foundation of values in building ecological awareness, because Islamic teachings not only regulate man's relationship with God, but also man's relationship with nature. Values such as preserving the environment, avoiding damage to the earth, and using nature wisely can be used as a basis in the learning process. Therefore, the integration of Green Pedagogy and Eco-Theology not only focuses on providing knowledge about the environment, but also shapes the character of students to have spiritual awareness, an attitude of caring for the environment, and environmentally friendly behavior in daily life. Based on this description, this study aims to analyze the representation of Green Pedagogy in learning practices, examine the acculturation of Eco-Theology values in Islamic Religious Education, and formulate a learning model of Islamic Religious Education based on Green Pedagogy and Eco-Theology that can be applied systematically to develop students' ecological and spiritual awareness. In my opinion, the combination of these two approaches is important to be applied so that education not only produces academically intelligent students, but also has moral concern and responsibility for environmental sustainability.¹⁶

RESEARCH METHODS

This study adopts a qualitative approach using the literature study method to formulate an integration model between Green Pedagogy and Eco-Theology in the context of Islamic Religious Education (PAI) learning. The focus of this study is on literature that discusses the concepts of Green Pedagogy, Eco-Theology, the implementation of environment-based education, and PAI learning. The data sources used in this study include both national and international scientific articles, scientific books, and proceedings relevant to the topic being studied. The selection of literature is carried out based on the suitability of the theme, the credibility of the author, the quality of the publication, and its relevance to the purpose of the research.¹⁷

The technique applied in data collection in this paper is to utilize secondary data, namely by collecting data indirectly through research on relevant objects. After collecting a number of journals and books related to the topic to be discussed, material analysis was

¹⁶ Iin Indra Nuraeni, "Education: Integrating Eco-Theological Values into Islamic Curriculum to Address the Global Environmental Crisis," *At Turots: Journal of Islamic Education* 7, no. 2 (2025): 1336.

¹⁷ Maulidyah Safruddin, "Implementation of Interpersonal Intelligence in Elementary Children: An Analysis of Sinta Journals 2 to 5," *Al-Madrasah: Scientific Journal of Education of Madrasah Ibtidaiyah* 6, no. 4 (2022): 1237.

carried out through a literature study, with descriptive analysis results¹⁸. The selection of data sources is carried out by considering the suitability of the topic, the credibility of the author, and its relevance to the research objectives. Furthermore, the data that has been collected is analyzed using content analysis techniques. Data is analyzed using content analysis techniques through several stages, namely data reduction, categorization, data presentation, interpretation, and drawing conclusions. Each existing literature is analyzed to find similarities, differences, and relationships between concepts, resulting in the formulation of an integration model of Green Pedagogy and Eco-Theology that can be applied in the PAI Teaching Module component. This is done so that the results of the formulation can provide a comprehensive picture of the learning model that is able to build ecological awareness as well as the spirituality of students in the context of Islamic education.

RESULTS AND DISCUSSION

Representation of the concept of Green Pedagogy in learning practice

The concept of Green Pedagogy in learning practice is an educational approach that emphasizes the importance of ecological awareness in the learning process of students. This approach emerged in response to various global environmental problems such as pollution, climate change, exploitation of natural resources, and increasing ecosystem damage¹⁹. In educational practice, Green Pedagogy focuses not only on delivering material about the environment theoretically, but also on building students' character, critical awareness, and eco-friendly behavior through real and contextual learning experiences. The application of the concept of Green Pedagogy in learning can be seen through activities that directly involve students in maintaining and preserving the environment. For example, through school greening programs, waste management, implementing class pickets, to learning based on environmental projects. Through these activities, students gain real experience so that learning becomes more meaningful and able to build ecological concern in daily life. This is in line with research that explains that Green Pedagogy is an educational innovation that integrates the principles of sustainability and environmental awareness in the learning process so that it is able to build students' ecological intelligence²⁰.

¹⁸ Dimas Assyakurrohim, "Case Study Methods in Qualitative Research," *Journal of Science and Computer Education* 3, no. 1 (2023): 2–3.

¹⁹ Lingga Utami, "Green Pedagogy-Based Educational Innovation as an Effort to Build Ecological Intelligence in Social Studies Learning," 290–91.

²⁰ Munisah, "Environmental Education Through Social Studies Learning with a Project-Based Learning Approach in Creating Green Schools," *Creative Journal* 9, no. 2 (2019): 169–74.

The concept of Green Pedagogy is also represented through learning the implementation of green initiatives²¹. In this approach, nature functions as a source of knowledge as well as a means of learning, so that students can learn directly from the surrounding environment. Research on the application of nature-based learning at Jogja Green School shows that this method is effective in forming characters who care about the environment, because students are used to interacting directly with nature in their daily learning process. Apart from being a nature school, JGS (Jogja Green School) utilizes the natural environment as the main laboratory in the learning process to enrich students' intelligence through direct experience. Nature not only serves as a learning background, but also as a primary source of knowledge that allows learners to develop a variety of skills in a contextual and meaningful way. In learning activities, students are actively involved in activities such as counting using natural products, getting to know the types of plants and animals, feeding animals, and managing and trading natural products to friends, teachers, parents, and the surrounding community. These activities not only train cognitive skills, but also develop students' social skills, responsibility, and independence. This nature-based learning approach provides opportunities for students to learn more practically²²

Acculturation of Eco Theology Values in Learning Practice

The acculturation of *Eco-Theology* values in learning practice shows that education not only functions as a means of knowledge transfer, but also as a medium for the formation of students' spiritual and moral awareness of the environment. In the context of Islamic education, ecological values can be integrated through the concept of *caliph fil ardh*, *trust*, and the prohibition of doing damage on earth as explained in the introduction to this study. This integration makes students understand that protecting the environment is not only a social obligation, but also part of religious responsibility and a form of obedience to God. This finding is in line with the view of Stefan Altmeyer who stated that religious education has an important contribution in shaping the ecological behavior of students through the strengthening of moral and spiritual values.²³

²¹ Siti Zubaidah Hashim, "The Challenges Of Implementing Green Activities In Kindergarten Towards A Sustainable Environment," *Journal of the Malaysian Institute of Planners* 23, no. 6 (2025): 557.

²² Cahya Ramadhani Setya Rini, "Implementation of Nature-Based Learning Methods to Form Environmental Care Character in Jogja Green School," *Faculty of Teacher Training and Education* 7, no. 2 (2023): 269–70.

²³ Stefan Altmeyer, "Religious Education for Ecological Sustainability: An Initial Reality Check Using the Example of Everyday Decision-making," *Journal of Religious Education* 6, no. 9 (2021): 57.

In learning practice, the acculturation of *Eco-Theology* values can be realized through spiritual reflection activities on nature, habituation of maintaining the cleanliness of the school environment, reducing the use of single-use plastics, school greening, and waste management based on shared responsibility. Through these activities, students not only understand the concept of the environment theoretically, but also gain real experience in applying ecological values in daily life²⁴. This approach shows that *experiential learning* is able to strengthen students' emotional connection with the environment so that ecological awareness is formed more deeply²⁵.

The results of the analysis show that the integration of *Eco-Theology values* in learning has an influence on the formation of the character of students who are more concerned about the environment, disciplined, and responsible. Students tend to have an awareness that the act of maintaining cleanliness, saving energy, and maintaining the school environment is part of the implementation of religious teachings. These findings support the opinion of Marudut Bernadtua Simanjuntak, Reza Noprial Lubis, and Sergius Lay who explained that *ecospirituality* in religious education can encourage sustainable living behaviors through the integration of spiritual values and ecological awareness in the education process²⁶.

In addition, the acculturation of *Eco-Theology values* also provides a new dimension in the practice of Islamic education. Education not only emphasizes the intellectual aspect, but also develops students' ethical awareness of the relationship between humans and nature. This reinforces the idea that the environmental crisis is not only caused by technical problems, but also by the weak moral awareness of humans in treating nature wisely. Therefore, *Eco-Theology-based* education can be a strategic approach in building a generation that has ecological concern as well as strong spirituality²⁷.

From the perspective of *ecopedagogy* theory, the results of this study show that the integration of ecological and spiritual values in learning is able to create a more holistic and transformative educational process. Greg William Misiasek explains that *ecopedagogy* not only teaches knowledge about the environment, but also develops a critical awareness of the relationship between humans, culture, and nature in social life. Thus, the acculturation of

²⁴ Moacir Gadotti, "Reorienting Education Practices towards Sustainability," 203.

²⁵ Muhammad Arsyad et al., "The Role of Nature Education in Building Students' Emotional Connections with the Environment," *Journals Scientica Education Journal* 1, no. 5 (2024): 2.

²⁶ Marudut Bernadtua Simanjuntak et al., "Ecospirituality in Religious Education: Integrating Deep Ecology and Faith-Based Pedagogy to Promote Sustainable Living," *Green Philosophy: International Journal of Religious Education and Philosophy* 1, no. 3 (2024): 40.

²⁷ Marudut Bernadtua Simanjuntak, 42.

Eco-Theology values in learning can be an effort to build students' ecological awareness as a whole, both from the aspects of knowledge, attitudes, and real behavior in daily life²⁸.

Integrative formulation between Green Pedagogy and Eco-Theology in learning practice

The integration of Green Pedagogy and Eco-Theology is an approach in learning that combines the pedagogical aspects of ecology with spiritual values in Islam to respond to the global environmental crisis. Green Pedagogy is a critical educational approach, integrating environmental awareness, human values, and social responsibility. This approach emphasizes the importance of learning that not only provides knowledge about the environment, but also encourages moral reflection, ecological empathy, and concrete actions to maintain the sustainability of nature. In the Islamic view, it is in line with the concepts of *rahmatan lil 'alamin*, *tawazun*, *amanah*, and *maslahah*. Islamic teachings consistently encourage humanity to maintain a harmonious relationship with nature, avoid harm, and be wise. In utilizing resources, this alignment creates an important opportunity to develop a PAI curriculum based on Green Pedagogy.²⁹

Eco-Theology, which refers to the interaction between ecological consciousness and spiritual beliefs, is increasingly important in today's religious education. This concept emphasizes the interconnectedness of all life forms and the sacredness of nature, so that concern for the environment is placed as a crucial element in spiritual practice. Eco-Theology not only supports a deeper understanding of the relationship between humans and the environment, but also encourages transformative action through spiritual experience and meaning-building, which motivates concrete action for environmental sustainability³⁰.

The integrative formulation between Green Pedagogy and Eco-Theology in learning practice can build students' ecological awareness through critical, reflective, and spiritual value-based learning experiences, because "the integration of ecopedagogy and experiential learning works synergistically in forming a comprehensive ecological awareness, encompassing cognitive, affective, and behavioral aspects" which shows that the integration of ecopedagogy and experiential learning functions synergistically in creating comprehensive

²⁸ Suhadi Cholil & Lyn Parker, "Ecopedagogy Is 'The Teaching,'" *Environmental Education Research*, 2021, 4.

²⁹ Alip Kumaidin, "Islam and Ecopedagogy: The Idea of Developing a Pie Curriculum Based on Environmental Awareness," *Al-Marhalah* 10, no. 1 (2026): 37–38.

³⁰ Marudut Bernadtua Simanjuntak, "Ecospirituality in Religious Education: Integrating Deep Ecology and Faith-Based Pedagogy to Promote Sustainable Living," 2024, 26.

ecological awareness, including cognitive, affective, and behavioral aspects³¹.

This principle is in line with the concept of *caliph fil ardh*, where Islam teaches that humans have the responsibility to protect the earth and all its contents as a mandate from God. Humans are not only given the right to utilize nature, but also have the obligation to maintain its balance and sustainability so that it remains beneficial for the lives of current and future generations. In an Islamic perspective, environmental damage is seen as a form of imbalance that arises due to excessive human behavior in exploiting nature. Therefore, protecting the environment is part of the moral and spiritual responsibility that must be realized in daily life, including through an attitude of care, saving resources, and maintaining the cleanliness and preservation of nature.³²

Model of Integration of Green Pedagogy and Eco-Theology in PAI Learning and Implementation in Teaching Module Components

Refer to the table 1, of the literature synthesis that has been conducted, this study concludes that Green Pedagogy functions as a pedagogical approach that facilitates an active, contextual, and experiential learning process. On the other hand, Eco-Theology acts as an ethical and spiritual basis that gives religious meaning to efforts to protect the environment. The integration of these two approaches results in an Islamic Religious Education (PAI) learning model that not only focuses on the transfer of knowledge about the environment, but also seeks to form ecological awareness, moral responsibility, and real behavior of students in an effort to preserve nature. Thus, the relationship between these two approaches is complementary; Green Pedagogy develops the pedagogical aspect, while Eco-Theology strengthens the dimensions of values and spirituality.

The application of this integrative model shown in tabel 2. It shows that the values of Green Pedagogy and Eco-Theology not only function as teaching materials, but are also internalized into all elements of the PAI Teaching Module. The integration process begins with the formulation of learning objectives that combine cognitive, affective, and psychomotor aspects. Furthermore, learning activities are designed based on direct experience (experiential learning), so that students have the opportunity to relate the concept

³¹ Dwi Yuniasih Saputri et al., "Ecopedagogy-Based Experiential Learning Model: An Effective Effort in Shaping Environmentally Concerned Attitudes," *Journal of Pedagogical Research* 0, no. 0 (2026): 20.

³² Salmi Wati et al., "Integrating Ecopedagogy into the Islamic Religious Education Curriculum to Foster Ecological Awareness," *Source: Journal of the Study of Islamic Education Science and Management* 8, no. 2 (2025): 717.

of Islam to the ecological conditions around them. Through this process, PAI learning becomes more contextual, transformative, and relevant to the challenges of the environmental crisis faced today.

Table 1. Model of Integration of Green Pedagogy and Eco-Theology in PAI Learning

Components of Green Pedagogy	Components of Eco-Theology	Integration in PAI Learning	Learning Outputs
Contextual learning	Caliph fil ardh	Studying Qur'anic verses about the environment and then observing the condition of the school environment	Ecological awareness based on Islamic values
Experiential Learning	Trust	School greening projects, tree planting, waste management	Responsibility to protect the environment
Critical Thinking	Prohibition of the façade of fil ardh	Analysis of environmental pollution cases from an Islamic perspective	Ecological critical thinking skills
Collaborative Learning	Ukhuwah and mutual cooperation	Group work cleans the school environment	Social care and cooperation
Reflection	Muhasabah	Reflection on man's relationship with God, others, and nature	Internalization of spiritual-ecological values

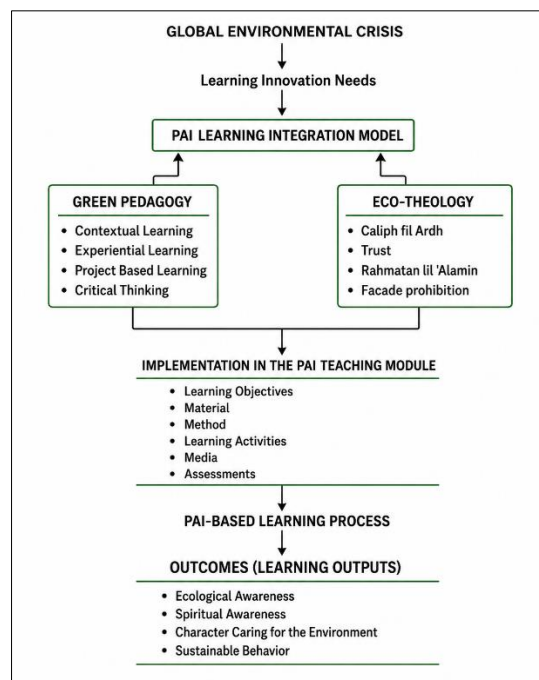


Figure 3. Model of integration of Green Pedagogy and Eco-Theology in the context of PAI learning.

Figure 3 shows the model of integration of Green Pedagogy and Eco-Theology in the context of Islamic Religious Education (PAI) learning. This model begins with the incorporation of the pedagogical approach of Green Pedagogy and the values of Eco-Theology that serve as the basis of learning. This integration is further implemented in the PAI Teaching Module component, which includes learning objectives, materials, methods, activities, media, and assessments. Through this implementation, PAI learning not only focuses on achieving competencies, but also seeks to build ecological awareness, spiritual responsibility, and environmental care character as desired learning outcomes.

Table 2. Implementation of Green Pedagogy and Ec-Theology in PAI Learning

Components of PAI Teaching Module	Implementation of Green Pedagogy and Eco-Theology
Learning Objectives	Students are able to explain the concept of caliph fil ardh and show environmentally caring behavior as a form of worship.
Material	Qur'anic verses about the environment, hadith on maintaining cleanliness, the concept of Green Pedagogy, Eco-Theology.
Method	Project Based Learning, Discovery Learning, Experiential Learning.
Learning Activities	Observation of the school environment, discussion of Qur'anic verses, reforestation actions, waste management, spiritual reflection.
Media	School environment, environmental damage videos, LKPD, Al-Qur'an.
Assessments	Project assessment, observation of environmental concerns, reflection journals, group presentations.
Pancasila Student Profile	Faith and fear of God Almighty, working together, reasoning critically, caring for the environment.

CONCLUSION

The integration of Green Pedagogy and Eco-Theology in learning practices shows that education has a very important role in building the ecological and spiritual awareness of learners in response to the global environmental crisis. Green Pedagogy emphasizes

experiential, participatory, and sustainable learning, while Eco-Theology provides a moral and spiritual foundation that affirms that protecting the environment is part of man's responsibility as a caliph on earth. The integration of these two approaches can create a holistic learning model, which focuses not only on the mastery of knowledge, but also on the formation of character, attitudes of caring for the environment, and social responsibility of students.

In the context of Islamic education, this integrative formulation is very relevant to Islamic values such as amanah, rahmatan lil 'alamin, and the prohibition of doing damage on earth. Through contextual and reflective learning, it is hoped that students can understand the harmonious relationship between humans, God, and nature, so that ecological awareness is not only formed on the cognitive aspect, but also on the ethical and spiritual dimensions.

This research reveals that the combination of Green Pedagogy and Eco-Theology has the potential as an innovation in education that supports the creation of sustainable learning and the formation of a generation that cares about the environment. However, this research is still limited to a literature review so it has not explored its implementation directly in the field. Therefore, further research is expected to conduct empirical studies on the application of this learning model at various levels of education to understand its effectiveness in shaping the ecological and spiritual behavior of students in a more profound manner.

Theoretically, the results of the formulation of the integration model of Green Pedagogy and Eco-Theology make a significant contribution to the development of the contemporary Islamic Education curriculum by presenting a conceptual framework that combines pedagogical, ecological, and spiritual dimensions in the learning process. This model expands the view of the PAI curriculum which has been more focused on cognitive aspects, shifting to contextual, transformative, and sustainable learning. Therefore, the results of this research can be used as one of the references in the development of the curriculum and the preparation of PAI Teaching Modules that are responsive to the challenges of the environmental crisis, without overriding the values of Islamic teachings.

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