



Ecotheology in Islamic Religious Education in Senior High School: Mapping Material Integration, Learning Models, and Curricular Relevance

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Abstract

Global ecological issues demand an interdisciplinary approach in education, especially through the integration of ecological theology concepts in Islamic Religious Education and Ethics at the Senior High School level. This study aims to identify the significance of PAI issues at the high school level related to the principles of Islamic ecological theology, as well as determine the appropriate pedagogical approach for their implementation. Using qualitative-descriptive methodology to analyze PAI and Ethics textbooks for grades X, XI, and XII in the Independent Curriculum. This study analyzes and formulates an integration framework that includes three dimensions: theological-normative, pedagogical-curricular, and ethical-contextual. The results showed that 63% of topics (19 themes) were considered relevant and suitable for integration, 20% (6 themes) were partially relevant, and 16.7% (5 themes) were irrelevant to ecotheological idealism. The proposed learning models include Project-Based Learning (PjBL), Discovery Learning, Inquiry Learning, Value Clarification Technique (VCT), as well as character studies and case studies. These findings confirm that PAI and Ethics education can serve as a transformative mechanism to enhance students' ecological awareness in spiritual and practical dimensions through the integration of relevant themes. This study encourages the development of modules, educational resources, and evaluations based on ecological theology.

Keywords: *Integration, Ecotheology, PAI, Learning Models.*

Introduction

Today, the ecological crisis is one of the most pressing problems faced by the rest of the world, including Indonesia (Büscher, 2021; Luqmania et al., 2022). According to Karaliuniene (Karaliuniene et al., 2022), The impact of the ecological crisis is not only felt at the physical level, but also extends to affect the mental aspect of humans. In fact, the ecological crisis is related to



the crisis in spirituality and religious values that are environmentally friendly (Haward, 2022). Islamic religious teachings are considered important and urgent in efforts to participate in dealing with the ecological crisis (Mansur Hidayat, 2023; Ramadhani & Ekaviana, 2020). Systematic religious teachings need to be designed in the form of learning (Barizi & Yufarika, 2025) with an ecotheological approach that is able to foster ecological awareness among the younger generation in a sustainable manner.

According to Khoir and Rusik (Khoir & Rusik, 2024), Islamic religious education has a significant role in contributing to the development of students' ecological awareness within the framework of education. When it comes to integrating the principles of ecological theology into the educational process, Islamic Religious Education (PAI) at the high school level plays an essential role. Not only does it educate theological and ritual elements, but PAI also promotes the ethical dimension and ecological responsibility (As-Sayyidi, 2016; Djuned, 2023). This integration is what makes PAI so effective. The integration of ecotheology into PAI provides an opportunity to establish a relationship between religious values and environmental conservation, thus contributing to the formation of a religious character that cares about long-term environmental preservation (Mahrus, 2024). This integration must be built in an integrative instructional model rather than the addition of laborious material. According to research, the high academic demands can affect mental and physical health (Himmah & Shofiah, 2021), increase anxiety and fatigue (Ayunda & Affandi, 2023), lowers academic performance (Barseli et al., 2017) and interest in learning (Nisa et al., 2023). Thus, the integration of PAI and ecotheology does not lie in the insertion of material but in integrative-integrated instructional design.

The reality of the high school curriculum in Indonesia, shows that students are already inundated with a large amount of material covering various disciplines (Kemendikdasmen, 2025). In fact, the curriculum load not only covers basic subjects, but must also include modern topics such as religious moderation, coding, and entrepreneurship, local culture, and other materials deemed necessary by the organizers. This situation raises concerns that the addition of ecotheology materials will also increase the academic burden that students must bear. Therefore, an integration design and learning model with an ecotheology perspective are needed.

Some research on ecotheology is still partial on certain themes (Falah, 2019; Ihsan & Mudin, 2020; Munji, 2016; Solichin, 2017; Tusamma & Muhammad Izzuddin, 2022b, 2022a), certain levels of education (Ardelia et al., 2022; Chasanah, 2022; Dhitasarifa et al., 2023; Utama et al., 2021). The research is still limited to the ecological aspect, not yet integrated with theology. Some research on theology such as (Ridwanuddin, 2017) who speaks Badiuzzaman's thoughts on Ecotheology, (Febriani, 2017) speaks about Gender-minded Ecotheology, a comparison of Buddhist and Islamic ecotheology written by (Azmi, 2022), and an Ecology written by (Ngabalin, 2020). These studies are not related to the integration of ecotheology in learning that is complemented by learning model analysis.



As far as the researcher's research is concerned, there is no integration map that shows which PAI themes are feasible and relevant to be developed in the framework of ecotheology in the subjects of PAI and Ethics at the high school level. The integration between ecotheology materials and the PAI curriculum in high schools still occurs sporadically and unsystematically. Nevertheless, the free curriculum provides ample space for educators and educational institutions to implement contextual learning, including spiritual-ecotheology-based education.

Based on this background, the purpose of this paper is to determine whether ecotheology material can be integrated and incorporated into the themes of PAI high school grades X, XI, and XII and what learning models are relevant to those integration themes. This is done by analyzing the PAI Independent Curriculum textbook and assessing the possibility of its inclusion from theological, pedagogical, and curricular perspectives. This paper also suggests the right learning model to apply ecotheological values in PAI learning in a contextual, reflective, and transformative manner.

Method

This study applies a qualitative-descriptive methodology, where the main method is document analysis. The focus of this research is to conduct an integrative mapping between the themes found in the textbooks of Islamic Religious Education and Ethics (PAI and BP) in grades X, XI, and XII in high school, along with the main concepts of Islamic ecotheology. The purpose of this study is also to create a systematic map of any PAI themes that are feasible and relevant integrated with ecotheological materials, as well as appropriate learning models to develop them in the context of the Independent Curriculum.

The main source of this research is the official PAI and BP textbooks published by the Ministry of Education, Culture, Research, and Technology together with the Ministry of Religion of the Republic of Indonesia. These books are used nationally and show the policy direction of the Islamic religious education curriculum at the secondary school level.

Data is collected through a thorough analysis of the structure of the content and substance of each theme or chapter in the textbook. Each theme was analysed to see how they could relate to Islamic ecotheological values, including ecological monotheism (awareness that nature is God's creation that must be preserved), ihsan towards the environment, ecological zuhud (simple and non-consumptive living), and love of the homeland as a way for conservation and ecological concern. In addition, the author uses works related to Islamic ecotheology, both contemporary and classical, to support this understanding.

Data analysis was carried out in three stages. First, PAI themes that may have a relationship with ecotheological values explicitly or implicitly were chosen to reduce the data. Furthermore, the results are compiled in an integration mapping table that lists PAI themes, relevant



ecothological materials, appropriate learning models, and notes on the level of feasibility of integration. Third, verification and interpretation of desires are carried out.

A three-dimensional analytical framework was used to assess the relevance of PAI topics to ecotheology, namely:

1. **Theological-Normative Dimension:** Determine whether the values contained in the theme of PAI have a theological basis that is in line with Islamic ecological principles. The existence of verses or hadiths related to the creation of nature, the responsibility of humans as caliphs, or the obligation to protect the environment are some examples.
2. **Pedagogical-Curricular Dimension:** Evaluate the extent to which the material can be transformed into a contextual and meaningful learning experience about environmental issues. This includes the potential use of active learning models such as project-based learning, discovery learning, or value-explaining techniques that can connect content with sustainability practices.
3. **Ethical-Contextual Dimension:** Evaluate how themes can help learners gain ethical awareness of environmental crises as part of faith and social responsibility. This aspect emphasizes how important it is to combine spiritual values with social and environmental piety.

Themes are divided into three categories based on three dimensions: relevant and worthy of integration, limited relevance, and irrelevant. The following indicators and criteria are used to conduct the assessment:

Table 1:
Guidelines for Mapping the Integration of PAI and Ethics with Ecotheology

Dimension	Key Indicators	Category Relevance
Theological	There is a basis for verses/hadiths related to ecological responsibility	☑ Relevant if strong, ⚠ Limited if implicit, ✗ Irrelevant if there is no relevance
Pedagogical	Can be developed in contextual active learning	☑ Relevant if applicable, ⚠ Limited if it needs recontextualization, ✗ Irrelevant if it can't be directed
Ethical	Promote socio-ecological awareness	☑ Relevant if it touches the ecological ethical realm, ⚠ Limited if only individual moral values, ✗ Irrelevant if only non-ecological social ethics



Results and Discussion

A. Results

Based on the analysis of the 10th, 11th, and 12th grade PAI and Ethics textbooks, the researcher mapped the integration between the themes in the Islamic Religious Education and Ethics textbook in high school with Islamic ecotheology materials. This table not only shows the fit of the substance of the theme to ecotheological values, but also shows the suggested learning model for developing the material contextually. In addition, evidence and arguments are included to assess the relevance of integration from a theological, pedagogical, and ethical point of view. The purpose of this mapping is to provide a theoretical and practical picture of how teachers and curriculum developers can implement transformative and environmentally friendly PAI learning.

Table 2:
 Mapping the Integration of PAI and Ethics with Ecotheology

Class X				
No	Theme of Islamic Religious Education (Taufik & Setyowati, 2021)	Ecotheology Material	Learning Model	Notes & Arguments
1	Achieving Success with Competition in Kindness and Work Ethic	Sustainable and eco-friendly work ethic	Project Based Learning	☑ Relevant – Fostering a spirit of competition in environmental charity
2	Understanding the Truth and Realizing Tauhidan and with Shu'abul (Branch) of Faith	Ecological monotheism, Rabb al-'Alamin as the ruler of the universe	Discovery Learning	☑ Relevant – Ecological awareness grows from the recognition of monotheism rububiyah
3	Living a Life Full of Benefits by Avoiding Extravagance, Riya', Sum'ah, Takabbur, and Hasad	Simple lifestyle, anti-exploitation of natural resources	Value Clarification Technique	⚠ Limited relevance – Requires emphasis on fair consumption and ecological justice
4	Insurance, Banks, Sharia Cooperatives for the Economy of the People and Profitable Businesses	Environmentally Friendly Islamic Finance	Role Play / Simulation	⚠ Limited relevance – Need for a green economy approach and ethical investment in practice



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5	Imitating the Role of Ulama Spreading Islamic Teachings in Indonesia	The Role of Conservationists in Nature Conservation	Biographical Studies & Cultural Exploration	☑ Relevant – Ulema as moral agents in preservation and sustainability
6	Stay Away from Promiscuity and Adultery to Protect Human Dignity and Dignity	-	Reflection on Values / Discussion	✗ Irrelevant – Focus on sexual morality without an ecological dimension
7	The Fact of Loving Allah SWT., Khauf, Raja', and Tawakkal to Him	Divine love as a spiritual basis for appreciating creation	Reflective Narrative	☑ Relevant – Strengthening spiritual values as a foundation for respect for nature
8	Avoiding Madzmumah Morals and Getting Used to Mahmudah Morals to Live Comfortably and Blessed	Eco-friendly living ethics	VCT / Ethical Practices	⚠ Limited relevance – Need to strengthen the social and ecological dimensions of noble morals
9	Applying al-Kulliyatu al-Khamsah in Daily Life	Protecting the environment as part of protecting souls, intellect, descendants, and property	Project Collaboration	☑ Relevant – The principles of sharia maqashid can be extended to the ecological aspect
10	The Role of Ulama Figures in the Spread of Islam in Indonesia (Islamic Da'wah Method by Wali Songo in Java)	Da'wah based on social and ecological harmony	Contextual History Studies	☑ Relevant – Wali Songo's da'wah method is very contextual with environmental conservation

Class XI

No	Theme of Islamic Religious Education (Rahman & Nugroho, 2022)	Ecotheology Material	Learning Model	Notes & Arguments
1	Getting Used to Critical Thinking and the Spirit of Loving	Islamic Science and ecological awareness	Inquiry-Based Learning	☑ Relevant – Critical thinking and science can be directed towards solutions to environmental crises



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2	Proof of Faith: Keeping Promises, Giving Thanks, Keeping Your Word, Covering the Shame of Others	Ecological and verbal ethical gratitude for the environment	VCT / Reflection on Values	⚠ Limited relevance – Ecological relevance requires sharpening on gratitude for creation
3	Avoiding Student Fights, Alcohol, and Drugs	-	Problem Based Learning	✗ Irrelevant – Focus on social ethics with no connection to ecological issues
4	Spreading Islam with Courtesy and Peace Through Da'wah, khutbah, and Tablig	Environmentalism and Conservation	Project Based Learning	✓ Relevant – Da'wah can be directed at ecological behavior change
5	Imitating the Footsteps of Indonesian Scholars Who Are Global	Scholars and contributions to environmental conservation	Figures Studies	✓ Relevant – Several Indonesian scholars have contributed to nature conservation
6	Strengthening Harmony through Tolerance and Nurturing Human Life	Coexistence and taking care of the environment together	Social Collaboration	⚠ Limited relevance – Can be developed to encompass eco- social and ecological harmony
7	Strengthening Faith by Maintaining Honor, Sincerity, Shame, and Zuhud	Minimalist and anti- consumptive lifestyle	VCT / Reflective	✓ Relevant – Zuhud and sincerity help to form ecological awareness from within
8	Manners of Using Social Media	-	Case Studies	✗ Irrelevant – Does not touch on environmental issues or human relationships with nature
9	Marriage Provisions in Islam	-	Legal Discussion	✗ Irrelevant – Social fiqh themes with no ecological relevance



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10	Islamic Civilization in the Modern Era	The contribution of Islamic civilization in environmental science	Historical Exploration	☑ Relevant – Islamic civilization developed a revelation-based environmental ethics
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Class XII

No	Theme of Islamic Religious Education (Chozin & Untoro, 2022)	Ecotheology Material	Learning Model	Notes & Arguments
1	Patience in the Face of Calamities and Trials	Spiritual resilience in the face of ecological disasters	Reflective-Narrative / Case Studies	☑ Relevant – Educating resilience to environmental crises as a form of life test
2	The Beauty of a Meaningful Life	The meaning of life in taking care of creation	Reflective / Exploratory	☑ Relevant – Meaningful life can be approached from concern for ecological balance
3	Hypocrites and Hard-Hearted Will Never Advance	-	Value Discussion	✗ Irrelevant – Focus on individual morals without ecological context
4	Inheritance and Wisdom in Islam	Preservation of natural and cultural heritage	Cultural Heritage Studies	☑ Relevant – Islamic values can be the basis for nature conservation as a mandate
5	The Development of Islamic Civilization in the World	Islam's contribution to environmental ethics	Historical Exploration	☑ Relevant – The history of Islamic civilization contains the principles of conservation and respect for nature
6	Love for the Homeland and Religious Moderation	Ecological nationalism and balance in utilizing nature	Project Collaboration	☑ Relevant – Fostering love for the environment as part of love for the homeland and moderation
7	The Science of Kalam	Islamic cosmology and ecological responsibility	Theological Discussion	⚠ Limited relevance – Need for a reinterpretation of the cosmos in classical kalam discourse with an ecotheological approach
8	Innovative and Ethical Attitude in Organizing	Eco-friendly student organizations	Project Based Learning	☑ Relevant – Organizational ethics can be directed to the school environmental preservation movement



9	Ijtihad	Ecological ijtihad in response to contemporary issues	Problem Solving	☒ Relevan – Mendorong peserta didik berpikir kritis dalam merespon isu lingkungan modern
10	The Role of Islamic Organizations in Indonesia	The contribution of Islamic organizations in environmental advocacy	Biographical Studies/Case Studies	☒ Relevant – Islamic organizations have a strategic role in ecological awareness and movements

Based on table 2 on the mapping of the integration of PAI and Culture for Grades 10, 11, and 12 with the theme of Ecotheology, it can be concluded that:

1. Relevance of themes in integration

- a. ☒ A total of 19 themes, or 63 percent of the total, were categorized as "Relevant and Worthy of Integration" with topics related to Islamic ecotheology. These themes include things like monotheism, work ethic, zuhud, da'wah, ijtihad, and love for the homeland. All of this is related to environmental awareness, sustainability ethics, and spiritual responsibility towards nature.
- b. ☐ Approximately 20% of the 6 themes are categorized as "Limited Relevant" and can be integrated through recontextualization. This is especially true for topics such as tolerance, sharia economics, or morality, which require a creative approach to meet the principles of ecotheology.
- c. ☒ Five themes (or 16.7%) were not related to the ecotheology framework because they focused more on social relationships or personal ethics without an ecological dimension.

2. Thematic Distribution Follows the Class

- a. Many themes with strong and contextual theological foundations, such as monotheism, work ethics, sharia maqashid, and Wali Songo's da'wah, appear in Class X, which makes it a good place for ecotheological integration.
- b. Class XI offers extensive opportunities for integration, especially related to socio-cultural and sufistic topics such as zuhud, tolerance, and the Islamic traditions of the archipelago, which support learning about sustainable lifestyles.
- c. Class XII is more spiritual and reflective, with themes such as patience, the meaning of life, ijtihad, and Islamic civilization, which allows the strengthening of environmental spirituality.

3. Relevant Learning Models

Some of the learning models that are considered suitable for the integration theme are as follows:



- a. Project-Based Learning (PjBL) is the most commonly used model. This is especially true for topics such as da'wah, work ethic, kulliyat al-khams, love of the homeland and religious moderation, innovative attitudes, and ethics in organization.
- b. Problem-Base Learning is a model used for the theme of ijtihad.
- c. The Value Clarification Technique (VCT) model is very suitable for themes such as living a life full of benefits, mahmudah and madzmumah morals, proof of faith, zuhud, sincerity, and gratitude.
- d. Discovery Learning and Inquiry-Based Learning are used on the subject of monotheism, critical thinking, which encourages the study of natural phenomena as signs of God's greatness.
- e. Case studies, figure studies, History studies, social collaboration, cultural heritage studies, value discussions, reflections, narratives, and role simulations are some of the other models used to integrate abstract themes into relevant learning activities.

This analysis is intended to make it easier to map integration themes and some of the models that are considered relevant. This mapping is not intended as the only integration model and relevant learning model.

B. Discussions

The results of the study show that the majority of themes in the textbook of Islamic Religious Education and Ethics in high school have a strong correlation with the principles of Islamic ecology. Of the 30 themes evaluated, 19 (or 63 percent) were considered theologically, ethically, and pedagogically relevant. Ecotheological values such as ecological monotheism, sustainability ethics, and spiritual responsibility to nature are included in this category. These results show that the PAI curriculum has a strong potential to develop into a vehicle for environmental education with religious nuances, especially by prioritizing subjects that have social and spiritual aspects.

Basic theological themes, such as tauhid, ijtihad, da'wah, zuhud, and love for the homeland, are included in the "relevant" category. These themes make it possible to instill awareness about the environment as part of devotion to Allah SWT and carry out the role of humans as caliphs on Earth. In these topics, the incorporation of ecotheology reinforces a transformative learning approach that focuses on cognition and tangible action to preserve God's creation. This method makes PAI learning more than just a regulation, it is a moral action that pays attention to the environment in schools and society.

The mapping of the integration of PAI themes and Ethics at the high school level is in line with several researches on ecological verses and interpretations (Ahmad, 2020; Ali et al., 2023; Andini, 2021; Zulfikar, 2018), The study of monotheism and piety can also be integrated with ecology (Fikriyati, 2017; Munji, 2016), dAn Analysis of Fiqh and Ecology as Written by (Falah, 2019; Sukarni, 2015; Tusamma & Muhammad Izzuddin, 2022b, 2022a).



In contrast, the six themes are considered to be "of limited relevance" because they have value that can be applied in an ecotheological context even though they do not explicitly address environmental issues. Themes such as morality, gratitude, tolerance, and sharia economics have potential values that can encourage a simple lifestyle, ecological justice, and coexistence with nature. However, in order for ecological values to emerge contextually, teachers' pedagogical creativity and narrative reinforcement are necessary to achieve this goal. This suggests that although the integration of ecotheology is not always explicitly mentioned in the text, a value approach and reinterpretation can help develop it.

Meanwhile, there are five themes found to be irrelevant to the context of ecotheology. They don't talk about ecological or environmental principles, but they do talk about personal, social, or worshipful ethics. For example, topics such as Islamic marriage, promiscuity, and social media have a strong normative orientation in the realm of individual morality, but do not allow for the development of responsibility towards nature. In order for them not to impose unimportant integrations, teachers must be aware of the limitations in this situation. This actually emphasizes how important it is to be careful when choosing a theme that can really help build environmental literacy through religious learning.

In the selection of learning models because it is adjusted to the relevant integration theme. For example, the PjBL model was chosen for several themes, for example, work ethic, da'wah, kulliyat al-khams, religious moderation, and love of the homeland, because PjBL encourages students to learn through real-world projects that focus on solving social or environmental problems. In ecotheology, this model allows students not only to understand those ideas, but also to participate in real actions, such as conservation, campaigns, or green initiatives in schools. This model allows students to practice collaboration and creativity (Andi Ariyanto, Utama, 2022; Maisyarah & Lena, 2023; Ridha et al., 2022; Wicaksana & Sanjaya, 2022), and independence (BUDI, 2023; Nahdliiyati et al., 2016; Nurhamidah & Nurachadijat, 2023). Likewise, other learning models, such as Discovery, Inquiry, CVT, Character Studies, Case Studies, and other models were selected based on their relevance to the themes that had been integrated.

Conclusion

This study found that incorporating Islamic ecotheological values into the learning of Islamic Religious Education and Ethics (PAI and BP) in high school (SMA) is very possible and relevant theologically, pedagogically, and ethically. Of the 30 themes studied in the PAI and BP textbooks for grades X, XI, and XII, as many as 63% (19 themes) are considered relevant and can be integrated with ecotheology principles such as ecological monotheism, sustainability ethos, ecological zuhud, and spiritual responsibility to nature.



Meanwhile, 20% (6 themes) had limited relevance, which meant teachers could include them through a pedagogical recontextualization and creative approach. While 16.7% (5 themes) were considered irrelevant because they only focused on social-individual morality and had no connection to environmental issues.

In addition, this study shows that contextual, active, and reflective learning models such as Project-Based Learning (PjBL), Discovery Learning, Inquiry-Based Learning, Value Clarification Technique (VCT), and Character Studies and Case Studies are very suitable for incorporating ecotheology into PAI learning.

Therefore, the findings of this study provide a theoretical and practical outline to help teachers, curriculum developers, and education policymakers design PAI learning that is not only normative and spiritual but also responsive to ecological challenges using Islamic ecotheological approaches. It is hoped that this integration will form students who have faith, responsibility, and care about environmental sustainability. However, this research needs further research on teaching modules, development of learning media, and evaluation of relevant learners.

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