

The Integration of Eco-Theology in Sekolah Alam Yogyakarta: A Living Quran

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ABSTRACT

Purpose – This study aims to explore the integration of eco-theology in the Natural School of Yogyakarta, also known as Nurul Islam Integrated Islamic Elementary School. The research investigates how eco-theology is incorporated into the school's activities, particularly those related to environmental awareness.

Design/methods/approach – The study employs the concept of "Living Quran" which examines the Quran not merely as a textual entity but as a social phenomenon connected to its presence in specific contexts, focusing on a particular Natural School in Yogyakarta within a defined timeframe. Observations were conducted on activities directly related to the research theme, with respondents and informants unaware that they were being observed.

Findings – The results indicate that Nurul Islam Natural School plays a significant role in fostering a generation that understands the interconnectedness between humans and nature. One of its programs, Outing, introduces students to nature through direct experiences. Another initiative, Family Conservation Day, encourages families to take ownership and responsibility for their surrounding environment. The Parent Market Day program allows students and their parents or guardians to participate in selling goods, with participants bringing their own products for sale. Lastly, the school organizes environmental care activities to instill a sense of responsibility toward nature.

Research implications/limitations – This study demonstrates how Islamic education can integrate eco-theology through practical programs to enhance environmental awareness, transform students into agents of change, and promote a family-based collaborative approach.

Originality/value – The findings provide a unique perspective on the direct implementation of Quranic values in environmental conservation within a Natural School setting, offering a novel contribution to the study of Islamic eco-theology.

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Introduction

The Earth, as the foundation of human existence, is currently facing a global environmental crisis (Andi Muda, 2020). Environmental degradation has become a critical issue for which every individual must take responsibility. Strengthening the relationship between humans and nature is essential, as human needs are intrinsically linked to the environment as a habitat. Environmental destruction inevitably lowers the quality of human life, posing potential threats to future safety. Evidently, phenomena such as climate change, deforestation, forest degradation, and the depletion of natural resources like soil, water, and air are already apparent in human existence (Abdul Quddus, 2012).

The challenges posed by the environmental crisis demand proactive responses from humanity to safeguard the environment. Awareness of the importance of preserving and protecting nature must be instilled in individuals (Khitam, 2014). A strategic approach to fostering environmental awareness is through integrating ecological values, particularly among younger generations.

One effective framework for integrating ecological values is through a theological perspective (Kuddus, 2012). In Islam, environmental theology is known as eco-theology. The term *eco* derives from ecology or ecosystem, which is closely associated with the environment (Syarifah & Amin, 2022). Conceptually, eco-theology aligns environmental awareness with Islamic perspectives. Islamic values are highlighted and established as a stronger foundation for cultivating environmental consciousness.

Aligned with the mission to enhance environmental awareness among younger generations, schools serve as an ideal platform to integrate ecological values (Putri et al., 2023). One notable example is Sekolah Alam Nurul Islam Yogyakarta, an elementary school actively incorporating ecological approaches within its educational framework. This study explores the integration of eco-theology at the school, focusing on activities designed to promote environmental awareness.

While previous studies have examined the integration of eco-theology in Islamic education, gaps remain in understanding the effectiveness of specific programs and their impact on students' environmental behavior and awareness. Relevant literature includes the study titled *"Religious Education For The Environment: Integrating Eco-Theology in The Curriculum of Islamic Religious and Character Education to Enhance Environmental Education in Indonesia"*, which analyzes the content of Islamic eco-theology in Indonesia's Islamic education curriculum and proposes ethical spirituality in environmental education (Rohman et al., 2024). Another study, *"Environmental Education and Indonesia's Traditional Islamic Boarding Schools"*, explores challenges in introducing environmental education in Islamic schools within Indonesia's social context (Amzat, 2022).

Further research includes *"Curriculum Development for Environmental Education at an Islamic Boarding School,"* which develops an environmental education curriculum in Islamic boarding schools to support sustainable development programs (Lutfauziah et al., 2023), and *"Environmental Education in an Islamic Perspective: An In-Depth Study Based on Sufism,"* which examines environmental education from an Islamic perspective, specifically through Sufism, and its application in education (Lutfauziah et al., 2022). Additionally, *"The Qur'anic Learning Based on Islamic Eco-Theology at Pesantren"* investigates how Quranic learning rooted in Islamic eco-theology fosters environmental awareness among Islamic boarding school students (Karman et al., 2023).

Most prior studies have focused on environmental education within Islamic boarding schools (*pesantren*), or through Sufi and community-based approaches. However, limited research specifically examines the integration of eco-theology in Islamic-based natural schools, particularly at the elementary level. Moreover, in-depth evaluations of specific programs—such as outing, family conservation day, market day, and environmental action—remain scarce, especially regarding their role in shaping a generation that understands the interconnectedness of humans and nature.

This study contributes new insights by assessing the effectiveness of these programs at Sekolah Alam Nurul Islam within the context of eco-theology-based education.

Methods

1. Research Design

The object of this study is Sekolah Alam Islam Nurul Islam in Yogyakarta. Data collection was conducted through observation and document study. Furthermore, the research adopts the Living Quran approach. The term Living Quran combines two distinct words: living, which means alive, and Quran, the holy book of Islam. Together, these terms form a new meaning, "The Quran as it lives within the community".

The study of the Living Quran emphasizes how the Quran is interpreted, understood, and responded to by Muslim communities within specific traditions and contexts (Dawing, n.d.). Theoretically, the Living Quran refers to phenomena within Muslim societies that relate to the Quran, where these phenomena themselves become the object of research. This concept aims to reveal interactions and practices surrounding the Quran as it is embedded in the everyday lives of Muslim communities.

The term Living Quran is also referred to as interaction or reception. The word reception describes the behaviors and interactions between the Quran and its adherents. Studies in the field of the Living Quran contribute significantly to expanding the scope of Quranic studies beyond its textual dimensions. These studies enrich the understanding of the Quran by examining its practical application in society.

Moreover, *Living Quran* research holds practical benefits for the purposes of *dakwah* (Islamic propagation) and community empowerment, fostering a greater appreciation of the Quran among the community (Zainuddin & Hikmah, 2019).

2. Living Quran Approach

There are several key points that researchers must consider in conducting Living Quran studies to ensure the research remains scientific and adheres to its proper scope. These considerations include:

a. Sociological-Phenomenological Approach

Living Quran research employs a sociological-phenomenological approach, where researchers are prohibited from passing judgment or issuing moral evaluations on observed phenomena, even if those phenomena are perceived as incorrect.

b. Focus on Quranic Responses in Daily Life

The Living Quran does not aim to explain individual or group understandings of Quranic practices. Instead, it examines how the Quran is responded to and integrated into the daily lives of Muslim communities.

c. Uncovering Meaning and Values

The research seeks to uncover meanings and values inherent in religious phenomena, particularly those practices linked to the Quran (Saputri et al., 2022).

The Living Quran is a study of the Quran that shifts focus from its textual existence to the social dimensions of its presence within specific geographical and temporal contexts. Since this research originates from social phenomena, it adopts sociological and phenomenological approaches (Didi Junaedi, 2015).

3. Living Quran Analysis

With the progression of time, the scope of Quranic studies has expanded from textual analysis to social and cultural dimensions, now commonly referred to as Living Quran. This approach originates from the observation of Quranic phenomena in the daily lives of communities. In essence, it reflects the concept of *Quran in every life*, emphasizing the tangible meanings and functions of the Quran as understood and experienced by Muslim communities (Zayyadi & Maziyah, 2021).

Result

1. General Overview of the School

Sekolah Alam Nurul Islam Yogyakarta is located on Ringroad Barat, Dusun Cambahan, Desa Nogotirto, Kecamatan Gamping, Cambahan, Nogotirto, Sleman, Yogyakarta. The foundation received its operational permit on May 19, 2004, while the school itself was officially established on March 22, 2002. This elementary-level school was founded out of concern for the state of education, which was perceived as lacking in its ability to deliver enjoyable learning experiences and produce graduates with strong moral integrity.

The name *Sekolah Alam* (Natural School) reflects the vision of its founders. Sekolah Alam Nurul Islam aims to develop children's potential by fostering Islamic character and guiding them toward a deeper understanding of themselves and their surroundings. The school integrates Quranic reflection (*tadabbur al-Quran*) and contemplation of nature (*tafakkur alam*) as part of its educational mission (Wibowo, 2018). *Tafakkur* is an act of worship that seeks to cultivate both intellectual and spiritual enrichment. It involves thoughtful reflection and meditation on Allah's creation in the universe, serving as a reminder of one's true essence and purpose (Nasution, 2008).

2. Ecological Programs at Sekolah Alam Nurul Islam Yogyakarta

Efforts to instill environmental awareness among students at Sekolah Alam Nurul Islam begin with providing experiential learning opportunities related to environmental conservation. The school plays a vital role in shaping a generation that comprehends the interconnectedness between humans and nature. By fostering a sense of environmental responsibility, Sekolah Alam Nurul Islam empowers students to act as stewards of the environment, embedding ecological consciousness into their daily lives.

a. Outing

The outing program is one of the hallmark activities at Sekolah Alam Nurul Islam, designed to introduce students to the natural environment. This program engages students in hands-on exploration of nature, encouraging them to immerse themselves in outdoor experiences. One notable activity involves a trekking journey from Plunyon to Kalikuning Park, specifically for fifth-grade elementary students. Through this activity, students gain direct exposure to exploring water bodies, forests, and the ecosystems surrounding them. The program's implications include providing students with a deeper understanding of environmental systems and fostering an appreciation for nature through experiential learning.

Figure 1

Outdoor Activity (Outing) in Nature



Source: (<https://www.youtube.com/watch?v=IH9v2fUTys4>)

b. Family Conservation Day

One notable initiative was the commemoration of Earth Day by planting cemara udang (Casuarina trees) at Goa Cemara Beach on April 22, 2018. This activity was attended by students together with their parents or guardians.

The event engaged families in conservation efforts, strengthening family bonds in the process. Additionally, families collaborated on conservation projects, fostering teamwork and spending quality time together for a meaningful purpose. Such family-based environmental activities enhance children's interest in conservation by providing hands-on learning experiences about the value of nature and the impact of human activities on the environment.

Family Conservation Day offers families an opportunity to take ownership and responsibility for their surrounding environment. This fosters a greater sense of care and accountability toward nature's well-being. Families not only enjoy their time together during the event but also make a positive contribution to environmental preservation, creating a healthier and more sustainable environment for future generations.

Figure 2

Family Conservation Day Activities



Source: (<https://www.youtube.com/watch?v=MVZYubMIPg8>)

c. Marketday Orang Tua

Marketday Orang Tua is a program where students and their parents/guardians participate in selling products. Participants are allowed to bring products for sale, with prices ranging from IDR 500 to IDR 3000. This event aims to promote synergy in minimizing plastic packaging. Therefore, every buyer is required to bring their own container. Each class is expected to prepare a minimum of 30 product packages.

The Marketday is seen as an opportunity to stimulate students' entrepreneurial initiatives by encouraging them to create products or services that appeal to the public. Additionally, it educates students to be more conscious of environmental issues, particularly in reducing plastic waste.

Figure 3

Marketday Activity at School



Source: (<https://www.youtube.com/watch?v=8WyX6BNuZEo&t=50s>)

d. Environmental Awareness Action

The environmental awareness action carried out by Nurul Islam Elementary School students in the form of a peaceful demonstration on Malioboro Street represents a positive initiative to raise public awareness, especially among students, about the importance of environmental protection. This event was conducted on Malioboro Street, Yogyakarta, an iconic location frequently visited by locals and

tourists. Its strategic location allowed the environmental awareness message to reach a broader audience.

Figure 4

Environmental Awareness Action on Malioboro Street, Yogyakarta



Source: (<https://www.instagram.com/sekolahalamjogja/?hl=id>)

The participants, comprised of students from Nurul Islam Elementary School, highlighted the active involvement of children in environmental preservation efforts. Engaging children in such actions has a significant impact as they serve as environmental ambassadors, motivating and inspiring the public to participate in conservation efforts.

During the demonstration, the students delivered speeches at the site to convey messages about the importance of environmental protection. These speeches may have included information on the negative impacts of climate change, the issue of plastic waste, or simple actions individuals can take to promote environmental sustainability.

Through this peaceful demonstration on Malioboro Street, the students not only emphasized the importance of protecting the environment but also disseminated a positive message to the broader community about the critical role every individual, including children, plays in preserving nature.

Discussion

1. The Essence of Eco-Theology

Eco-theology, etymologically derived from the Greek words *oikos* (house) and *logos* (knowledge), expands beyond the concept of a house or dwelling to encompass the entire existence of the universe and all interrelated interactions (Susanto et al., 2022). Eco-theology refers to the connection between theological principles in religious teachings and ecology, focusing on the natural world. All aspects of life will inherently be preserved if the theology adopted supports the preservation of life. Therefore, for

humans and other living beings to survive, it is essential to maintain the sustainability and balance of ecosystems. Environmental preservation involves the use, development, maintenance, restoration, monitoring, and regulation of resources, underpinned by accountability, sustainability, and excellence.

Eco-theology is a concept that examines the relationship between God, humanity, and nature. Since God created and sustains the existence of both humanity and the natural world, ecological existence can ensure that these three elements coexist peacefully. These three elements—God, humans, and nature—have a systematic relationship. Eco-theology emphasizes the environment and considers situations through a theological lens. The destruction of nature, which is God's creation, is a threat brought about by human actions. Eco-theology is a part of constructive theology, which centers on the relationship between nature and religion. Thus, the model of eco-theology leans towards ethical studies regarding the environment, using religious scriptures as its foundation (Hanik & Khamidah, 2022).

2. Islam and Eco-Theology

Eco-theology is a new field of study related to Islamic environmental theology. In the Islamic perspective, theological ethics are linked with environmental ethics, known as eco-theology. The essence of eco-theology is the ethical responsibility of humans to harmonize their relationship with Allah SWT. From this relationship, a connection is then established between humans and other creatures in the universe. This realization brings awareness of the existence of God as the Creator (Febriani, 2017).

Islamic eco-theology believes that environmental preservation is an integral part of a person's faith system. This belief is based on two approaches: the ecological approach and the theological approach within Islam. From an ecological perspective, environmental preservation is a necessity that cannot be negotiated by anyone at any time for the continuity of life. Therefore, environmental preservation must be carried out by humans. From an Islamic eco-theological perspective, Allah SWT has definitively and explicitly shown His concern for environmental preservation, which leads to sustainable environmental management (Desi, 2021). This is evidenced by one of the verses in the Qur'an that discusses concern for nature, such as:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

"And do not cause corruption upon the earth after its reformation. And call upon Him in fear and aspiration. Indeed, the mercy of Allah is near to the doers of good." (QS. Al-A'raf: 56)

Eco-theology is a movement inspired by theology and environmental concerns. The theory of eco-theology argues that humans have a functional role as *khalifah* (stewards) tasked with protecting and managing the natural environment. Moreover, the title of *khalifah* granted to humans is a trust from Allah to care for the earth, demonstrating submission and obedience to Allah SWT's commands. One of the ways this can be done is by maintaining the balance of nature while ensuring that everything remains proportional.

In Islamic eco-theology, the belief is that the relationship between Allah SWT and the environment is harmonious and ongoing, extending across an infinite space. This implies that Islam has a systematic theology regarding the structural relationship between Allah as the creator, owner, and caretaker of the environment. Therefore, the

reality of Islamic teachings in the world is inseparable from the rules established by Allah SWT. The Qur'an explicitly states that there are fixed rules (ethics) regarding the earth and everything within it (Mukaddar, 2022), such as in Surah Al-Baqarah, 2:205, and Surah Hud, 11:61:

Surah Al-Baqarah, 2:205:

وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ

"And when he goes away, he strives throughout the land to cause corruption therein and destroy crops and animals. And Allah does not like corruption." (QS. Al-Baqarah: 205)

In Surah Hud, Ayah 61, Allah SWT says:

وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تَوْبُوا إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُجِيبٌ

"And to Thamud (We sent) their brother Salih. He said, 'O my people, worship Allah; you have no deity other than Him. He created you from the earth and settled you in it. So ask forgiveness of Him and repent to Him. Indeed, my Lord is near and responsive.'" (QS. Hud: 61)

In Surah Al-Baqarah (2:205), Allah SWT declares that He does not favor the actions of those who cause corruption on earth, destroy crops, and harm animals. In Surah Hud (11:61), it is emphasized that humans were created from the earth and are entrusted with the task of managing it responsibly. Both human beings and the earth share similar physical properties, which indicates that humans are an integral part of nature and must treat the earth with respect, for it is the source of their life. This underscores the necessity for humans to act with wisdom and responsibility towards the environment (Mufid, 2022).

3. Reception of the Quran in SD Alam Nurul Islam

This section explores the Qur'anic values found in the implementation of ecological programs and environmental awareness in the school. Based on the description of the school's programs mentioned earlier, several programs have been implemented, including the outing program, market day, family conservation day, and environmental care actions.

The practice of environmental preservation integrated into the school refers to the Quranic call, such as in Surah ar-Rum: 41, which warns mankind against causing corruption through their own actions. The verse is as follows (Kementerian Agama RI, 2019). (Ministry of Religious Affairs of the Republic of Indonesia, 2019):

ظَهَرَ الْفُسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِ النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

"Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness]." (Q.S. ar-Rum: 41)

Quraish Shihab, in his *Tafsir al-Misbah*, explains that this verse warns humanity against causing corruption on the earth. Wrongful actions committed by people can destroy the environmental ecosystem. Such corruption is seen as a behavior that

exceeds the boundaries set by Allah, who created goodness for humankind (Shihab, 2002). Additionally, in *Tafsir Ibnu Katsir*, it is explained that humans' role in preserving the earth is a representation of their obedience to Allah (M. Abdul Ghoffar dkk, 2005).

Building on the approach used in this research, which employs the living Quran study, this approach is utilized to explore various social events that reflect the presence of Qur'anic values within a specific Muslim community (Atabik, 2014). The study of living Quran in this research aims to uncover the Qur'anic values present in the ecological activities discussed. The author identifies three forms of Qur'anic reception that are embedded in these programs: functional reception, exegetical reception, and aesthetic reception. According to Ahmad Rafiq, "reception" is a form of response or action by individuals when receiving and reacting to the Quran (Yuliani, 2021).

a. Functional Reception

The functional reception of the verse involves how a particular person understands it. Interpretation can vary depending on the reader's cultural background, beliefs, or social context. SD Nurul Islam interprets this verse in terms of raising awareness about environmental issues. By understanding the message in this way, the school emphasizes the importance of environmental preservation, aligning with the Islamic teachings of stewardship over the Earth.

b. Exegetical Reception

Exegetical reception is the process of interpreting or explaining a text based on the principles of exegesis, which is generally associated with the interpretation of religious or sacred texts. The goal of exegesis is to understand and interpret the text by analyzing its meanings in detail, including its historical, cultural, linguistic, and theological context.

In analyzing the programs implemented by Sekolah Alam Nurul Islam, the exegetical reception identified focuses on the values emphasizing the human responsibility as Allah's creation to optimize their role in maintaining the environment. The school's programs reflect these interpretations, which highlight the ethical duty of humans to protect and care for the Earth as part of their divine mandate.

c. Aesthetic Reception

The aesthetic reception can be identified as a response to the Qur'anic teachings about environmental preservation through the programs carried out by Sekolah Alam. For instance, in the outing program, the aesthetic message is embodied by the students experiencing the beauty of nature firsthand. This activity helps cultivate a sense of awe and admiration for the natural world created by Allah.

Additionally, the Family Conservation Day program fosters a sense of togetherness between students and their parents or guardians. This unity, demonstrated through activities such as tree planting, allows students to experience peace and fulfillment from working collectively to care for the environment. This not only enhances their connection to nature but also promotes a deeper understanding of their role in safeguarding the Earth.

4. Integration of Eco-Theology in Environmental Education

This research reveals that the integration of eco-theology at Sekolah Alam Nurul Islam Yogyakarta is manifested through environment-conscious programs such as outing, family conservation day, market day, and environmental care actions. These

programs directly reflect the values of eco-theology, which emphasize a harmonious relationship between humans and nature as part of the responsibility of *khilafah* (stewardship) in Islam.

According to the concept of eco-theology, humans are seen as guardians of the Earth, responsible for maintaining the balance of the ecosystem, as stated in the Qur'an (QS. Al-Baqarah: 30 and QS. Ar-Rum: 41). The outing program, which explores forest and water ecosystems, provides students with direct experiences to understand the wonders of Allah's creation, internalize the concept of *tawhid* (oneness of God), and develop environmental awareness. This aligns with the experiential learning approach, which emphasizes learning through direct experience.

The family conservation day, based on family participation, supports the concept of social ecology as proposed by Bronfenbrenner. In this theory, the family is considered the primary ecosystem that can influence an individual's mindset and behavior toward the environment. Through family involvement, students receive motivation and support to be more conscious of the environment.

Furthermore, the market day, which focuses on reducing plastic use, reinforces the practice of sustainable living. This demonstrates the application of the Islamic value of *maslahah* (public welfare), which supports human well-being by preserving the environment for future generations. This campaign not only fosters environmentally friendly habits but also educates the surrounding community about the importance of ecological behavior.

Finally, the environmental care action involving students as environmental ambassadors reflects the implementation of Islamic values-based education through concrete actions. Within the framework of Mezirow's Transformative Learning Theory, student involvement in such actions allows for a paradigm shift, where they not only understand the importance of the environment but also internalize their active role in environmental preservation. The integration of eco-theology concepts into these activities demonstrates the effectiveness of Sekolah Alam Nurul Islam as an innovative model of Islamic education in nurturing a generation with environmental awareness. These programs are not merely theoretical; they also effectively implement Islamic teachings in a contextual manner in daily life.

This research links the integration of eco-theology with the theory of stewardship in Islam, which teaches that humans, as *khalifah* (stewards), are responsible for maintaining the Earth (QS. Al-Baqarah: 30). Programs at Sekolah Alam Nurul Islam, such as outing and family conservation day, reflect the application of this principle in education. This aligns with David Kolb's Experiential Learning Theory, which emphasizes learning through direct experience, where students learn about ecosystems and conservation through direct interaction with nature (Miettinen, 2000).

Moreover, programs such as market day and environmental actions also adopt the principles of transformative learning from Jack Mezirow (Illeris, 2018), which explains how individuals undergo a paradigm shift through reflection and action. In this context, students not only learn theory but also change their perspective on environmental conservation and act as agents of change in society.

A comparison with environmental education approaches based on religion in other institutions, such as Islamic boarding schools (*pondok pesantren*), reveals variations in its implementation. In *pesantren*, environmental education is often integrated with traditional religious teachings, which may differ from the methods applied in Sekolah Alam.

Additionally, pesantren have different institutional structures and curricula, which can influence how environmental education is applied. These differences highlight the important role that institutional and cultural contexts play in determining the effectiveness of the eco-theology approach in environmental education.

To address the challenges of implementing eco-theology across different educational settings, a Project-Based Learning (PBL) approach could be an effective solution. PBL allows students to engage directly in projects that integrate eco-theology concepts with real-world practices, thus enhancing their understanding and skills in environmental conservation. Studies show that PBL focusing on sustainability can improve students' higher-order thinking skills (Setyowati, et al., 2024). Furthermore, the application of PBL with an environmentally friendly and cost-effective approach can enhance students' emotional and cognitive performance (Hernández, 2021).

Implementing PBL in the context of eco-theology can be tailored to the characteristics of each educational institution. In pesantren, for instance, projects could focus on developing environmentally friendly policies for the pesantren and nature-based curricula (Maslani, 2022). Meanwhile, in Sekolah Alam, projects could be directed toward activities that utilize surrounding natural resources as living laboratories for learning. This approach not only increases students' environmental awareness but also equips them with practical skills to independently address environmental issues.

Conclusion

The integration of eco-theology at Sekolah Alam Nurul Islam Yogyakarta is demonstrated through environmental awareness and conservation programs that have been implemented. These activities include outings that provide students with the experience of exploring local water bodies, forests, and surrounding ecosystems. Additionally, the Family Conservation Day program, which is family-based, helps increase children's interest in environmental conservation. Another key program is Market Day, which aims to promote the synergy of reducing plastic packaging by requiring each buyer to bring their own container. Finally, the Environmental Care Action, which involves children as participants, has a positive impact by empowering them as environmental ambassadors who can motivate and inspire the community to engage in nature preservation.

A limitation of this research is that the data collected is based on documentation studies and observations from activities at Sekolah Alam, which have already been documented. Future research is expected to involve direct fieldwork and utilize other approaches to explore the implications of the eco-theology values applied at this school.

Declarations

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The author designed the research, collected and analyzed data, and wrote the manuscript

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Data availability statement

The data used in this research were collected by the author team from various sources.

Declaration of interests statement

The author declares no conflicts of interest related to this research.

Additional information

This study focuses on the integration of eco-theology in Islamic education in Indonesia, specifically through programs at Sekolah Alam Nurul Islam Yogyakarta.

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