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Eco-Theology as an Ontological Foundation for Islamic Education in The 21st Century

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Abstract

The global ecological crisis has become one of the most urgent challenges of the 21st century, yet educational responses within Islamic contexts often remain limited to moral exhortations or cognitive instruction. This situation raises a fundamental question about the ontological basis of Islamic education and how it can address the ecological dimension of human existence. The present study seeks to examine eco-theology as an ontological foundation for Islamic education, exploring how the relationship between God, humanity, and nature can reshape the aims and practices of education. A review of philosophical and theological literature reveals a research gap. While many studies discuss environmental ethics in Islam, few investigate eco-theology as a foundational ontology for education. To address this gap, this study employs a qualitative philosophical method, using textual analysis of classical sources (the Qur'an, Hadith, and Islamic scholarship) alongside contemporary works on Islamic philosophy of education and environmental theology. The findings suggest that eco-theology provides three key ontological principles: *tawhid* (the unity of existence), *khalifah* (human stewardship), and *Mizan* (cosmic balance). These principles define human beings not only as spiritual and rational but also as ecological entities. As a result, Islamic education must integrate ecological consciousness into its philosophy and praxis. The study concludes that eco-theology, understood ontologically, reframes Islamic education for the 21st century. Its implications include curriculum development that embeds environmental ethics, pedagogies that use nature as a learning space, and identity formation that links faith with ecological responsibility.

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INTRODUCTION

The twenty-first century has witnessed an unprecedented escalation of environmental degradation, mainly caused by human activities, including deforestation, pollution, and the overuse of natural resources (Kumar et al., 2025; Rahman, 2023; Rochyadi, 2024). According to the Intergovernmental Panel on Climate Change (IPCC, 2023). Global temperatures have already increased by 1.1°C above pre-industrial levels, a rise that has triggered more frequent extreme weather events, accelerated sea level rise, and led to significant biodiversity decline. Additionally, deforestation remains a significant contributor to the crisis, accounting for nearly 10 percent of global greenhouse gas emissions (World Resources Institute, 2022). Other problems, such as plastic pollution,

have entered ecosystems at unprecedented rates, affecting both terrestrial and marine life. These ecological crises are not merely technical problems but deeply moral ones, as they challenge the very sustainability of life and the balance of creation.

In the Indonesian context, the situation is equally concerning. Indonesia is one of the world's largest contributors to deforestation, with approximately 9.75 million hectares of forest lost between 2001 and 2021 (Global Forest Watch, 2022). The (World Bank, 2021) Indonesia was also identified as highly vulnerable to climate risks, with more than 42 million people living in coastal areas threatened by rising sea levels. Pollution from urbanization and industrialization has further intensified ecological damage, leading to health risks and social inequality (Marpaung, 2024; John, 2002).

These realities indicate that ecological problems in Indonesia cannot be addressed solely through policy enforcement or technological solutions. A deeper transformation in values and worldviews is required to shape human behavior toward nature. In this regard, religious traditions, particularly Islam as the majority religion in Indonesia, play a strategic role in fostering ecological awareness (Latuapo & Farid, 2024; Muhammad et al., 2024; Ramadhan, 2024). By drawing upon theological principles that connect God, humanity, and nature. Eco-theology provides a framework for repositioning environmental responsibility as an integral dimension of faith, ethics, and education (Maslani, 2023).

In this sense, Islamic education holds a crucial responsibility to translate the principles of eco-theology into its aims and practices (Rohman et al., 2024). If theology provides the vision of the interconnectedness between God, humanity, and nature, then education becomes the medium through which this vision is internalized and lived out by future generations (Hidayatulloh et al., 2024). Positioning eco-theology as the ontological foundation of Islamic education ensures that ecological consciousness is not treated as an additional theme but as an essential element of faith formation, character development, and knowledge integration.

Within Islamic education, however, responses to ecological crises remain limited (Tristananda, 2018). Most initiatives emphasize moral exhortations, ritual practices, or cognitive instruction without integrating ecological awareness into the core identity of learners (Maslani, 2023). The relationship between God, humanity, and nature, an ontological triad central to Islamic theology, has not been sufficiently developed as a foundation for educational aims (Asroni, 2022). As a result, ecological issues are often treated as peripheral rather than integral to Islamic education. This gap highlights the need for a philosophical reframing, where eco-theology provides the ontological foundation that positions environmental stewardship as an integral dimension of religious identity and practice.

Current research indicates efforts to integrate eco-theology into Islamic education. For example, Syafaruddin (2025) argued that the paradigm of eco-theology within Islamic education could serve as an instrument of social transformation toward a just and sustainable ecological civilization. A study of Islamic boarding schools in North Sumatra found that eco-theological practice remained limited, primarily focusing on environmental management such as sanitation and river cleanup activities. Similarly, research on religious narratives in Indonesia's climate crisis employed theological and hermeneutical analysis to highlight the role of faith traditions in ecological discourse (Hidayat, 2023).

Few studies examine eco-theology at the ontological level within the philosophy of Islamic education. Most scholarship emphasizes ethics, curriculum, or narrative analysis (Hidayatulloh et al., 2024; Hidayat, 2023; Maslani, 2023; Rohman et al., 2024). The ontological foundations of eco-theology as a basis for education remain underexplored. The novelty of this study lies in its philosophical approach, positioning eco-theology not merely as an ethical supplement but as an ontological foundation for Islamic education. It frames ecological consciousness as a core dimension of educational aims, identity, and praxis.

The objectives of this research are threefold: (1) to elaborate on the ontological principles of eco-theology in Islam, (2) to explore how these principles can reshape the

aims and directions of Islamic education in the twenty-first century, and (3) to propose philosophical and practical implications for curriculum, pedagogy, and character formation.

The implications of this research include recommendations for embedding ecological ontology into Islamic education curricula, developing pedagogies that recognize nature as a learning space, and shaping student identities that integrate faith with ecological responsibility. This inquiry contributes to the enrichment of the Islamic philosophy of education with an eco-ontological perspective, offering a foundation for Islamic educational institutions to engage more deeply with contemporary global challenges.

METHODS

This study employs a qualitative philosophical approach using library research. The primary sources consist of the Qur'an, Hadith, and classical Islamic texts discussing the concepts of *tawhid* (unity), khalifah and *amanah* (stewardship), and *mizan* (balance), supported by contemporary scholarly literature on Islamic eco-theology and Islamic philosophy of education. In qualitative research, the researcher serves as the main instrument through critical interpretation, contextual reading, and reflective analysis of texts (Creswell & Crswell, 2018). The literature was systematically collected from academic databases, including Google Scholar and peer-reviewed journal repositories, using the keywords "eco-theology," "environmental ethics," and "Islamic education philosophy." The search was limited to scholarly articles published in reputable journals, particularly those indexed in SINTA and Scopus, to ensure academic credibility. Additional inclusion criteria included thematic relevance to Islamic ecological thought, conceptual engagement with theological or philosophical frameworks, and clear scholarly contribution to the discourse.

Data were analyzed using qualitative content analysis and conceptual analysis. Key theological and educational concepts were identified, categorized, and comparatively examined to explore their ontological connections within Islamic education. The final stage involved philosophical reflection and normative reconstruction to formulate educational implications relevant to contemporary ecological challenges. Although this study does not employ empirical field data, it follows a structured and transparent literature review process consistent with rigorous academic standards (Snyder, 2019). To provide a clear overview of this analytical process, the research procedure is illustrated in the following flowchart (Figure 1).

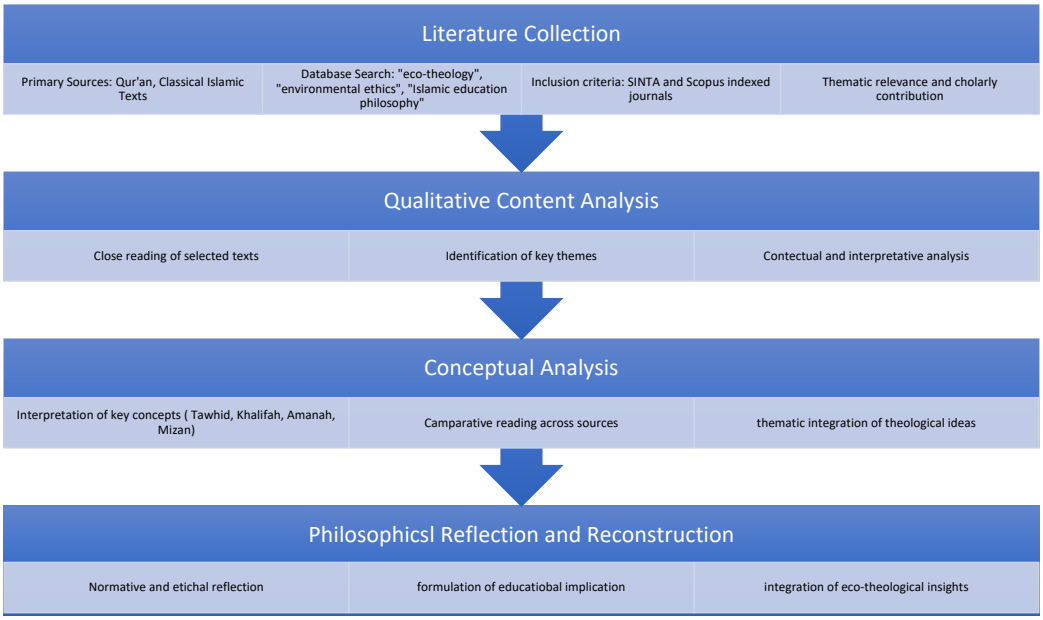

Figure 1 Research procedure of the study

Figure 1 outlines a structured research procedure, highlighting the progression from literature collection to interpretive and conceptual analysis, culminating in philosophical reflection. This approach ensures methodological clarity and supports a coherent exploration of eco-theological concepts within Islamic education.

RESULTS AND DISCUSSION

Ontological Principles of Eco-Theology in Islam

Historically, eco-theology has deep roots in the religious traditions of Islam, Christianity, Judaism, Buddhism, and others. Islam is deeply concerned with the spirit of loving the environment as an expression of love for God (Lohlker, 2024). If we examine this concept from an ontological perspective, it delves deeper into the essence of humankind, its duties and purpose in life, the nature of the universe, and its relationship to humans. This knowledge forms the basis for understanding the meaning of eco-theology.

Eco-theology combines the concepts of nature and divinity (Latuapo & Farid, 2024). Essentially, the universe was created by God for humanity, and its existence is evidence of God's power, the Almighty, in creating it from nothing (Mappanyompa et al., 2023). This foundational principle underpins the belief that faith in God, the Creator of the universe, should be the primary reason for humans to be kind to nature.

From the foregoing discussion, the ontological foundation of Islamic eco-theology can be discerned in the following key aspects: First, eco-theology in Islam is rooted in the principle of Tawhid, which establishes the unity of God, humanity, and nature. The principle of Tawhid states that Allah is one, and all creation depends on Him, as stated in the Qur'an, Surah Al-Ikhlas, 112:1-2. The Qur'an consistently describes natural phenomena as kauniyah ayat (signs of God) that reveal divine wisdom, as explained in the Qur'an: "And on the earth are signs for certain (in faith) and in yourselves. Then, will you not see it?" (Ad-Dhariyat, 51: 20-21).

From this perspective, nature is not inert matter to be exploited but a sacred dimension of creation that reflects God's presence (Syafaruddin, 2025). So consequently, destroying nature means violating the balance of God's creation, and caring for the environment is a practical consequence of Tawhid. This ontological insight redefines ecological awareness as an integral part of Islamic spirituality, situating environmental care within the realm of worship (Rahmat, 2025). Thus, it becomes clear that within the principle of tawhid, ecological awareness emerges as an inseparable dimension of faith.

For the conclusion, a purely theological understanding of Tawhid is a key aspect of its practical ecological implications. Tawhid is not just a doctrinal statement about the oneness of God; it also serves as a framework that connects humans to their moral and spiritual responsibilities toward the natural world.

Consequently, ecological ethics in Islam should be viewed not as an external addition to faith but as an integral expression of it. In this sense, when Muslims protect and nurture the environment, they are not merely fulfilling social obligations but actively embodying the essence of Tawhid (Lohlker, 2024). Therefore, if eco-theology is understood at the ontological level, the end result will not only increase environmental awareness but also enhance the quality of faith for every Muslim.

Second, ecotheology in Islam is based on the principle of *khalifah*, the stewardship role of humankind. Humans are designated as trustees of the earth, a role that entails moral and ecological accountability. As stated by the Qur'an: "And when God said to the angels, 'I shall appoint a *khalīfah* on earth,' they said, 'How can You put someone there who will cause damage and bloodshed, when we celebrate Your praise and proclaim Your holiness?' But He said, 'I know things you do not" (Q.S. Al-Baqarah, 2: 30).

In this verse, we can see that Allah had a purpose for creating humans, not only as *'abdullah* (servants of Allah) but also as Khalifah on earth (Mubarak et al., 2024). Even though the angels doubted it and Satan denied it. Therefore, if we understand the essence of human creation more

deeply, it is evident that Allah has endowed humans with various potentials to succeed in their tasks and life goals, such as those of a *Khalifah*.

However, based on the results of several studies, it appears that the concept of *Khalifah* is understood ambiguously and is in contradiction with neoliberal values (Ragozina, 2023). On the one hand, humans are considered equal to other creatures as creations of Allah, but on the other hand, humans are seen as leaders or managers of nature. This ambiguity creates a dilemma between "deep ecology" (which emphasizes the equality of all creatures) and "eco-modernity" (which emphasizes the use of technology for sustainable development) (Wijsen & Anshori, 2023). Therefore, in this study, we need to discuss where Islam stands between these two concepts.

In terms of Tawhid, we believe that all creatures originate from Allah; they are all His creations. Indeed, this brings Islam closer to the spirit of deep ecology, which holds that nature cannot be treated merely as a utilitarian object, because it is a sign of Allah. Furthermore, in the concept of *Khalifah* (representative/guardian), humans have a special role as khalifah. So, in this case, humans are not equal to other creatures but are given advantages and the mandate to protect the earth. This makes Islam not entirely the same as deep ecology because Islam still places humans in a position of special responsibility (Firas et al., 2024).

However, it should be remembered that this responsibility does not then make humans free to exploit. So, Islam is not identical to deep ecology or eco-modernity but has its own path, humans do have a special position, not to exploit, but to maintain the balance of the cosmos as a trust (*Amanah*) from Allah. Rozaq and Zain (2024) critique both secular and superficial Islamic ecological practices, proposing a spiritually grounded framework based on tawhid and khalifah to foster genuine ecological responsibility, as seen in eco-pesantren models (Rozaq & Zain, 2024).

Actually, the concept of the khalifah in Islam should not be understood as legitimizing human supremacy over nature (anthropocentrism), but rather as an ethical and spiritual responsibility to maintain the balance of God's creation. Al-Ṭabarī emphasizes that khalīfah is not merely a title of authority but entails an ethical duty to exercise fairness and justice toward all beings created by God (Rakhmat, 2022).Through an intertextual study of classical Muslim interpretation, philosophy, theology, Sufism, and theosophy (such as al-Tabari, Ikhwan al-Safa, Ibn Taymiyyah, Ibn 'Arabi, and Mulla Sadra), it is found that although scholars differ in interpreting the meaning of Khalifah, all emphasize the moral dimension, justice, and trustworthiness inherent in humans as God's representatives on earth. Thus, Islam cannot be accused of being an anthropocentric and exploitative religion but rather offers a theological foundation for building an environmental ethic that is relevant for resolving the contemporary ecological crisis (Rakhmat, 2022).

Thus, Islam envisions humanity as khalifah, entrusted with the responsibility of safeguarding nature and fostering harmony within the ecosystem. This relationship is reciprocal rather than exploitative, grounded in the principles of *tawḥid* and divine trust (*amanah*) (Shihab, 2025). Human identity, therefore, is incomplete without ecological responsibility, since stewardship defines the very essence of human existence (Khalid, 2002). Education based on this ontology must embed stewardship into character formation and student identity. Because the environmental issues that are caused by human beings are a sign of the spiritual crisis of believers (Hosein Nasr, 1968).

Third, the principle is *mizan*, or balance, which underscores the equilibrium of the cosmos. The Qur'an (Q.S. Ar-Rahman:7–9) emphasizes that creation is established upon balance, and ecological disruption represents a violation of this divine order. Foltz, Denny, and Baharuddin (2003) argue that this principle frames ecological crises as moral and spiritual disruptions. Integrating *mizan* into Islamic education implies cultivating learners who respect balance in thought, behavior, and interaction with nature.

According to Md. Abu Sayem, the concept of *mīzān* relates to the approach of environmental ethics in the Qur'anic perspective, emphasizing that balance is a central theme in Islamic teachings (Sayem, 2021). In this principle of *mizan*, we can understand that

ontologically, the universe was created by Allah with precision, and humans are commanded to maintain its balance, not destroy it. It can be concluded that together, tawhid, khalifah, and *mizan* form the ontological basis of the Islamic eco-theology (Rahmat, 2025) .

In addition to relying on normative texts in the Qur'an, strengthening the philosophical aspect can be done by dialoguing eco-theology with the classical Islamic philosophical tradition. Mulla Sadra's thinking, for example, provides a relevant metaphysical framework for environmental ethics. Through the doctrines of *ashalat al-wujud* (primordiality of existence) and *tashkik al-wujud* (gradation of existence), Sadra asserts that all reality exists within a hierarchical cosmic unity (Mumeni & Muwahedi, 2022). Thus, every creature has an ontological status that deserves respect, and damage to one element of nature has direct implications for the balance of the whole. Recent research shows that Sadra's cosmological framework gives rise to an ecological view that rejects the reduction of nature to a mere utilitarian object and instead places it as a sacred sign of divine existence (Mumeni & Muwahedi, 2022).

Furthermore, the doctrine of *harakah jawhariyyah* (substantial motion) developed by Sadra asserts that the universe is a dynamic reality that is constantly moving towards perfection. This view has ethical implications: destructive exploitation of nature not only violates moral norms but also contradicts the ontological direction of creation itself. As Rezaii emphasizes, the cosmic dynamics in Sadra's philosophy require humans to align their actions with the purpose of creation, namely to maintain the harmony of the cosmos. Thus, the dialogue between Islamic eco-theology and Sadra's philosophy strengthens the ontological foundation of Islamic education, in which ecological responsibility is not merely normative but part of the essence of human existence as Khalifah and bearers of the cosmic mandate (Ibrahim and Shanazar, 2017).

According to Sayyed Hosein Nasr, one of the first Islamic thinkers to highlight the spiritual dimension of the ecological crisis long before this issue became popular in global discourse, the ecological crisis stems from the spiritual crisis of modern humans, who view nature merely as a material object rather than a sacred creation. Therefore, he encourages the need to return to the Islamic cosmological view that sees nature as signs (*āyāt*) and God's trust that must be preserved (Lohlker, 2024).

It can be concluded that the ontological foundation of Islamic eco-theology can be enriched by engaging both classical Islamic philosophy and contemporary reflections. Together, these perspectives affirm that ecological responsibility is not an external addition to Islamic ethics but a core ontological and spiritual dimension of human existence as khalifah on earth.

The conceptual relationship outlined above can be further clarified through the following flowchart given in Figure 2, which illustrates how these ontological foundations are systematically translated into educational processes, leading to the formation of eco-theological awareness and the cultivation of individual and collective responsibility for environmental protection.

Figure 2 demonstrates how Islamic eco-theological principles are translated into educational processes that shape ecological awareness and moral responsibility. It emphasizes that environmental ethics in Islam emerge through the integration of theological understanding, value internalization, and lived practice, ultimately extending from individual consciousness to collective engagement in environmental protection.

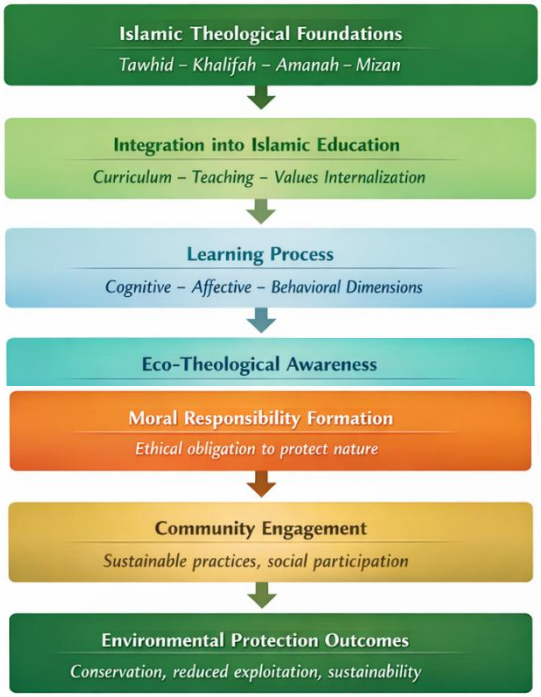

Figure 2. The role of eco-theology in Islamic education

Reorienting the Aims of Islamic Education in the 21st Century

Within the framework of eco-theology in the 21st century, Islamic education should not only focus on fostering piety and morals as its main objectives but should also broaden its orientation so that ecological awareness is positioned not only as an aspect of morals but also as part of faith. This means that students are encouraged to view nature conservation as a manifestation of their faith, rather than as an added secondary consideration. As evidence of the relevance of this approach, the study "Integration of Tauhidic Elements for Environmental Education" shows how teachers in Islamic schools integrate tauhidic values with environmental education so that students gain ecological awareness rooted in religious teachings (Rahman et al., 2020).

This shift in focus also requires a paradigm shift in how we view the relationship between humans and nature. Islam, through eco-theology, offers the perspective that this relationship is not anthropocentric, with humans as absolute rulers, but rather that humans are Allah's representatives on earth, entrusted with the responsibility to care for, not exploit, His creation. With this position, students are taught to understand that their duty is not only ritual worship but also active involvement in caring for the earth as part of their spiritual responsibility. So this principle must be internalized in the ecological awareness and behavior of Muslims through the Islamic education (Shiam et al., 2025).

In order for this paradigm shift to be more robust, Islamic education needs to be based on the integration of three ontological principles: *tawhid, khalīfah,* and *mizan.* These three principles form a philosophical orientation that affirms the unity of creation, the role of humans as trustees, and the importance of cosmic balance. In education, this integration prevents the dichotomy between religious knowledge and science while emphasizing that every dimension of life must be lived with ecological awareness. These three principles constitute an ecological ethical framework that can guide educational praxis in an era of environmental crisis (Shiam et al., 2025).

With clear objectives, paradigms, and philosophical frameworks, Islamic education is finally geared towards producing a generation that is not only ritually pious but also eco-conscious believers. This generation is expected to be able to actualize their faith in concrete

actions in the form of environmental conservation, sustainable lifestyles, and social contributions that are in line with the values of tawhid. The article Environmental Education through an Islamic Lens emphasizes that environmental education enriched with Islamic values can encourage students to go beyond mere conceptual knowledge towards concrete behaviors that care for and protect nature (Setianingrum et al., 2024).

Building on this reoriented vision, the table below provides a structured overview of how key eco-theological concepts function within Islamic education, illustrating the pathways through which theological values are internalized and transformed into environmentally responsible attitudes and practices. The role of eco-theology in Islamic education are listed in Table 1.

Table 1 The role of eco-theology in Islamic education

Dimension	Eco-Theological Concept	Educational Process	Impact on Awareness	Impact on Responsibility
Ontological	Tawhid (Unity creation)	Teaching the interconnectedness of all beings	Nature is seen as part of divine unity	Respect for all forms of life
Ontological	Mizan (Balance)	Explaining ecological equilibrium	Awareness of environmental limits	Avoidance of exploitation
Epistemological	Qur'an & Hadith sources	Integrating environmental verses lessons	Knowledge of th religious basis fc ecology	Informed ethical decision-making
Epistemological	Reflective learnin	Critical and contextua interpretation	Deeper ecologic consciousness	Personal accountabili
Axiological	Khalifah (Stewardship)	Value-based educatio	Humans as caretakers, not owners	Active environmenta protection
Axiological	Amanah (Trust)	Moral and character education	Earth as a trust from God	Sense of duty and responsibility
Practical	Daily practices	Habituation (e.g., reducing waste, conserving water)	Awareness becomes lived experience	Sustainable lifestyle adoption
Social	Community engagement	Service learning, Environmental campaigns	Collective awareness	Collective responsibility

Table 1 demonstrates that eco-theological principles are integrated across multiple dimensions of Islamic education, shaping not only knowledge but also values and practices, and ultimately fostering environmentally responsible behavior in both personal and social contexts.

Practical Implications for Islamic Education

Eco-theology combines the concepts of nature and divinity. According to the author, integrating the two is currently very important because the fact is that the ecological crisis that is happening today is not only a technical problem but more deeply concerns epistemological issues, namely, how humans understand the relationship between God, humans, and nature, and ontological issues about how humans understand their own nature in this universe. Therefore, according to the author, no amount of lectures, advice, campaigns encouraging love for nature, slogans, and so on will be effective if individuals do not understand the essence of their creation and their purpose in life (Budiman et al., 2025; Islam, 2024).

Therefore, the ontological framing of eco-theology generates clear implications for educational practice. Namely, first, at the curricular level, Islamic education should embed ecological principles into religious subjects and ensure their integration across disciplines. For example, lessons on tawhid can highlight the sacred unity of creation, while *fiqh* (jurisprudence) can explore environmental responsibilities as acts of worship (Ahmad, 2019).

Such integration prevents ecology from being treated as an optional theme, making it a structural element of learning objectives (Al-Attas, 1980). Second, at the pedagogical level, the principle of treating nature as a classroom becomes central. Experiential learning methods, such as field projects, eco-pesantren initiatives, and community-based environmental programs, allow students to engage directly with nature. These practices embody *mizan* and *khalifah* by encouraging learners to act as stewards of their environment. By moving beyond classroom walls, Islamic pedagogy actualizes eco-theology in practical, lived experiences (Hidayat, 2023).

Finally, at the level of character formation, eco-theology strengthens the moral and spiritual dimensions of identity. Students learn to perceive environmental stewardship not as external to their religious life but as integral to their devotion and civic responsibility. This approach nurtures eco-conscious believers who embody ecological ethics as part of their daily practices. By aligning ontology, philosophy, and praxis, Islamic education develops a generation prepared to respond to ecological challenges while remaining faithful to its theological foundations.

Eco-theology also encourages Islamic education to be outward-looking and socially engaged. Environmental problems such as pollution, climate change, and resource depletion cannot be solved in isolation. Schools, madrasahs, and pesantrens must collaborate with local communities to develop eco-projects that embody Islamic ecological ethics (Ali & Rahman, 2023). Such collaboration not only strengthens environmental action but also demonstrates the civic dimension of Islamic education. By doing so, students understand that environmental stewardship is part of their contribution to society and the nation, reinforcing values of mutual care and justice (Khalid, 2002)

Furthermore, the ontological grounding of eco-theology highlights the importance of cultivating spiritual practices that reinforce ecological awareness. Rituals such as prayer, fasting, and pilgrimage can be interpreted not only as acts of devotion to God but also as practices that shape discipline, restraint, and respect for creation (Rohman et al., 2024). Educators can connect these rituals with ecological values, such as moderation in consumption and care for resources (Megasari et al., 2025). This integration fosters a form of spirituality that is environmentally conscious, ensuring that religious devotion aligns with sustainable living.

Lastly, eco-theology invites policymakers and educational leaders to reconsider the philosophical foundations of the curriculum design (Rohman et al., 2024). If ontology defines the ultimate aims of education, then the ecological dimension of human existence must be reflected in educational standards, teacher training, and institutional policies. Ministries of education and religious affairs should view eco-theology not as a peripheral subject but as central to forming resilient, future-ready learners. By institutionalizing ecological consciousness, Islamic education can serve as a transformative force that contributes to global sustainability while maintaining its theological integrity (Syafaruddin, 2025).

CONCLUSION

This study concludes that eco-theology provides an essential ontological foundation for rethinking Islamic education in the 21st century. The principles of *tawhid, khalifah, and mizan* show that human beings are not only rational and spiritual but also ecological entities. From this perspective, environmental care is inseparable from worship and moral duty. Consequently, Islamic education must reorient its aims and practices to include ecological consciousness as a core dimension of curriculum, pedagogy, and character formation, thereby responding more effectively to contemporary global challenges.

For future research, scholars are encouraged to expand this philosophical inquiry into more empirical and contextual studies. Comparative analyses across different Islamic educational institutions, integration of eco-theological principles into specific curricula, and evaluations of pedagogical practices in eco-pesantren or madrasah could enrich understanding and implementation. Such research would bridge the philosophical foundations with practical

innovations, ensuring that eco-theology not only remains a theoretical construct but also contributes to sustainable educational transformation.

This study is expected to have implications for curriculum development that embeds environmental ethics, pedagogical approaches that position nature as a learning space, and identity formation that links faith with ecological responsibility.

CONFLICTS OF INTEREST

The authors declare that there is no conflict of interest regarding the publication of this article. This research received financial support from the Faculty of Tarbiyah and Teacher Training, UIN Raden Intan Lampung. The funding body had no role in the study design, analysis, interpretation of data, writing of the manuscript, or decision to publish.

AUTHOR CONTRIBUTION STATEMENT

Regarding the contribution of each author, Uswatun Hasanah conceived and designed the study, developed the conceptual framework, conducted the primary literature analysis, and drafted the manuscript. Khoirul Umam Adzaky contributed to the literature review, assisted in conceptual refinement and critical discussion, and participated in revising and editing the manuscript. Both authors have read and approved the final version of the manuscript and agree to be accountable for all aspects of the work.

AI DISCLOSURE STATEMENT

The author used Elicit and Claude during the preparation of this work to assist in searching for and identifying relevant literature and to support the development of research ideas. The author also used DeepL and Grammarly to translate content into English and check translation accuracy. After using the tool, the author thoroughly reviewed and edited the content as needed and takes full responsibility for the publication's content. The authors declare that this research was prepared, researched, written, and edited without the aid of artificial intelligence (AI) techniques.

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