

Love-Based Curriculum Management in the Integration of Islamic Ecotheology in Madrasahs: A Review from the Perspective of Educational Leadership and Governance

Idawati*, Khairul Hafizin, Mursidin, Abd. Hadi

Institut Agama Islam Hamzanwadi Pancor Lombok Timur, Indonesia

*Email Corresponding author: calyahayba@gmail.com

Abstract

This study examines the integration of Islamic ecotheological principles into the Love-Based Curriculum within madrasah education, with a particular focus on the perspective of Islamic education management. The research addresses the growing need for environmentally responsible education that is not only cognitively oriented but also grounded in spiritual and ethical values. Using a qualitative library research design, this study analyzes relevant literature, policy documents, and theoretical frameworks to explore the alignment between core ecotheological concepts such as *tauhid*, *khalifah*, *amanah*, *mizan*, and *rahmatan lil alamin* and the values embedded in the Love-Based Curriculum. The findings reveal a strong conceptual convergence between these two frameworks, which can be operationalized through three strategic domains: curriculum integration, pedagogical transformation, and institutional governance. The study further highlights the critical role of madrasah leadership, curriculum management, and teacher development in ensuring the effective implementation of ecotheological education. These findings suggest that integrating ecotheology within a value-based curriculum provides a holistic approach to fostering environmentally conscious and spiritually grounded learners. From a management perspective, this research offers a systemic framework that connects theological values with educational practices and institutional processes. The study contributes to the development of Islamic education by bridging the gap between normative religious discourse and practical curriculum implementation, while also providing insights for policymakers and educators in designing sustainable and value-oriented educational systems.

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INTRODUCTION

The increasing severity of environmental problems such as climate change, ecological degradation, and biodiversity loss has positioned environmental sustainability as a critical global concern. International reports have consistently emphasized that education plays a central role in fostering ecological awareness and sustainable behavior among younger generations (Ismail Fitroh et al., 2024; Manolis & Manoli, 2021; Obeng-

Odoom, 2025). In Indonesia, environmental challenges continue to intensify, including deforestation, waste accumulation, and declining environmental quality (Purnama et al., 2025). Within this context, Islamic educational institutions, particularly madrasahs, hold a strategic position because they integrate moral, spiritual, and intellectual development in a unified educational framework (Fathurrahman & Jasiah, 2025; Moch. Salman Alfarizi & Khozin, 2024; Wahib, 2025). Unlike general education institutions, madrasahs have the potential to frame environmental responsibility not only as a social obligation but also as a form of religious consciousness (Casteel, 2023; Evanirosa et al., 2021; Zumzianah et al., 2024). However, one of the main challenges lies in how these values can be systematically embedded within formal curriculum structures so that they move beyond normative discourse into meaningful educational practice.

A growing body of literature has explored the relevance of Islamic ecotheology as a value-based framework for environmental sustainability. Scholars have highlighted that concepts such as *tauhid*, *khalifah*, and *amanah* provide a strong ethical foundation for human responsibility toward nature (Casteel, 2023; Evanirosa et al., 2021; Zumzianah et al., 2024). At the same time, research on environmental education in faith-based institutions shows that religious values can significantly influence pro-environmental attitudes and behaviors (Casteel, 2023; Evanirosa et al., 2021; Zumzianah et al., 2024). In parallel, recent studies in Islamic education have begun to examine curriculum innovation, including the emergence of the Love-Based Curriculum introduced by the Ministry of Religious Affairs (Amalia, 2025; Atthallah & Olivia Safana, 2024; Luluk maktumah, 2024). This curriculum emphasizes emotional, spiritual, and social development through values such as love, empathy, and compassion (AITZHANOV & ABDIGAPBAROVA, 2025; Kleineidam & Fischbach, 2023; Zaichenko, 2021). Although these strands of research indicate a shared concern for value-based education, they tend to develop independently. Studies on ecotheology often remain at the level of theological discourse, while research on curriculum innovation focuses more on pedagogical aspects without deeply engaging with ecological ethics.

Despite these developments, there remains a clear gap in understanding how Islamic ecotheological principles can be systematically aligned with contemporary curriculum frameworks, particularly within madrasah education. Existing studies rarely examine how theological values, curriculum design, and institutional management intersect within a single analytical framework. Furthermore, the Love-Based Curriculum, as a relatively new policy, has not yet been widely explored in relation to environmental education. This gap suggests the need for a more integrative perspective that not only identifies conceptual similarities but also explains how these values can be operationalized in educational practice. This study responds to that need by proposing a framework that connects Islamic ecotheology with the Love-Based Curriculum through the lens of Islamic education management. The novelty of this research lies in its effort to move from conceptual alignment toward a structured and implementable model that incorporates curriculum, pedagogy, and governance.

This study aims to examine the extent to which Islamic ecotheological principles align with the core values of the Love-Based Curriculum and to explore how this alignment can be translated into practical strategies within madrasah education. More specifically, the study seeks to identify key ecotheological values that correspond with curriculum principles and to formulate strategic approaches for integrating these values into curriculum design, teaching practices, and institutional governance. By doing so, the study contributes to the development of value-based education that is both environmentally responsive and grounded in Islamic principles.

The central premise of this study is that integrating Islamic ecotheology within the Love-Based Curriculum offers a coherent pathway for cultivating learners who are both environmentally responsible and spiritually conscious. In this framework, environmental education is not positioned as a supplementary element, but as an integral dimension of the educational process that shapes students' ethical awareness, emotional sensitivity, and sense of responsibility toward the natural world. By adopting a qualitative perspective, this study seeks to explore how these values are understood, interconnected, and enacted within the context of madrasah education. This approach allows for a deeper examination of how religious principles, pedagogical practices, and institutional contexts interact in shaping environmentally oriented learning.

In light of the increasing environmental challenges and the formative role of madrasahs in character education, this study holds both theoretical and practical significance. It contributes to the discourse on Islamic education by offering an integrative perspective that situates ecological responsibility within curriculum development and educational management. At the same time, the study provides a conceptual basis for further research and offers practical insights for educators and policymakers seeking to design educational systems that are not only academically sound but also ethically and environmentally responsive.

RESEARCHS METHOD

This study employs a qualitative research design with a library-based approach to explore the alignment between Islamic ecotheological principles and the Love-Based Curriculum in madrasah education. The qualitative approach was selected as it enables an in-depth interpretation of values, meanings, and conceptual relationships embedded within educational and theological discourses (Islam & Ushama, 2024; Vaandering & Reimer, 2021). This research adopts an interpretive paradigm, aiming to understand how ecotheological concepts such as *tauhid*, *khalifah*, *mizan*, *amanah*, and *rahmatan lil alamin* can be integrated into curriculum frameworks. The library research design allows for a systematic examination of scholarly literature, policy documents, and theoretical works relevant to Islamic ecotheology and curriculum development. This design is particularly appropriate given the conceptual nature of the study, which seeks to construct a theoretical framework rather than generate empirical field data.

Data were collected through a comprehensive documentation technique, involving the systematic identification and analysis of primary and secondary sources. Primary data consisted of official documents, including the Love-Based Curriculum guidelines issued by the Ministry of Religious Affairs, as well as key texts on Islamic ecotheology. Secondary data included peer-reviewed journal articles, books, and academic publications related to environmental education, Islamic educational philosophy, and curriculum studies. The researcher acted as the primary instrument, engaging critically with the literature to extract relevant themes and concepts. To enhance the credibility of the findings, source triangulation was employed by comparing multiple scholarly sources across different contexts. Although this study is library-based, the analytical rigor was maintained through systematic selection criteria, focusing on publications from 2015 to 2025 that are academically reputable and relevant to the research topic.

The data were analyzed using a thematic-comparative approach, combining thematic analysis and conceptual comparison. Thematic analysis was employed to identify recurring patterns and core themes within the literature, particularly those related to ecotheological values and curriculum principles (Braun & Clarke, 2024a,

2024b; Remmen, 2024). These themes were then systematically compared with the components of the Love-Based Curriculum to identify areas of alignment and integration. The analytical process followed the interactive model of Miles and Huberman in Lyublinskaya & Du (2023), which includes data reduction, data display, and conclusion drawing. To ensure the credibility and trustworthiness of the analysis, the study applied interpretive consistency, cross-referencing multiple sources, and maintaining transparency in the analytical process. This approach allows for a robust and coherent interpretation of how Islamic ecotheological values can be operationalized within madrasah education.

RESULT AND DISCUSSION

Result

Alignment Between Ecotheological Concepts and the Love-Based Curriculum

This study identifies a strong conceptual alignment between Islamic ecotheological principles and the core values of the Love-Based Curriculum. The findings reveal five primary areas of convergence: *tauhid*, *khalifah*, *mizan*, *amanah*, and *rahmatan lil alamin*. These principles function not only as theological foundations but also as operational values that can be translated into curriculum design and pedagogical practice in madrasah education. To illustrate this conceptual alignment, Figure 1 presents the integrative framework linking ecotheological values with the Love-Based Curriculum and its expected student outcomes.



Figure 1. Conceptual Alignment between Islamic Ecotheology and the Love-Based Curriculum in Madrasah Education

Tauhid as an Ontological Foundation of Ecological Awareness

This study finds that *tauhid* serves as the fundamental ontological basis linking Islamic ecotheology with the Love-Based Curriculum. The doctrine of divine unity establishes that all existence belongs to Allah SWT, positioning humans not as owners of nature but as morally responsible beings within a divinely ordered system (Ahmad Al Tasdiq & Yeti Dahliana, 2025). This worldview reinforces the interconnectedness of all creation and frames environmental degradation as both an ecological disruption and a theological deviation. As such, environmental responsibility is not merely functional but deeply spiritual in nature (Barzola-Elizagaray & Agoglia, 2024).

This principle aligns with the Love-Based Curriculum through the value of *hubbullah* (love for God), which serves as the primary source of ethical behavior. The findings indicate that love for Allah is pedagogically extended into care for all creation, including the natural environment. Therefore, this study argues that *tauhid* transforms environmental awareness from a cognitive understanding into a form of spiritual consciousness embedded in educational practice.

Khalifah as a Framework of Ethical Stewardship

The findings show that the concept of *khalifah* corresponds closely with the Love-Based Curriculum's emphasis on empathy and compassion. As stewards of the Earth, humans are entrusted with the responsibility to manage and preserve the environment (Basri et al., 2024). This responsibility is operationalized within the curriculum through affective values. Empathy enables students to recognize the impact of environmental degradation on all living beings, while compassion motivates protective and sustainable actions (Spike & Spike, 2024). This study highlights that the integration of *khalifah* within a love-based pedagogical framework strengthens the internalization of environmental ethics, transforming stewardship into a lived moral and spiritual practice rather than a theoretical obligation.

Mizan as the Principle of Ecological and Social Balance

This study finds that the concept of *mizan* aligns directly with the Love-Based Curriculum's emphasis on harmony. In Islamic ecotheology, *mizan* represents the balance inherent in the natural order, which must not be disrupted. Similarly, the Love-Based Curriculum promotes harmony both in social relationships and in human interaction with the environment. The findings indicate that this alignment positions ecological balance as an extension of social and moral equilibrium. This suggests that environmental imbalance is not only a physical issue but also a disruption of ethical and spiritual order. Therefore, integrating *mizan* into the curriculum reinforces the idea that sustainability is inseparable from moral responsibility.

Amanah as a System of Moral Accountability

The findings reveal that *amanah* functions as a central value in embedding environmental responsibility within the Love-Based Curriculum. Humans are entrusted with the duty to protect and sustain the natural world, as emphasized in QS. Al-Ahzab: 72. This concept aligns with the curriculum's emphasis on *hubbul biah* (love for the environment), which frames environmental care as a moral obligation rather than a voluntary action. This study argues that the integration of *amanah* strengthens students' sense of accountability, encouraging them to approach environmental stewardship with ethical awareness and responsibility (Gade, 2019).

Rahmatan lil Alamin as a Transformative Ethical Vision

This study identifies *rahmatan lil alamin* as the most comprehensive value connecting Islamic ecotheology with the Love-Based Curriculum. This principle extends compassion beyond human relationships to include all creation. The curriculum operationalizes this value through practical activities such as environmental programs, school greening initiatives, and reflective learning processes (Meraj, 2016). The findings suggest that environmental education within this framework is not merely cognitive but transformative, shaping students into agents of ecological compassion. Thus, *rahmatan lil alamin* serves as a unifying ethical vision that integrates spirituality, morality, and environmental responsibility within madrasah education.

Overall, the findings demonstrate that the alignment between Islamic ecotheological principles and the Love-Based Curriculum is both conceptually coherent and pedagogically applicable. This integration enables madrasahs to embed environmental values not only at the level of knowledge but also within students' spiritual, emotional, and ethical development.

Nurturing Hubbul Biah Through the Love-Based Curriculum in the Madrasah Setting

The Love-Based Curriculum is designed with the fundamental aim of forming individuals who embody humanistic, nationalistic, naturalistic, and tolerant values, with love serving as the central pillar of life. Known as KBC, this curriculum promotes openness, sincerity, meaningful dialogue, and relationships built on mutual care and collective development. It further cultivates respect for diversity, a sense of social accountability, and an expansive love for both fellow human beings and the natural world as expressions of devotion to God. By embedding love for the homeland and local cultural wisdom, KBC fosters national unity and encourages meaningful contributions to the country (Kementrian Agama Republik Indonesia, 2025). This framework is particularly pertinent to the pressing need for environmental consciousness in madrasahs, given that affection for nature and humanity constitutes an essential basis for sustaining and nurturing the environment over the long term.

The Love-Based Curriculum can function as a pathway for madrasahs to develop an Islamic-grounded environmental awareness within their educational settings, beginning with the early formation of conservation habits at the madrasah ibtdaiyyah (elementary school) level. Studies indicate that environmentally conscious behaviors formed during elementary school years are likely to carry into adult life (Ayten & Hussain, 2017). Education during this foundational stage is of paramount importance, as children are navigating the concrete operational phase of cognitive development, a period that equips them to comprehend and internalize social norms and behavioral expectations. Habits shaped at this early stage tend to become deeply embedded and endure well into adulthood. Since children absorb lessons primarily through watching and emulating those around them, these early habits become woven into their cognitive and emotional frameworks, ultimately shaping lasting behavioral tendencies (Puspita & Harfiani, 2024). From the standpoint of developmental psychology, Piaget's cognitive theory affirms that children in this stage can grasp cause-and-effect dynamics and begin internalizing societal norms and rules (Piaget & Inhelder, 1973). Complementing this, Bandura's social learning theory posits that children acquire behaviors by observing and mirroring the actions of adults and their broader environment (Bandura, 1977). Consequently, pro-environmental habits cultivated during elementary school are poised to become enduring behavioral patterns in adulthood, as they become integral to how children think, feel, and make decisions moving forward.

At the elementary school stage, teachers are called upon to serve as *qudwah* — exemplary figures — within the madrasah setting, given that students at this level learn predominantly by observing adult conduct. Beyond the knowledge transmitted in formal classroom instruction, students are continuously absorbing lessons from the behavior they witness around them. It is therefore essential for teachers to model virtuous conduct both inside and outside the classroom, indirectly communicating what is appropriate and what is not (Rifqi & Suwendi, 2025). This reasoning is firmly supported by Bandura's behaviorist framework (1977), which asserts that humans learn through the observation and imitation of others, particularly individuals they regard as role models or authority figures. Through cycles of observation, imitation, and reinforcement, students gravitate toward reproducing the positive behaviors they encounter — within the madrasah context, this refers primarily to those demonstrated by their teachers.

At the junior and senior high school levels, students gradually develop the capacity for independent reasoning, and it becomes the teacher's responsibility to nurture this capacity by fostering more participatory forms of engagement. According to Jean Piaget (1973), individuals aged 12 and above enter the formal operational stage

of cognitive development, during which they acquire the ability to think in abstract, logical, and systematic ways, progressively enhancing their capacity for complex problem-solving. Alongside this, Lev Vygotsky's theoretical perspective highlights the indispensable role of social interaction and guidance in the learning process. Through his concept of the Zone of Proximal Development (ZPD), Vygotsky argues that learning is most effective when students receive targeted support from teachers, peers, or more experienced individuals, enabling them to reach levels of understanding that would be unattainable through independent effort alone (Vygotsky, 1980). It follows that learning experiences for students aged 12 and above should be structured to be dynamic and participatory, both activating formal cognitive abilities and leveraging social interaction as a vehicle for deeper comprehension and skill acquisition. This is corroborated by research demonstrating that the contextual teaching and learning (CTL) model and active student learning methods (CBSA) are effective in fostering independent and critical thinking among junior and senior high school students (Abitolkha et al., 2020; Budiman, 2023). When students are actively engaged in the learning process alongside teacher guidance, the educational experience becomes significantly more enriching. An environmentally oriented learning approach proves especially effective at these levels, as direct involvement in environmental education renders the learning experience more meaningful and cultivates a genuine appreciation for environmental stewardship as a life necessity. This awareness is born from firsthand experience gained through active participation in environmental learning activities. Such an approach resonates with Carl Rogers' humanistic learning theory (1969), which places student agency at the heart of education, advocating for learning material that connects meaningfully to students' lived realities and nurtures intrinsic motivation.

Through both theoretical knowledge and direct experiential learning, students are expected to grow in their capacity for emotional self-regulation and in their development of positive social attitudes toward others — human and non-human alike. Daniel Goleman contends that emotional intelligence — encompassing the recognition, comprehension, and management of one's own and others' emotions — is a decisive factor in a person's social and academic flourishing (Goleman, 2006). The Love-Based Curriculum weaves emotional intelligence development into its fabric by nurturing values of love, empathy, and tolerance, all of which contribute to healthy and harmonious interpersonal dynamics. By equipping students with skills in emotional management and positive relationship-building, KBC simultaneously creates a supportive learning environment and cultivates emotionally mature individuals. This objective holds particular relevance in the realm of environmental awareness, as emotional intelligence enables students to internalize the significance of caring for and cherishing nature as both a social and spiritual obligation.

Numerous madrasahs across Indonesia have already been working toward the aspirations of the Love-Based Curriculum through the lens of Islamic eco-theology, though not formally grounded in this curriculum, which was only officially introduced at the start of 2025. MTsN 2 Pamekasan, for instance, has instituted an eco-friendly program incorporating weekly environmental clean-up activities and a culture of environmental stewardship, including partnerships with the local public health center. Beyond the theological motivations driving students and teachers toward healthy living and the maintenance of a beautiful school environment, student and teacher awareness also plays a pivotal role in establishing a healthy madrasah (Komalasari, 2022). Research conducted at Madrasah Ibtidaiyah Ma'arif NU Ujungpangkah Gresik similarly demonstrates the effective internalization of green education principles, encompassing organic waste composting, tree planting, and the incorporation of environmental values

into science and Islamic Religious Education (PAI) instruction (Ghifari, 2024). This initiative has been successful in nurturing values of moderation, tolerance, and environmental responsibility among students, grounded in the Profile of Rahmatan Lil Âlamîn Students (PPRA). Additionally, MTsN Gresik, recognized as an independent *adhiyaya* (eco-friendly) school, has embedded environmentally conscious education into its institutional policies, both intra- and extracurricular frameworks, engaging the entire school community — including students — in all related activities (Masruroh, 2020).

The body of evidence drawn from environmentally conscious educational practices across various madrasahs affirms that eco-theological approaches to environmental education have long been present in the madrasah landscape, predating the formal publication of the Love-Based Curriculum, with each institution operating under its own distinct policy foundations. Rather than presenting any contradiction, these existing practices will naturally converge and synergize with the KBC framework — particularly in the alignment of eco-theological principles with the richly normative content of Islamic religious education (Ismail Fitroh et al., 2024).

Developing Learning Strategies Based on Islamic Ecotheology in Madrasah

This study identifies that the integration of Islamic ecotheology into the Love-Based Curriculum can be operationalized through three interconnected strategic domains: curriculum integration, pedagogical transformation, and institutional governance. These domains collectively form a systemic framework through which eco-theological values are translated into practical educational processes within madrasah settings. To further clarify these strategies, **Table 1** presents the key domains, approaches, and implementation practices of eco-theological integration in madrasah education.

Table 1. Strategies for Integrating Islamic Ecotheology in Madrasah

| Domain | Strategy | Key Components | Implementation Example |
|----------------------------|--|--|---|
| Curriculum Integration | Integrative Approach | Embedding eco-theology across subjects | Integration in PAI, Science, and Social Studies |
| | Monolithic Approach | Standalone subject (fiqh al biah) | Environmental jurisprudence course |
| Pedagogical Transformation | Experiential Learning | Hands-on environmental activities | School greening programs |
| | Reflective Learning | Linking ecology with spirituality | Reflection journals |
| | Collaborative Learning | Community engagement | Environmental campaigns |
| Institutional Governance | Curriculum Management (manajemen kurikulum) | Planning, implementation, evaluation | Eco-based lesson planning |
| | Human Resource Management (manajemen SDM) | Teacher training and development | Eco-theology workshops |
| | Environmental Management (manajemen lingkungan madrasah) | School culture and environment | Green school policies |

As shown in **Table 1**, the integration of eco-theological values is not limited to curriculum content but extends across pedagogical practices and institutional management. This indicates that environmental education in madrasah requires a multi-layered approach rather than a single instructional intervention.

Curriculum Integration Strategy

The findings indicate that eco-theological values can be embedded into instructional design by centering learning around *hubbul biah* and aligning it with the core themes of the Love-Based Curriculum. This integration extends beyond content inclusion to encompass learning objectives, materials, and assessment practices. Two primary approaches emerge from the analysis. First, the integrative approach, in which environmental themes are incorporated across existing subjects, enables flexible and contextual implementation. This approach is particularly relevant for madrasahs due to their integrative structure of religious and general sciences. Second, the monolithic approach positions environmental education as a standalone subject, such as *fiqh al biah*, allowing for more focused and in-depth exploration of eco-theological principles. This study argues that while both approaches are viable, the integrative approach is more aligned with the philosophy of the Love-Based Curriculum, as it promotes holistic and value-driven learning rather than compartmentalized knowledge.

Pedagogical Transformation Strategy

Beyond curriculum design, the findings highlight the necessity of transforming pedagogical practices to support eco-theological learning. The Love-Based Curriculum emphasizes participatory and student-centered approaches that foster emotional engagement, critical thinking, and moral reflection. Eco-theological values can be operationalized through experiential, reflective, and collaborative learning strategies, as outlined in **Table 1**. These approaches enable students to internalize environmental responsibility not only cognitively but also affectively and spiritually. Learning is thus extended beyond formal classroom settings into extracurricular activities, creating a holistic educational environment. This aligns with the principles of the Merdeka Curriculum, suggesting that eco-theological integration can be implemented without structural conflict, but rather through pedagogical reinforcement.

Institutional and Governance Strategy

The findings further reveal that the effectiveness of eco-theological integration is highly dependent on institutional capacity and governance. From the perspective of Islamic education management, curriculum implementation must be supported by leadership, human resource development, and organizational culture. As shown in **Table 1**, three key management dimensions are identified: curriculum management, human resource management, and environmental management of the madrasah. These dimensions function as the institutional infrastructure for sustaining eco-theological education. This study finds that madrasah principals play a critical role as transformational leaders who are responsible for articulating an ecological vision, allocating resources strategically, and fostering a school culture that reflects Islamic environmental values.

Challenges and Policy Implications

Despite its strong conceptual foundation, the implementation of eco-theological education faces several challenges, including limited infrastructure, insufficient teacher capacity, and resistance to curriculum change. This suggests that successful implementation requires systemic intervention rather than isolated efforts. The Directorate of KKSK is therefore positioned to play a strategic role in developing practical guidelines, conducting training programs, and promoting awareness among educators. At the institutional level, teachers and principals must adopt a growth mindset and develop ecological awareness to ensure that eco-theological values are meaningfully integrated into daily teaching practices.

Overall, the findings demonstrate that developing learning strategies based on Islamic ecotheology requires a systemic and integrative approach that connects curriculum design, pedagogical practices, and institutional governance. Without this alignment, eco-theological values risk remaining conceptual rather than being effectively internalized within madrasah education.

Discussion

This study was conducted to examine the alignment between Islamic ecotheological principles and the Love-Based Curriculum, as well as to explore how this alignment can be operationalized within madrasah education. The findings demonstrate that Islamic ecotheological values—*tauhid*, *khalifah*, *mizan*, *amanah*, and *rahmatan lil alamin*—are not only conceptually compatible with the Love-Based Curriculum but also provide a coherent ethical and pedagogical foundation for developing environmentally responsible learners. In addition, the study identifies three key strategic domains—curriculum integration, pedagogical transformation, and institutional governance—as critical mechanisms for translating these values into practice.

The findings of this study confirm existing theoretical perspectives within Islamic ecotheology, particularly those proposed by Luluk maktumah (2024), which emphasize that environmental responsibility in Islam is rooted in theological constructs such as *tauhid*, *khalifah*, and *amanah*. This study reinforces the argument that ecological awareness in Islamic thought is inseparable from spiritual consciousness, positioning environmental care as an act of worship rather than merely a socio-ecological obligation. At the same time, this study extends previous research by demonstrating that these ecotheological principles can be systematically integrated into a contemporary curriculum framework, namely the Love-Based Curriculum. While prior studies have explored eco-theology as a theological or ethical discourse Maksum (2023), limited attention has been given to its operationalization within formal educational systems. This study addresses that gap by showing how ecotheological values can be translated into concrete educational practices. Furthermore, the findings support educational theories that emphasize the integration of cognitive, affective, and moral dimensions of learning. For instance, the Love-Based Curriculum's emphasis on empathy and compassion aligns with Goleman (2024) concept of emotional intelligence, which highlights the importance of affective competencies in shaping behavior. Similarly, the experiential and participatory approaches identified in this study resonate with Goleman & Cherniss (2024) sociocultural theory, which underscores the role of social interaction in learning processes.

One of the key contributions of this study lies in its ability to bridge the gap between theological concepts and educational practice. Unlike previous studies that

treat eco-theology as a normative framework, this research demonstrates how these values can be operationalized through curriculum design, pedagogical strategies, and institutional governance (Prufer, 2024; Tang, 2021). This finding is particularly significant because it challenges the implicit assumption in earlier studies that religious environmental ethics remain largely abstract or symbolic. Instead, this study argues that when integrated within a structured curriculum framework such as the Love-Based Curriculum, ecotheological values can become actionable and measurable within educational settings. Moreover, the identification of three strategic domains—curriculum, pedagogy, and governance—offers a systemic model of implementation. This extends the work of previous scholars in Islamic education, who have often focused on curriculum content without adequately addressing institutional and managerial dimensions (Mudzakkir et al., 2025). By incorporating Islamic education management perspectives, this study highlights that the success of value-based education depends not only on what is taught but also on how it is managed and institutionalized.

The findings of this study both confirm and extend previous research on environmental education in Islamic contexts. Studies such as Cholil & Parker (2021) have shown that religious-based schools can effectively integrate environmental values through faith-based narratives. Similarly, research on “green pesantren” and Islamic environmental movements Sahri (2023) has emphasized the role of religious institutions in promoting ecological awareness. This study confirms these findings by demonstrating that Islamic values can indeed serve as a strong foundation for environmental education. However, it goes further by proposing a structured framework for integration within madrasah education through the Love-Based Curriculum. In contrast to earlier studies that focus primarily on institutional practices or case-based implementations, this research provides a conceptual and strategic model that can be adapted across different madrasah contexts (Hamdanah & Sholihah, 2023; Khairullina & Prastowo, 2024; Suthammanon et al., 2024). Therefore, this study does not merely replicate existing knowledge but expands it by offering a more comprehensive and system-oriented perspective.

From a theoretical standpoint, this study contributes to the development of Islamic ecotheology by positioning it within the field of education, particularly curriculum studies and educational management. It demonstrates that ecotheology is not only a theological or philosophical construct but also an educational paradigm that can inform curriculum design and pedagogical practice. Additionally, this study contributes to educational theory by integrating Islamic values with contemporary learning theories. The alignment between ecotheological principles and theories of experiential learning, social learning, and emotional intelligence suggests that value-based education can be both spiritually grounded and pedagogically relevant. This integration offers a new perspective in educational research, particularly in the context of faith-based education systems, where the relationship between religion and pedagogy is often underexplored.

CONCLUSION

The growing urgency of environmental challenges has highlighted the need for educational frameworks that are not only cognitively oriented but also ethically and spiritually grounded. This study addressed this need by examining the alignment between Islamic ecotheological principles and the Love-Based Curriculum within

madrasah education, as well as identifying strategies for their practical integration. The findings demonstrate that core ecotheological values—*tauhid*, *khalifah*, *mizan*, *amanah*, and *rahmatan lil alamin*—are conceptually compatible with and reinforce the value framework of the Love-Based Curriculum. Furthermore, the study reveals that the effective operationalization of these values depends on three interconnected domains: curriculum integration, pedagogical transformation, and institutional governance. These findings confirm that environmental education in madrasahs can move beyond theoretical discourse toward a structured and value-driven educational practice.

The broader significance of these findings lies in their contribution to the field of Islamic education management, particularly in advancing a systemic approach that integrates spiritual values with institutional processes. This study underscores the importance of transformational leadership, strategic curriculum management, and continuous teacher development in ensuring the sustainability of eco-theological education. Practically, the findings offer a conceptual and operational reference for policymakers and madrasah practitioners in designing environmentally conscious and value-based educational systems. At the same time, the study opens pathways for future research, particularly in empirically testing the proposed framework and developing context-specific instructional models. By positioning madrasahs as institutions capable of integrating ecological responsibility with Islamic values, this study contributes to the development of a more holistic, adaptive, and sustainable model of Islamic education in response to contemporary global challenges.

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