

Integration of Environmental Stewardship Issues in Islamic Education Curriculum: an Ecotheological Review with a Humanist Paradigm

Rofiqotul Aini*¹, Muhlisin², Moh. Sugeng Sholehuddin³,
Fatah Syukur⁴, Muhammad Fikri bin Zubaidi⁵

^{1*23} Universitas Islam Negeri K.H. Abdurrahman Wahid Pekalongan, Indonesia

⁴ Universitas Islam Negeri Walisongo Semarang, Indonesia

⁵ Universiti Sultan Azlan Shah, Malaysia

e-mail: 1rofiqotul.aini@uingusdur.ac.id, 2muhlisin@uingusdur.ac.id,
3m.sugeng.s@uingusdur.ac.id, 4fsyukur@walisongo.ac.id, 5mfikry317@gmail.com.

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*Corresponding author

Abstract

Various challenges arising from globalization and the ecological crisis confront Islamic education in the modern era. These conditions have raised fundamental concerns about the relevance of the Islamic education curriculum, which tends to remain normative and textual in orientation, exhibits limited integration of ecological values, and is insufficiently responsive to contemporary humanitarian and global environmental issues. This article aims to analyze the integration of Islamic education curriculum with environmental stewardship issue based on ecotheology within humanist paradigm. This study used a library research method with a Systematic Literature Review (SLR) approach. The review followed the PRISMA 2020 guidelines to systematically identify, screen, assess, and select relevant literature from scholarly books and articles in journals with keys the Islamic education curriculum, ecotheology, environmental stewardship, and humanist paradigm. The selected literature was analyzed using content analysis to identify, interpret, and synthesize the principal themes and key findings. The findings indicate that integrating environmental stewardship issues into the Islamic curriculum through the implementation of ecotheological values, such as tauhid, khalifah fil ard, amanah, tawazun, and Islam rahmatan lil alamin, can foster Islamic education curriculum that is adaptive, contextual, and future-oriented. Furthermore, this study confirms that curriculum design integrating ecotheological values within a humanistic paradigm significantly strengthens faith-based ecological awareness, develops humanistic character, and internalizes sustainability values in students' behavior.

Keywords: *Islamic Education Curriculum; Environmental Stewardship; Ecotheology; Humanist Paradigm.*



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Abstrak

Pendidikan Islam di Era Modern saat ini menghadapi berbagai tantangan yang bersumber dari globalisasi dan krisis ekologi. Kondisi ini memunculkan persoalan mendasar terkait relevansi kurikulum Pendidikan Islam yang masih cenderung bersifat normatif-tekstual, masih terbatasnya integrasi nilai-nilai ekologi dan kurang responsif terhadap isu-isu kemanusiaan dan lingkungan global. Artikel ini bertujuan untuk menganalisis integrasi isu pengelolaan lingkungan dalam kurikulum pendidikan Islam berbasis ekoteologi dalam paradigma pendidikan humanis. Penelitian ini menggunakan metode penelitian kepustakaan (library research) dengan pendekatan Systematic Literature Review (SLR). Proses tinjauan pustaka mengikuti pedoman PRISMA 2020 untuk mengidentifikasi, menyaring, menilai, dan memilih literatur yang relevan secara sistematis dari buku-buku ilmiah dan artikel jurnal dengan kata kunci kurikulum pendidikan Islam, ekoteologi, pengelolaan lingkungan, dan paradigma humanis. Literatur yang terpilih kemudian dianalisis menggunakan teknik content analysis untuk mengidentifikasi, menginterpretasikan, dan mensintesis tema-tema utama serta temuan-temuan penting. Hasil penelitian menunjukkan bahwa integrasi issue pengelolaan lingkungan dalam kurikulum yaitu dengan mengimplementasikan nilai-nilai ekoteologi seperti tauhid, khalifah fil ard, amanah, tawazun dan Islam rahmatan lil alamin mampu menghasilkan kurikulum Pendidikan Islam yang adaptif, kontekstual, dan berorientasi masa depan. Selain itu, penelitian ini menegaskan bahwa desain kurikulum dengan integrasi nilai ekoteologi dengan pendekatan paradigma humanis mampu berkontribusi pada penguatan kesadaran ekologis berbasis iman, pembentukan karakter humanis, serta internalisasi nilai keberlanjutan dalam perilaku peserta didik.

Kata Kunci: *Kurikulum Pendidikan Islam; Pengelolaan Lingkungan; Ekoteologi; Paradigma Humanis.*

INTRODUCTION

Islamic education in the modern era faces increasingly complex issues resulting from global dynamics, technological advances, and the ecological crisis (Fanani et al., 2025). One key issue is balancing the preservation of religious identity with the demands of modernity, including integrating digital literacy, 21st-century competencies, and the ability to interact in a pluralistic society (Yanti et al., 2025). This challenge requires Islamic education to adapt its curriculum without losing its foundation in spiritual and ethical values. A study by Mohammad Ridwan, (2023) emphasizes that Islamic educational institutions must respond to global changes to remain relevant and competitive.

Islamic education is also currently required to develop a curriculum that instills the Islamic values of *rahmatan lil 'alamin* (blessing for all the universe), tolerance, and interfaith dialogue. Abdul Mu'ti (2023) believes that Islamic education must build a humanistic religious understanding and coexist with diversity. Therefore, a curriculum concept containing the values of *rahmatan lil 'alamin* is essential in Islamic education. Abdul Mu'ti's perspective is closely aligned with the humanist paradigm, which emphasizes respect for human dignity, the promotion of humanitarian values, and the cultivation of peaceful coexistence in a pluralistic society.

The humanist educational paradigm views students as subjects with spiritual, emotional, and intellectual needs that must be developed in a balanced manner. The humanist educational paradigm prioritizes humanity, freedom of thought, dialogue, and the holistic development of students' potential (Aprison, 2016). The humanist approach aligns with the principles of Islamic education, which emphasize noble character, respect for human dignity, and the development of human potential as a whole, encompassing intellectual, emotional, social, moral, and spiritual aspects. This paradigm aligns with the primary goal of Islamic education, which seeks to shape individuals who are faithful, noble, knowledgeable, and responsible, both as individuals and as social beings. Therefore, the Islamic education curriculum must adopt humanistic principles such as student-centered learning, respect for human dignity, fostering critical awareness, and creating a dialogical and meaningful learning environment.

Furthermore, the increasingly apparent global environmental crisis demands that education play a strategic role in building ecological awareness and environmental ethics. Islam has a strong theological foundation for viewing the relationship between humans and nature through the concepts of *tawhid* (monotheism), *khalifah fil ard* (vicegerent), *amanah* (trust), and *tawazun* (religious obligation). These values emphasize environmental sustainability as part of religious responsibility. However, these ecotheological values have not been fully integrated systematically into the Islamic education curriculum. Religious instruction often emphasizes ritual and cognitive dimensions, while ecological aspects as a manifestation of faith remain marginalized in the curriculum (Jamal, 2025; Sriyono et al., 2025; Zulfikar, 2025).

The integration of ecotheology into the Islamic education curriculum is crucial to bridge the gap between theological teachings and ecological realities. A curriculum that integrates ecotheology not only increases the material content on the environment but also fosters ethical, spiritual, and practical awareness in students, who view nature as part of a divine mandate. When combined with a

humanist educational paradigm, ecotheological integration enables Islamic education to shape individuals who are faithful, empathetic, socially responsible, and sustainably ecologically conscious (Afifah, 2025).

Several studies have shown that integrating an ecotheological perspective into Islamic education can foster transformative ecological awareness, emphasizing not only cognitive aspects but also the moral and spiritual dimensions of students (Abdullah, 2017; Musthofa et al., 2025; Mutiara, 2025). However, the development of Islamic education curricula often focuses on the transmission of normative knowledge and religious rituals. In contrast, the ecological dimension as a manifestation of Islamic values has not received adequate attention. Most existing studies have focused primarily on the conceptual dimensions of ecotheology or environmental education in general, while the systematic development of an ecotheology-based Islamic education curriculum has received relatively little scholarly attention. Therefore, this study offers a novel contribution by proposing a reconstruction of the Islamic education curriculum that integrates ecotheological principles as a foundational framework for cultivating students' ecological awareness, moral responsibility, and spiritual consciousness.

Although studies on ecotheology and the humanist educational paradigm have developed, they are generally discussed separately in Islamic education literature. Research conceptually synthesizing ecotheological and humanistic paradigms as a basis for developing curricula and learning environments in Islamic education remains relatively limited. This research gap highlights the need for an integrative conceptual framework that explains how theological values regarding the environment can be combined with humanistic principles to address the challenges of Islamic education in the contemporary era.

Based on this background, this article aims to conceptually examine the issue of curriculum and environmental stewardship in Islamic education through ecotheological studies and the humanistic paradigm. The study focuses on formulating a theoretical foundation that positions ecotheology as the moral-spiritual basis and humanism as a pedagogical approach in developing curriculum and learning environments oriented toward sustainability and humanization. The novelty of this article lies in its attempt to synthesize ecotheological studies with the humanist educational paradigm, yielding a new conceptual perspective for developing Islamic education that is responsive to the ecological crisis and humanitarian needs.

RESEARCH METHODS

This study used a library research method with a Systematic Literature Review (SLR) approach (George, 2008; Snyder, 2019). The study was conducted through a comprehensive review, critical analysis, and synthesis of relevant literature sources on the research topic, using the keywords Islamic education curriculum, environmental stewardship issues, ecotheology, and humanist paradigm. A library research method was selected because the study's primary focus was conceptual and theoretical inquiry rather than empirical field data collection (Zed, 2014).

The literature review process followed the PRISMA 2020 guidelines (Page et al., 2021), encompassing the stages of identification, screening, eligibility assessment, and inclusion of relevant studies, as illustrated in the following flow diagram:

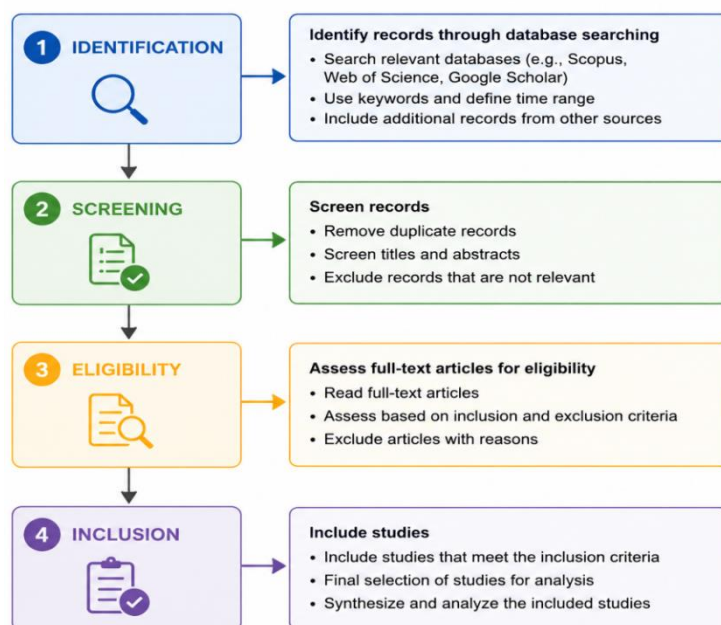


Figure 1. PRISMA Flow in Systematic Literature Review Process

Research data were collected through documentation techniques, including searching, reading, classifying, and evaluating a wide range of scholarly sources, comprising academic books and peer-reviewed journal articles addressing Islamic education curricula and ecotheology-based environmental stewardship. The selected literature was analyzed using content analysis to identify, interpret, and synthesize the principal themes and key findings through a critical examination of previous studies and relevant theoretical frameworks (Krippendorff, 2018).

RESULTS AND DISCUSSION

Results

The Urgency of Islamic Education Curriculum that is Adaptive to the Demands of the Times

Research shows that the current Islamic education curriculum still suffers from structural rigidity that is less responsive to the dynamics of changing times, including globalization, advances in information technology, and the demands of complex 21st-century competencies. A recent narrative study examining the transformation of Islamic education in the global era found that Islamic educational institutions worldwide are progressively reforming their curricula to incorporate modern learning practices, digital innovation, and interdisciplinary approaches without sacrificing fundamental Islamic values. Recommendations for adaptive curriculum reconstruction include integrating global competencies, digital pedagogy, and learning strategies that empower students to think critically and collaborate in the era of globalization. These findings confirm that the traditional normative-textual curriculum is not fully able to address the challenges of the times, necessitating a curriculum that is contextualized to account for social, moral, and modern technological aspects (Hajar, 2024).

Global social and ecological changes, such as the climate crisis, social inequality, and the technological revolution, have pushed the Islamic education curriculum to not only transmit classical religious knowledge but also equip students with reflective thinking skills and ethical actions toward the environment and society. Studies have shown that Islamic education has significant potential to contribute to sustainable development by integrating the values of khalifah, adl, and maslahah into the curriculum. This ensures that the curriculum emphasizes not only ritualistic aspects but also strengthens ecological awareness and social ethics contextualized to contemporary realities (Malizal, 2024).

An adaptive Islamic education curriculum can align religious knowledge with modern-day skills, such as digital literacy, complex problem-solving, and collaborative skills. Malizal emphasized the need for curriculum reform to enable Islamic learning that is adaptive to global pedagogy, including the integration of digital-based competencies, a student-centered learning approach, and the development of educational leadership (Malizal, 2024). An adaptive curriculum not only broadens and deepens the scope of material (deep learning) but also redesigns the framework of objectives, learning strategies, and assessments relevant to students' socio-ecological lives in the 21st century. This type of curriculum development has the potential to shape students who are not only

devout and knowledgeable but also capable of acting as agents of change, contributing positively to social renewal and environmental preservation.

The Humanist Paradigm as a Basis for Developing the Islamic Education Curriculum

The humanist paradigm plays a crucial role in developing an Islamic education curriculum that is responsive to the needs of 21st-century students. The humanist concept places humans at the center of the educational process, so the curriculum no longer emphasizes the accumulation of knowledge but also accommodates learning that respects human dignity, freedom of thought, and the holistic development of students as individuals. Asykur states that the humanist approach to Islamic education curriculum design is rooted in a holistic, contextual educational philosophy that addresses students' spiritual, intellectual, emotional, and social dimensions. This approach integrates Islamic theological values with humanist pedagogical principles, positioning students as active learners who think critically, reflectively, and responsibly. This indicates that the humanist paradigm is not merely pedagogical but also a philosophical foundation that guides comprehensive and meaningful curriculum design.

The humanist paradigm adopts a student-centered learning approach, in which students become the subjects of learning. In its implementation, a curriculum based on the humanist educational paradigm accommodates the diverse needs and potential of each individual, and strengthens active student involvement in the learning process. Constructs shared knowledge through discussion, reflection, and real life experiences. This principle aligns with Hidayat's research findings, which emphasize that students must be treated as active subjects in developing their intellectual and emotional capacities, not as passive recipients of information. This approach significantly expands the scope of the Islamic curriculum from merely traditional teaching to critical, humanistic, and contextual learning (Asykur et al., 2024).

The humanist paradigm implies the holistic development of intellectual, emotional, moral, and spiritual potential (Aprison, 2016). An Islamic education curriculum based on the humanist paradigm views each student as a unique individual with the ability to develop across multiple dimensions, not just cognitively but also affectively and spiritually. This holistic approach is reflected in the curriculum design, which encourages students to integrate Islamic theological knowledge with their real lives. Thus, competency achievement is measured not only through academic achievement but also through the ability to empathize, act ethically, and contribute positively to society. Asykur et al., (2024) assert that a

humanistically designed curriculum strengthens the link between faith, knowledge, and action. Thus, developing students as whole persons, aligned with the comprehensive goals of contemporary Islamic education.

The humanist paradigm is not merely an addition to the development of the Islamic education curriculum, but rather a philosophical foundation capable of producing meaningful, contextual, and transformative learning. By placing students at the center of the educational process, this paradigm also helps overcome the limitations of traditional curricula, which are overly textual and unresponsive to contemporary social, moral, and spiritual challenges.

Islamic Ecotheology as a Value Basis in the Curriculum

Ecotheology studies emphasize three main concepts: *khalīfah fil ard* (vicegerent), *amanah* (trustworthiness), and *tawazun* (reliability). These three concepts provide a strong theological foundation for integrating ecological values into the Islamic education curriculum. A literature review of Islamic ecotheology confirms that Islamic teachings explicitly position humans as caliphs on earth, entrusted with the spiritual and moral responsibility to maintain the balance of nature and preserve the environment as a trust that must be accounted for. These three values drive a curriculum perspective that makes environmental awareness an integral part of Islamic education's goals, positioning students not merely as adherents of religious rituals but as agents of ecological responsibility acting on moral and spiritual principles. These concepts underlie efforts to redesign the curriculum to better address the challenges of the current era of globalization and the ecological crisis (Hajar, 2024; Jamiluddin Marpaung, 2024; Taufikin, 2025).

Empirical findings also demonstrate that ecotheology functions not only as a theological discourse but has become a practical foundation for developing religious responsibility towards the environment. Research on Islamic schools implementing ecotheology programs in the curriculum shows that teaching values such as caliphate and trustworthiness provides students with a new framework for meaning (Dewi, 2021; Megasari et al., 2025; Ratnasari et al., 2025). This means that the concept of environmental protection is understood as a manifestation of worship and religious responsibility towards the Creator, Allah SWT. This is consistent with findings that integrating ecotheology into the educational curriculum results in attitudinal changes toward pro-environmental behaviors, such as waste stewardship, reforestation, and other conservation strategies, as part of daily faith practices (Yudi, 2025). From a formal education perspective, this marks a shift in the curriculum from a focus solely on rituals and texts to one that integrates spiritual values with concrete ecological action (Taufikin, 2025).

Furthermore, the relevance of ecotheology to sustainability education is further strengthened by Syafaruddin's research, which positions ecotheology as a bridge between spirituality and ecological responsibility in an educational context (Hidayatulloh et al., 2024; Jalil & Hidayatullah, 2022; Syafaruddin, 2025). This approach aligns with the notion that sustainability education not only fosters knowledge of environmental issues but also builds moral values and motivation for sustainable action, rooted in religious beliefs and global ethics. An Islamic curriculum system informed by ecotheological principles can foster the value transformation necessary to cultivate a generation that is not only ecologically aware but also consistently acts for social and ecological sustainability. Environmental stewardship is therefore seen as an integral part of religious life and social responsibility (Syafaruddin, 2025).

The research reveals that although Islamic Religious and Character Education (IRCE) programs in many schools still emphasize affective aspects such as spirituality and social responsibility, several initiatives explicitly incorporate ecotheological values into the formulation of learning objectives and basic competencies. The integration of ecotheological values is intended to ensure that students not only understand the concepts of faith and trust, but also connect them to concrete actions in environmental conservation. However, this study also noted that the current curriculum does not fully accommodate the cognitive dimension of ecology in a balanced manner, necessitating further curriculum evaluation to create comprehensive and sustainable competency outcomes (Rohman et al., 2024).

Ecotheological integration requires developing curriculum content that connects Islamic teachings with environmental issues thematically and across disciplines (Jamal, 2025). This aligns with Nuraeni's research findings that an effective curriculum incorporates values such as caliphate, trustworthiness, and balance (*tawazun*) across various learning materials, including Islamic Religious Education, ethics, sociology, and natural sciences. This curriculum design results in learning that is not isolated to a single subject but rather creates an integrated content structure across the curriculum, instilling a comprehensive ecological understanding across all disciplines. In practice, the study's results indicate that the learning content is designed to encourage students to understand the connection between Islamic teachings and global sustainability issues by examining Quranic verses, hadith, and real-life case studies on environmental conservation (Nuraeni et al., 2025).

The integration of ecotheology, then, is not limited to the formulation of objectives and materials, but also requires a pedagogical approach relevant to the

cross-curricular context and assessment that reflects real actions (authentic assessment). For example, the integration of ecotheology into the curriculum at Nurul Islam Nature School in Yogyakarta demonstrates that strategies such as project-based learning, environmental conservation activities, and evaluation through student ecological action portfolios can connect theory with real-life practices. Through activities such as go green programs, structured waste stewardship, and community action projects, authentic assessment measures students' ability to apply the principles of caliphate and trustworthiness as components of both religious and ecological competencies. Thus, this authentic assessment assesses not only cognitive knowledge but also practical skills and internalized spiritual values related to students' social and environmental roles (Lutfiyah & Kurjum, 2024).

Islamic Education Curriculum and Environmental Stewardship based on Ecotheology in Humanist Paradigm

The reconstruction of Islamic education curriculum in the contemporary era requires an educational framework that is capable of responding not only to advances in science and technology but also to the growing ecological crisis and global sustainability challenges. Within this context, integrating ecotheological values into the Islamic education curriculum, guided by the humanist paradigm, provides a comprehensive conceptual framework that connects the spiritual, moral, social, and ecological dimensions of learning. This approach positions students as active participants in developing faith-based ecological awareness, ethical responsibility, and sustainable behavior while maintaining the fundamental principles of Islamic teachings. Accordingly, the proposed curriculum framework seeks to bridge the gap between normative religious knowledge and its practical application in addressing environmental and humanitarian issues (Palmer, 2002).

The conceptual reconstruction proposed in this study emphasizes that Islamic education should not merely transmit religious knowledge but also cultivate learners' capacity to respond critically and compassionately to contemporary global challenges. Through the integration of ecotheological principles with the humanist paradigm, the curriculum is expected to foster holistic competencies encompassing spiritual integrity, environmental ethics, social responsibility, critical thinking, and collaborative problem-solving. Such a curriculum is aligned with the global agenda of Education for Sustainable Development (ESD), which promotes transformative learning for a just, peaceful, and environmentally sustainable future (Sterling, 2001).

The main findings of the conceptual study on the issue of Islamic education curriculum and ecotheology-based environmental stewardship within the humanist paradigm are illustrated in the following figure.:

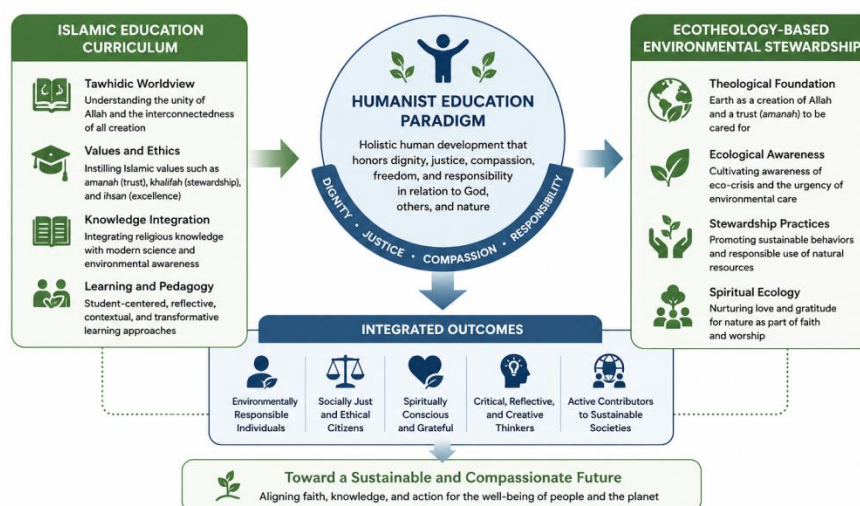


Figure2. Reframing the Islamic Education Curriculum

Figure 2 shows that the humanist educational paradigm serves as an epistemological framework and pedagogical approach that emphasizes student-centered learning and the holistic development of human potential. This paradigm is then integrated into the curriculum, emphasizing ecotheology-based environmental stewardship issues as a moral and spiritual foundation that affirms the ethical relationship between humans, nature, and God through the values of monotheism, khalifah (vicegerent), amanah (trustworthiness), tawazun (religious obligation), and Islam rahmatan lil 'alamin (blessing for all the worlds). All aspects are integrated into the objectives, teaching materials, strategies, methods, and assessments. Educational outputs then reflect the integration of faith, humanity, and morals.

This figure opens space for an Islamic education curriculum that not only teaches normative doctrine but also facilitates the internalization and practice of ecological values within an Islamic context (Wati et al., 2025). The humanist paradigm and the integration of ecotheology-based environmental stewardship issues emerge as a strong conceptual solution to the problem of the Islamic education curriculum, which has tended to be normative and textual, and less responsive to the social and global challenges of the modern era. The humanist paradigm encourages student centered learning, respects students' dignity and

holistic potential, and places direct experience as part of the learning process. Meanwhile, an ecotheological foundation adds a dimension of spiritual values and environmental ethics rooted in Islamic teachings. The combination of the two produces a curriculum model that enables students not only to master religious content cognitively but also to internalize the relationship between faith and pro-environmental actions as part of their worship and social responsibility.

This reinforces Saparuddin's research, which emphasizes that a curriculum model responsive to sustainability issues must integrate the values of ecotheological transformation (Saparuddin, 2024). Similarly, Hajar's research, which evaluates the contribution of Islamic education to sustainable development, shows that when environmental ethical values are embedded in the curriculum and learning practices, students tend to become agents of change who care about the environment and their communities (Hajar, 2024).

Discussion

Analysis of the Practice Ecotheological Integration in the Islamic Education Curriculum

The integration of the three ecotheological values of khalifah, amanah, and tawazun substantially enriches the curriculum with dimensions of ecological awareness and sustainable ethics. A literature review of several research findings found that when ecotheological values are formally incorporated into the curriculum structure, students' understanding of the relationship between Islamic teachings and ecological responsibility significantly improves, enabling them to not only understand theoretical material but also apply ecological practices such as structured waste stewardship, reforestation activities, and wise energy use in their daily school lives. Experiential learning and teacher modeling have consistently been shown to be key factors driving students' pro-environmental behavior within the context of holistic Islamic education.

These findings support the claim that integrating ecotheology into the curriculum is not simply an addition of material, but a transformative strategy that restructures the objectives, content, and practices of learning so that students' participation in environmental conservation is seen as part of their moral and spiritual responsibility. However, limitations such as the lack of ready-to-use teaching materials, uneven teacher preparedness in ecological pedagogy, and the lack of school policies that institutionalize ecotheological values represent significant obstacles that need to be addressed in large-scale implementation efforts. Recommendations from this study emphasize the need to develop a comprehensive ecotheological curriculum, provide ongoing educator training, and

establish an internal school policy framework that supports sustainable learning practices (Amal, 2025; Hidayatulloh et al., 2024; Taufikin, 2025; Zulfikar, 2025).

Environmental Stewardship based on Ecotheology and Humanist Paradigm

Ecotheology in the context of Islamic education emphasizes that the relationship between humans and nature is not merely a technical matter but a moral and spiritual responsibility rooted in monotheistic teachings. Issues of environmental stewardship grounded in ecotheology can create a learning context in which students actively internalize the values of nature conservation as part of their religious worship and responsibility, rather than merely an academic obligation. These values serve as the foundation for schools to develop reforestation programs, waste stewardship, and other sustainable practices understood as meaningful manifestations of faith.

Within the humanist paradigm, environmental stewardship issues in Islamic educational institutions also encourage learning practices that respect the dignity of individuals and students' lived experiences. This paradigm positions students as active agents in environmental stewardship rather than simply as recipients of information. In practice, educators can involve students in the planning, implementation, and evaluation of environmental activities such as community clean-ups, school gardens, and sustainability projects (Hajar, 2024; Juliani et al., 2024). A literature review indicates that combining ecotheological values with a humanist approach strengthens students' social skills, such as cooperation, empathy, and collective responsibility for the community and the natural environment. This demonstrates that environmental stewardship based on ecotheology and humanism not only increases ecological awareness but also fosters a more empathetic and proactive social character.

Furthermore, empirical findings from educational institutions indicate that environmental stewardship grounded in ecotheology can foster sustainable behavioral change among students (Jamiluddin Marpaung, 2024). For example, habituating activities such as reducing plastic use, managing organic waste, and implementing regular reforestation programs are not merely routine activities but moral practices aligned with faith. Thus, learning that integrates ecotheology and humanism demonstrates a long-term impact on student behavior outside the school context, including at home and in the community, reflecting a deeper and more consistent internalization of values related to environmental sustainability.

Based on these findings, environmental stewardship based on ecotheology and a humanist paradigm should be an integral part of curriculum policies and educational practices in Islamic educational institutions. The implications of this

research encourage the development of an Islamic educational model capable of integrating spirituality, environmental ethics, and humanistic learning, thereby producing students who are not only devout and knowledgeable but also care for and actively protect their environment in their daily lives.

CONCLUSION

This study found that environmental stewardship framework based on ecotheology can be effectively integrated into the Islamic education curriculum by synthesizing humanist paradigm. The main finding demonstrates that this integrated framework extends the curriculum beyond the transmission of religious knowledge by embedding the values of tauhid, khalifah, amanah, tawazun, and rahmatan lil 'alamin into learning objectives, curriculum content, pedagogy, and assessment. This integration provides a conceptual model for developing students' ecological awareness, moral responsibility, and sustainable character while maintaining the core objectives of Islamic education.

The practical implication is that Islamic education curriculum should strengthen faith based ecological literacy through contextual learning materials, interdisciplinary integration, experiential learning, and authentic assessment that evaluates students' ecological attitudes and sustainable practices. At the policy level, educational institutions and policymakers are encouraged to adopt this integrated framework in curriculum design, graduate competency standards, and teacher professional development to foster graduates who are religiously grounded, environmentally responsible, and socially responsive.

This study is limited to a conceptual synthesis based on a systematic literature review. Future research should empirically validate the proposed framework through curriculum development studies, classroom implementation, and impact evaluation across different levels of Islamic educational institutions.

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