


The Integration of the Curriculum of Love and Environmental Theology Concepts in Islamic Education at the Primary School Level

^{1*}Ummi Qudsiyah , ¹Khairil Anwar, ¹Fimeir Liadi

¹IAIN Palangka Raya, Central Kalimantan, Indonesia

Article Information	ABSTRACT
Received: April 2025	<p>Background: The integration of the Curriculum of Love and Environmental Theology in Islamic Education at the Primary School Level addresses the urgent need for a holistic educational framework that fosters intellectual development, moral character, and environmental consciousness among students. <i>Aim:</i> This study aims to (1) determine the urgency of integrating education based on the Curriculum of Love and Environmental Theology, (2) identify conceptual models for such integration, and (3) explore the challenges and opportunities in implementing this integration within Islamic education at the primary level. <i>Method:</i> Using a qualitative descriptive approach with library research methods, the study analyzes various literature sources, including scholarly books, journals, and articles related to love-based education, environmental theology, and Islamic education practices. Thematic analysis was employed to extract key themes and insights. The findings reveal that integrating love and environmental theology into the curriculum is crucial for shaping students who are not only academically competent but also compassionate, socially responsible, and ecologically aware. The conceptual integration model proposed includes an interdisciplinary approach, character education emphasizing compassion and stewardship, experiential learning such as outdoor and community-based activities, and incorporation of local wisdom and Islamic values. However, implementation faces significant challenges, including limited resources and infrastructure, resistance to curriculum changes, lack of teacher training, and societal attitudes inclined toward consumerism. Despite these barriers, notable opportunities exist to advance this integration through collaborative efforts among educators, policymakers, parents, and communities. Innovative teaching methods, curriculum redesign, and the contextualization of Islamic teachings offer pathways to embed love and environmental values meaningfully into primary education. <i>Conclusion:</i> integrating the Curriculum of Love and Environmental Theology within Islamic Education at the Primary School Level is both necessary and feasible, offering transformative potential to produce a generation of students who are intellectually skilled, morally grounded, and environmentally conscious, ready to contribute positively to society and address global challenges.</p>
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Corresponding Author:

Umami Qudsiyah

Doctoral Program in Islamic Studies,

[IAIN Palangka Raya](#),

G. Obos Induk Road, Komplek Islamic Center, Palangka Raya City, Central Kalimantan Province, Postal Code: 73111, Indonesia.

Email: ummi.qudsiyah@iain-palangkaraya.ac.id

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INTRODUCTION

The integration of the curriculum of love and environmental theology in Islamic education at the Primary School Level encompasses various interdisciplinary approaches aimed at raising students' awareness of environmental issues while reinforcing Islamic values. This approach is crucial for creating a curriculum that not only teaches knowledge but also builds character, patriotism, and environmental consciousness among the younger generation.

An interdisciplinary approach is necessary in Islamic education at the Primary School Level, which can integrate religious education with other fields of knowledge. In her research, (Olfah, 2024) also outlines how the integration of

curricula can enhance teaching methods, including the use of technology and collaborative projects that support the study of religion and the environment, (Olfah, 2024). One way to implement an interdisciplinary approach in Islamic education at the Primary School Level is by integrating the study of Islam with other fields of knowledge such as science, mathematics, language, and history. For example, in environmental education, students can learn scientific concepts about ecology and sustainability, while also considering the Islamic perspective on humanity's responsibility as stewards (*khalifah*) of the earth. Humanity's responsibility as *khalifah* on earth is stated in QS. Al-Baqarah: 30, which says:

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّیْ جَاعِلٌ فِی الْاَرْضِ خَلِیْفَةً قَالُوْۤا اَتَجْعَلُ فِیْهَا
مَنْ یُّفْسِدُ فِیْهَا وَیَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ اِنِّیْ
اَعْلَمُ مَا لَا تَعْلَمُوْنَ ﴿٢٠﴾

It means:

"(Remember) when your Lord said to the angels, 'I am going to place a vicegerent (khalifah) on earth.' They said, 'Will You place therein one who will cause corruption and shed blood, while we glorify You with praise and sanctify Your name?' He said, 'Indeed, I know that which you do not know.'"

In this verse, Allah explains the origin of human beings and their potential for disbelief, which began during the time of Prophet Adam. "And remember, O Messenger, the story when your Lord said to the angels, 'I am going to place a vicegerent (*khalifah*), that is, humans who will be leaders and rulers on earth.' This vicegerency will continue to pass from one generation to the next until the Day of Judgment, in order to preserve the earth and fulfill Allah's command as a trust and religious duties." The angels, in unison, asked Allah to understand His intention more clearly. They said, "Will You place therein one who has the will and ability to act, thereby potentially causing corruption and shedding blood, with people killing each other, while we glorify You with praise and sanctify Your name?" The angels believed that they were more suited to be *khalifah* because they were obedient servants of Allah, constantly praising and sanctifying His name, free from any attributes unworthy of Him.

In response to the angels' question, Allah said, "Indeed, I know what you do not know." The creation of human beings is a great plan of Allah in this world. Allah knows that there are negative aspects in humans, as the angels feared, but the positive aspects far outweigh them. From this, we can learn that a grand plan, which holds great benefits, should not fail just because of concerns over smaller negative aspects within it. From this historical context and foundation, students can better understand the relationship between religious teachings and contemporary issues faced by humanity. This aligns with the views of (Rahmatullah & Kamal, 2023), who emphasize that visionary and integrative Islamic education must be able to address contemporary issues, including the environmental crisis, (Rahmatullah & Kamal, 2023). This integration can strengthen the moral and ethical foundation of students, which can then be applied in their daily lives.

Furthermore, in the context of environmental theology, Islamic education can play an important role in promoting ecological values through a deep understanding of humanity's responsibility toward the environment, as a trust from Allah, (Rini et al., 2022). For example, issues such as climate change and environmental degradation, which threaten human life, can be controlled through the understanding of environmental philosophy (ecophilosophy: *ecosophy*) via Islamic education.

With an understanding of environmental philosophy in Islamic education at the Primary School Level, it is hoped that environmental conservation activities can be viewed as acts of virtue through the understanding of environmental fiqh.

The application of *ecosophy* to instill environmental philosophy can be carried out through teaching methods. *Ecosophy* is instilled through values of tradition, culture, and local wisdom within the framework of agricultural practices in Islamic educational institutions. Human resource development can be done through Islamic educational institutions within society, which have the potential to develop both spiritual religious values and scientific knowledge. Efforts to explore approaches to natural resource and environmental management should be conducted carefully to successfully achieve the goals. Therefore, the Islamic approach with the instillation of *ecosophy* is very important, especially in Islamic educational institutions, (Rini et al., 2022). Thus, an understanding of ecology and humanity's role as *khalifah* on earth becomes an absolute necessity and clarity, enabling students to actively contribute to environmental conservation.

Furthermore, the effort to integrate environmental values into education can also be seen from the perspective of holistic education practices, as proposed by (Agustin & Ulfatun, 2024), where character education is designed to encompass all aspects of school activities, including relationships with the environment, (Agustin & Ulfatun, 2024). Thus, the integration of the curriculum of love and environmental theology in Islamic education at the Primary School Level is expected to shape a generation of young people who are characterized, knowledgeable, and responsible toward the environment and society.

Based on the above phenomenon, the objectives of this research are: first, to determine the urgency of integrating education based on the curriculum of love and environmental theology; second, to identify conceptual integration models; and third, to explore the challenges and opportunities in implementing the integration model.

The benefits of this research are crucial for enriching the understanding of the integration of education based on the curriculum of love and environmental theology in the context of Islamic education at the Primary School Level. This research will provide deeper insights into the urgency of such integration, which not only focuses on academic aspects but also on character development and environmental awareness, both of which are vital in shaping a generation that cares for others and the surrounding environment. Additionally, this research will identify conceptual integration models that can be applied in Islamic education at the Primary School Level, providing a clear picture of how to combine values of love and environmental ethics within a curriculum that aligns with Islamic teachings. Therefore, the findings of this study are expected to become an important reference in designing a more holistic curriculum that can be implemented at the Primary School Level of education.

Furthermore, this research will also open opportunities to understand the challenges and opportunities that may arise in implementing these integration models. By identifying the existing challenges, this research is expected to offer practical recommendations to overcome these obstacles and leverage existing opportunities to enhance the quality of education based on environmental values. Overall, this research not only contributes to the development of Islamic education at the Primary School Level knowledge but also enriches the academic literature in this field, which can later serve as a foundation for further research and the development of theories and practices in Islamic education at the Primary School Level that are relevant to contemporary needs.

METHOD

This research uses a descriptive qualitative method with a library research design to answer the research objectives outlined previously. The descriptive qualitative method was chosen because this research aims to explore an in-depth understanding of the phenomenon of integrating education based on the curriculum of love and environmental theology in Islamic education at the Primary School Level. The library research design was chosen as the main approach for this study. This method involves the collection and analysis of various relevant literature sources, such as books, scholarly journals, articles, and other documents that discuss topics related to love-based education, environmental theology, and the integration of these concepts within Islamic education. Using this design allows the researcher to gain a broader and more comprehensive view of the existing theories and practices applied in Islamic education at the Primary School Level related to the integration of the curriculum of love and environmental theology.

The data analysis technique used in this research is thematic analysis. Thematic analysis is a method used to identify, analyze, and report patterns or themes that emerge from the collected data. In the context of this research, thematic analysis will be used to identify key themes related to the urgency, conceptual integration models, and the challenges and opportunities in implementing the integration of education based on the curriculum of love and environmental theology. The thematic analysis process is carried out by carefully reading through all the gathered literature and then categorizing the data into

relevant categories. Each identified theme will be further analyzed to illustrate the relationships between concepts and provide a deeper understanding of the research topic. By using a descriptive qualitative method, library research design, and thematic analysis, this research is expected to provide clear and in-depth insights into how the integration of education based on the curriculum of love and environmental theology can be applied in Islamic education at the Primary School Level, as well as contribute to the development of a curriculum that is more aligned with Islamic values and environmental consciousness.

RESULTS AND DISCUSSION

Results

The urgency of integrating education based on the curriculum of love and environmental theology

The integration of education based on the curriculum of love and environmental theology is a strategic effort to combine the values of compassion, spirituality, and environmental awareness within the education system. This approach integrates humanistic Islamic values and concern for the environment as the foundation for character building in students. This concept is crucial for providing a holistic learning experience, ensuring that education not only focuses on academic aspects but also shapes attitudes and behaviors that reflect love and responsibility toward nature, (Raffin et al., 2024).

The implementation of the curriculum of love emphasizes the importance of instilling love for God, fellow humans, and nature. These values are integrated through pedagogical approaches that prioritize compassion and empathy from an early age. This supports the development of students' character, making them sensitive to both social and spiritual values, as outlined in the study of the integration of the Maiyah Love Triangle in early childhood education, (Al Wahfiah & Pamungkas, 2023). The Maiyah Love Triangle is a set of character values taught by Emha Ainun Nadjib, where this Maiyah Love Triangle is built through three pillars: Allah SWT, the Prophet Muhammad SAW, and humans. These three pillars are formulated into learning achievement indicators so that they can be measured and evaluated. Table I presents the indicators of the three pillars of the Maiyah Love Triangle:

Table I. The Indicators of the Maiyah Love Triangle

No	Components of the Maiyah Love Triangle	Indicator
1	Allah SWT	Involving Allah SWT in daily activities: a. Performing the five daily prayers b. Diligently reciting prayers
2	Prophet Muhammad SAW	Emulating the main qualities of the Prophet: Sidiq, Amanah, Fathonah, Tablig: a. Being diligent in carrying out every activity b. Having disciplined behavior c. Being able to cooperate with peers d. Fostering curiosity e. Building brotherhood

3	Human	f. Showing mutual respect Loving fellow humans and creatures a. Politeness and compassion b. Willingness to help
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Source: Secondary Data, (Al Wahfiah & Pamungkas, 2023)

The learning materials that are internalized to instill character integrated with the values of the Maiyah Love Triangle are as follows: first, love for Allah SWT. Students are guided to involve Allah SWT in their daily activities through practices such as reciting short Quranic verses, hadiths of the Prophet, daily prayers, Asmaul Husna, good words, and introducing various creations of Allah found in the surrounding environment. The second character education program at TKIT Alhamdulillah is based on the four exemplary traits of the Prophet Muhammad, which are: (1) Sidiq, interpreted as sincerity in accepting and completing tasks, behaving honestly and justly; (2) Amanah, reflected in students' discipline towards school schedules and rules, as well as positive habits such as maintaining cleanliness and health; (3) Fatonah, emphasizing the development of students' curiosity and critical thinking skills through exploratory and creative activities, while also encouraging time management and communication skills; (4) Tablig, promoting positive social relationships among students, focusing on mutual respect, tolerance, and fostering love and compassion within the school community. The third Maiyah Love Triangle is to humanize humanity. The character traits taught include: applying a helping attitude, assisting friends or teachers who are facing difficulties, caring for friends, and taking care of animals and plants. The intensity of the teacher's involvement demonstrates an educational practice that does not treat activities as separate entities.

Thus, this integration not only enhances the quality of character education but also strengthens students' religious and moral identity, (Raffin et al., 2024). On the other hand, environmental theology emphasizes the importance of a harmonious relationship between humans and nature as an essential part of faith. The integration of environmental theology into the curriculum encourages students to recognize and maintain environmental sustainability through a deep understanding of the concept of environmental care rooted in a theological perspective. Research on the role of indigenous communities in the development of environment-based social education shows the presence of relevant local approaches to teaching the importance of preserving nature while also integrating spiritual values into learning activities, (Qomarrullah, 2024).

An interdisciplinary approach is crucial in realizing this integration. Learning methods that combine Islamic knowledge, character education, and environmental science can help students understand the relationship between the values of love and environmental care in a comprehensive manner. Studies on interdisciplinary approaches in Islamic education highlight that integrating cross-disciplinary teaching

methods helps create synergy between religious theory and everyday life practices, allowing these values to be translated into real actions, (Olfah, 2024).

The integration of the curriculum based on love and environmental theology plays a role in strengthening students' character through the incorporation of moral and ethical values. By uniting the dimensions of spirituality and ecological awareness, this curriculum produces individuals who are not only intellectually intelligent but also possess environmental consciousness and deep compassion for other living beings. The implementation of these values aligns with the development of a school operational curriculum based on environment and ethics, where the integration of moral and ecological aspects facilitates a comprehensive learning experience, (Jannah & Suciptaningsih, 2023).

The importance of Islamic foundations in modern education also provides a theological basis for this integration. The values derived from religious heritage, such as those found in the pedagogy of the Sunnah of the Prophet, can provide a strong framework for integrating character education with environmental awareness. A deep understanding of religious teachings helps shape a learning paradigm that emphasizes the balance between devotion to God and responsibility toward His creation, including the natural environment, (Raffin et al., 2024).

The practice of integrating the values of love and environmental theology has been implemented in various educational institutions, including modern pesantren that combine religious curricula with general education. Several studies have shown that the integration of the pesantren curriculum into the national curriculum not only enriches the teaching materials but also provides space for the simultaneous application of spiritual values and environmental sensitivity. This approach demonstrates that the synergy between religious education and environmental awareness can produce a more holistic and adaptive generation in facing global challenges, (Kusumawati & Nurfuadi, 2024).

Overall, the urgency of integrating education based on the curriculum of love and environmental theology lies in its ability to produce a generation that excels in intellectual, moral, and ecological aspects. This approach encourages an educational transformation that not only emphasizes academic aspects but also upholds the values of compassion, justice, and sustainability. With the adoption of this integrative model, it is hoped that the education system can produce responsible citizens who are environmentally conscious and deeply devoted to religious values, (Olfah, 2024).

Conceptual integration model

The conceptual integration model of education based on the curriculum of love and environmental theology in

Islamic education at the Primary School Level emerges as a response to the challenges of educational transformation in the modern era. This concept emphasizes curriculum renewal that not only focuses on mastery of knowledge and academic skills but also instills values of compassion, environmental awareness, and deep spiritual consciousness. Educational transformation through the introduction of an adaptive curriculum is a key aspect in realizing relevant and effective education for the future, (Laia et al., 2024). Thus, this model promotes an integrative strategy that combines the values of love in character education with an understanding of environmental theology, in order to prepare a generation capable of facing global dynamics while preserving their Islamic identity.

The interdisciplinary approach is the key to realizing the integration of love and environmental theology elements. As stated by (Olfah, 2024), the integration of Islamic values with various aspects of knowledge creates a dynamic, relevant, and inclusive learning environment, (Olfah, 2024). This approach expands the scope of the curriculum by combining traditional methods with contemporary innovations, so that education not only teaches religious doctrines but also fosters a sense of solidarity, as well as social and ecological responsibility. In this context, the integration of love values, as exemplified through the concept of the Maiyah Love Triangle, provides a strong foundation in character building for children, which in turn becomes a key asset in the development of a morally upright and environmentally conscious society, (Al Wahfiyah & Pamungkas, 2023).

Furthermore, this integration model seeks to combine the local wisdom of modern pesantren with the demands of a holistic national education. The experience of integrating the pesantren curriculum within the framework of the national curriculum provides the perspective that the synergy between religious education and general education can produce graduates who are not only intellectually intelligent but also have a deep love for others and the universe, (Kusumawati & Nurfuadi, 2024). By adapting this framework, the Curriculum of Love and Environmental Theology-Based Education model emphasizes the importance of designing a vision and learning strategies that can harmonize Islamic values with environmental issues and the ever-evolving global challenges. This approach is believed to inspire educators to create transformative and contextual learning experiences, which ultimately realize innovative and highly competitive Islamic education.

The following is a conceptual integration model for education based on the curriculum of love and environmental theology in Islamic education at the Primary School Level, which combines spiritual, moral, and ecological values within a holistic curriculum framework. This model is designed to unite traditional Islamic learning aspects with modern interdisciplinary approaches in order to produce students who

are not only academically excellent but also deeply compassionate toward others and the environment.

a. A curriculum that integrates values of compassion and environmental awareness.

A curriculum that integrates the values of compassion and environmental awareness within the context of Islamic education emphasizes the need for synergy between spiritual, moral, and ecological components. Such a curriculum aims to instill a sense of empathy and responsibility not only toward fellow humans but also toward all of creation, as reflected in the concept of *rahmatan lil alamin* in Islamic tradition, (Sa'diyah, 2019). The integration of values of compassion and environmental awareness is carried out through aligning fundamental learning objectives, which aim to educate students to have a holistic perspective on life, encompassing both interpersonal ethics and ecological consciousness.

Conceptually, the interdisciplinary approach forms the foundation for the development of a curriculum that prioritizes both of these values. This approach allows for the integration of religious content with environmental topics, so that learning is no longer seen as separate between the spiritual world and the surrounding environment, (Rekan et al., 2016). The implementation of the curriculum with an interdisciplinary approach, such as the use of field study methods, community-based projects, and vertical gardening activities, provides students with the opportunity to internalize values of compassion through direct experiences in caring for and preserving the environment, (Sa'diyah, 2019). Furthermore, local dimensions and cultural wisdom are integrated through curriculum innovation that combines Islamic religious education with humanistic and ecological values, resulting in graduates who possess a moderate attitude and are concerned about the environment, (Pratama et al., 2024).

The application of values of compassion and environmental awareness in the curriculum is also reflected in the character education strategies that prioritize habituation, role modeling, and inspirational narratives. For example, practical experiences and historical stories that emphasize sacrifice, helping others, and preserving nature can enhance students' empathy and build a culture of love for the environment, (Kurniawati et al., 2024). Teachers, as facilitators and role models, play a central role by providing real examples of environmentally caring behavior and compassion toward others. Thus, this curriculum not only focuses on the cognitive aspect but also facilitates the emotional and social development of students in a sustainable way through various innovative and applicable learning methods, (Pratama et al., 2024). The Quran clearly places the universe as signs of Allah's greatness (the cosmic verses) that must be understood and respected by humans. The universe, with all its contents, was created by Allah in balance and order, as stated in QS. al-Mulk (67): 3-4:

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَوُّتٍ
فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُتُورٍ. ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ
إِلَيْكَ الْبَصَرُ حَاسِبًا وَهُوَ حَسِيرٌ

It means:

"He who created the seven heavens, one above another. You will not see any imbalance in the creation of the Most Merciful. So look again, do you see any flaws? Then look again and again, your sight will return to you unable to find any flaw, and it will be fatigued." (QS. al-Mulk (67): 3-4).

According to the Tafsir Jalalain by Jalaluddin As-Suyuti and Al-Mahali, Allah created seven layered heavens, where the layers are placed on top of each other without touching. As ordinary humans, if we only glance at the creation of the sky or other creatures of Allah, we might not realize the perfection of its balance. Therefore, Allah asks us to "look again and again," meaning to observe the sky once more to see if there are any defects or cracks, as a way to contemplate the greatness and perfection of Allah's creation, (Fathimah, 2025).

If we examine the explanation above, it is clear that the Qur'an's view on environmental education, as found in QS. Al-Mulk, verses 3-4, highlights the Qur'an's deep understanding of environmental education. This verse encourages humans to appreciate God's creations by reflecting on the beauty and order of nature, particularly the seven-layered sky. The Qur'an urges humans to take responsibility for protecting the environment by emphasizing that His creations are perfect. The advice to "look again and again" emphasizes the importance of engaging in lifelong learning and introspection. Furthermore, the explanation about the layered sky invites us to understand our place in the larger ecosystem by showing the relationship between humans and the environment. Essentially, there are five key environmental education messages found in these verses, which are:

1. The importance of contemplating the beauty of nature; This verse invites humans to observe and reflect upon the creation of Allah, especially the layered sky. Environmental education teaches humans to appreciate the beauty of nature and understand that every element within it has a function and purpose determined by Allah.
2. Awareness of ecosystem balance; The statement that there is no imbalance in Allah's creation reminds humans of the importance of maintaining the balance of the ecosystem. Every living being, including humans, has an important role in preserving the environment. Environmental education should instill the awareness that our actions toward nature can affect this balance.
3. Developing a sense of responsibility by understanding that Allah created nature with perfection; Humans are taught to feel responsible for the environment. This encourages humans to protect and care for nature, as well as to act sustainably in utilizing natural resources.
4. Reflection and continuous learning; The command to "look again" emphasizes the importance of reflection

and continuous learning. Environmental education should involve the process of observation and reflection on the state of the environment, encouraging individuals to continually learn and adapt to new knowledge about sustainability.

5. Faith and piety toward creation; Environmental education in this context also fosters a sense of faith and piety toward Allah's creation. Realizing that everything in nature is His creation encourages humans to act in ways that reflect gratitude and respect for the Creator.

From the explanation above, it can be understood that a curriculum that integrates values of compassion and environmental awareness plays a strategic role in shaping the holistic character of students, enabling them to respond to global challenges. By combining an interdisciplinary approach, experience-based learning methods, and the instillation of ethical values through narratives and practical activities, Islamic education can make a significant contribution to creating a harmonious, moderate society that is responsible for environmental sustainability.

- b. Humanistic and student-centered learning methods that encourage positive interactions with nature.

The humanistic and student-centered learning method emphasizes a teaching approach that prioritizes the active role of students in the process of constructing knowledge independently and contextually. This allows students not only to be recipients of information but also active subjects who explore and construct meaning from their own learning experiences, (Herman Darmawan & M. Ramli, 2025). This humanistic approach is rooted in constructivist theory, which emphasizes the importance of interpersonal relationships between teachers and students, where the teacher plays the role of a facilitator who accompanies, provides contextual challenges, and encourages critical reflection that integrates cognitive, affective, and psychomotor aspects in every learning activity.

In the context of learning that encourages positive interaction with nature, the humanistic learning method is integrated with an outdoor-based learning model that utilizes the surrounding environment as a rich space for stimulation and direct experience. This approach facilitates students to learn through field activities, exploration in natural settings, and community-based projects, such as outbound activities, gardening, and live-in programs in nature schools. These activities not only enhance the understanding of academic concepts in context but also foster ecological awareness, a sense of responsibility toward the environment, and strengthen Islamic values that encourage harmonious interaction between humans and nature, (Miftachurrozaq & Widodo, 2023). Through this direct experience, students can internalize values of compassion and environmental awareness while developing social skills and creativity in making ethical decisions.

Furthermore, the integration of a humanistic approach with nature-based experiential learning can be framed within a holistic education model inspired by Al-Kindi's educational philosophy. This method emphasizes the development of all aspects of human potential—intellectual, emotional, and spiritual—by placing the learner at the center of the entire learning process. The teacher acts as a mediator, bridging the interaction between students and the natural environment, so that each learning activity becomes an opportunity to sharpen analytical skills, creativity, empathy, and leadership. This holistic approach not only creates a conducive learning environment for academic achievement but also fosters character development and spiritual integrity, which are essential in Islamic education at the Primary School Level, (Herman Darmawan & M. Ramli, 2025).

Thus, a humanistic and student-centered learning method that encourages positive interaction with nature offers an adaptive and interactive educational paradigm. This approach harmonizes the theories of constructivism and humanism with hands-on learning practices in nature, with the aim of producing individuals who are intelligent, creative, and environmentally conscious, and who are able to apply human and religious values in their daily lives.

c. Extracurricular activities related to environmental and social issues.

Extracurricular activities relevant to environmental and social issues play a strategic role in shaping students' character and critical awareness through direct experiences and active participation outside the classroom. Through these activities, students not only acquire leadership and teamwork skills but also internalize values of concern for the environment and society. For example, the Red Cross Youth (PMR) program has been identified as one of the effective media for strengthening character education, as through its social activities, students learn to appreciate the values of mutual cooperation, discipline, and social responsibility, (Lukitosari & Rahmat, 2024). This approach provides a strong foundation for integrating humanitarian aspects in the form of tangible actions within the school community and its surroundings.

Furthermore, utilizing the environment as a learning medium in extracurricular activities can also enhance ecological awareness and love for nature. Research has shown that scouting activities, such as those implemented in modern pesantren, not only foster leadership spirit and discipline but also cultivate a love for nature and social awareness, while bringing students closer to the reality of their surrounding environment, (Marpaung et al., 2025). This activity is often complemented by field activities, such as tree planting, environmental cleanup, and nature-based educational activities that combine spiritual and practical dimensions.

Furthermore, the ecopedagogical approach through extracurricular activities at nature schools, such as those implemented at Bosowa Nature School, demonstrates that the integration of environmental education and religious values

simultaneously can shape a generation with a strong concern for environmental issues while also developing strong social character, (Rahma et al., 2024). The learning method that emphasizes direct experience in the outdoors, supported by discussions, reflection, and collaboration activities, has a positive impact on students' ecological awareness and sense of social responsibility.

Therefore, extracurricular activities that include various programs such as Red Cross Youth (PMR), scouting, and ecopedagogical-based activities are effective means of integrating environmental and social values into Islamic education. Through these various activities, students are not only able to develop interpersonal skills that support social harmony but also gain a deep understanding of the importance of environmental conservation, which is an integral part of Islamic teachings and values.

Challenges and opportunities in the implementation of the integration model

Although it is very important, the implementation of the integration model of education based on the curriculum of love and environmental theology in Islamic education at the Primary School Level is difficult to apply in the family, community, and school environments. Efforts to raise effective and long-term environmental awareness are often hindered by various problems. There are several main obstacles that pose challenges in applying this model, which are as follows:

a. Public awareness and understanding are still lacking. The lack of knowledge among the public about the importance of environmental protection is one of the main obstacles to the implementation of environmental education. The negative impacts of human activities, such as deforestation, water pollution, and climate change, are still not widely understood.

This is further exacerbated by the belief that environmental issues are not important. According to Qaradawi, public understanding of their role as stewards of the earth must precede their awareness of their responsibility toward the environment. People often neglect their duty to protect the environment when they do not understand this principle, (Fathimah, 2025).

b. The Lack of an Integrated Environmental Education Curriculum. Environmental education is often not comprehensively integrated into the formal curriculum. Many schools do not have a specific program that systematically teaches about protection. Environmental education is usually only inserted as a small part of other subjects such as science or religious studies, which means that students do not gain a deep understanding of the importance of preserving the environment. Imam Al-Ghazali in **Ihya Ulumuddin** emphasizes the importance of integrating moral and social teachings into education. According to Imam Al-Ghazali, education should equip students with practical knowledge that is useful for

everyday life, including responsibility towards nature, (Fathimah, 2025).

- c. Lack of Resources and Infrastructure. Many regions, especially in developing countries, face resource limitations in implementing environmental education. Schools with insufficient funding often lack access to teaching materials, laboratory facilities, or adequate teaching aids to teach environmental concepts. The lack of training for teachers on how to deliver environmental education also poses a serious challenge. Zuhayli, in his interpretation, highlights the importance of equitable distribution of resources to support inclusive education, including environmental education. Without adequate infrastructure, the implementation of environmental education becomes ineffective.
- d. Consumption Culture and Materialism. The consumption culture that develops in modern society often contradicts the principles of sustainability taught in environmental education. Lifestyles that tend to be excessive in using resources, such as the use of single-use plastics, consumerist lifestyles, and energy waste, present a significant challenge in changing society's behavior toward the environment. Imam Ibn Qayyim Al-Jawziyyah in *Al-Fawa'id* emphasizes the importance of the attitudes of *zuhud* (simplicity) and *qana'ah* (contentment) in daily life. According to him, these attitudes are an effective way to protect oneself from excessive consumer behavior, which ultimately leads to environmental destruction, (Sari et al., 2024).
- e. Involvement of Environmental Policies and Regulations. Although there are many laws and policies regarding environmental protection, the enforcement of these rules is often weak. Existing regulations are not consistently applied, especially in areas with high levels of corruption. Additionally, government policies that promote economic development without considering environmental aspects often become the main cause of environmental damage. Syaikh Ali Jum'ah emphasizes the importance of laws and policies based on sharia that strike a balance between economic needs and environmental preservation. He stated that the government must take firm steps to protect nature from excessive exploitation, (Fadhli & Fithriyah, 2021).
- f. Global Challenge: Climate Change. Climate change is one of the global challenges that directly impacts the environment. Although climate change has become an international issue, many countries still do not take this problem seriously. This phenomenon affects many aspects of life, such as agriculture, health, and biodiversity. However, knowledge and awareness of climate change are often still low among many segments of society. In the context of Islam, Imam Jalaluddin As-Suyuthi explains that the changes occurring in nature are the result of human actions that are irresponsible, as stated in QS. ar-Rum

verse 41, which reads: "Corruption has appeared throughout the land and sea by (the result 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)."

The implementation of the integration model of education based on the curriculum of love and environmental theology in Islamic education at the Primary School Level indeed faces various challenges, but it also offers significant opportunities. Challenges such as the dominance of fragmented educational approaches, textual-literal interpretations of religious texts, limited teacher competencies, and the pressure to focus on academic achievements require serious attention from various parties. Overcoming these challenges requires a paradigm shift in the Islamic education system towards a more holistic approach that is open to the integration of religious knowledge and general knowledge, particularly environmental issues that are increasingly relevant in today's world.

However, these challenges also open opportunities to create a more contextual and relevant curriculum in line with the times. By improving teachers' understanding of contemporary environmental issues and reducing resistance to change, Islamic education at the Primary School Level can make a significant contribution to shaping a generation that is not only academically intelligent but also highly environmentally conscious. Through a curriculum that integrates Islamic values and environmental care, Islamic education at the Primary School Level can become a driving force for sustainable change, preserving the earth as a trust from Allah and shaping human character that is responsible for nature.

The opportunity to implement the conceptual integration model of education based on the curriculum of love and environmental theology in Islamic education at the Primary School Level holds significant strategic potential in responding to global dynamics and the challenge of environmental preservation through holistic education. In the modern era, the increasing awareness of the importance of character education and ecological consciousness encourages Islamic educational institutions to integrate values of compassion with environmental theology in their curriculum. This aligns with the trend of developing a humanistic approach to religious education content that can enhance active student participation and strengthen critical thinking and social awareness through student-centered learning, (Nur'aeni et al., 2024).

Practically, the implementation of this integration model offers opportunities to develop an operational curriculum that not only educates the cognitive aspect but also emphasizes character building through environment-based activities and field experiences. Studies on the development of operational curricula in schools that prioritize environmental values and ethics show that the integration of these values can enhance students' ecological awareness while also building strong ethics and morals, (Jannah & Suciptaningsih, 2023). This approach

opens opportunities for collaboration between educators, parents, and the local community to create a learning ecosystem that supports green policies and sustainability through holistically integrated educational practices.

Moreover, the implementation of innovative learning strategies such as Problem-based Learning (PBL) integrated with Education for Sustainable Development (ESD) also offers great opportunities in developing environmental literacy and critical thinking in students. Research that implements the PBL model integrated with ESD shows that this approach is effective in encouraging students to explore sustainability issues in depth and build an attitude of environmental care through participatory and interactive learning methods.

Similarly, the learning strategy that incorporates the concept of the ecosystem also provides a strong pedagogical foundation for Islamic education at the Primary School Level in responding to current environmental challenges. This approach not only emphasizes the transfer of knowledge but also the development of soft skills such as creativity, leadership, and collaboration, which are essential for the future.

Discussion

The integration of education based on the curriculum of love and environmental theology in Islamic education at the Primary School Level has emerged as a strategic response to modern educational challenges. This approach aims to combine the values of compassion, spirituality, and environmental awareness, which are crucial in shaping students' characters. The research findings show that this integration is necessary for providing a holistic educational experience that goes beyond academic skills. It also emphasizes the formation of attitudes and behaviors that reflect love and responsibility toward nature.

In this study, the integration model introduced the Maiyah Love Triangle as a foundational pedagogical tool, where the three pillars—Allah SWT, Prophet Muhammad SAW, and humans—serve as key components for developing a character-centered curriculum. The learning indicators provided in the research highlight how these values can be incorporated into daily activities and school practices, promoting love for Allah, emulating the Prophet's qualities, and fostering a caring attitude toward fellow humans and the environment. The results indicate that this integration enhances students' religious and moral identity, aligning with the findings of (Raffin et al., 2024) and (Al Wahfiyah & Pamungkas, 2023) on the importance of values like compassion and empathy in shaping young minds.

The study also revealed that the implementation of environmental theology within the curriculum plays a critical role in raising students' ecological awareness. Environmental theology, as discussed in the research, highlights the importance of a harmonious relationship between humans and nature, which is an essential part of Islamic faith. This finding aligns with (Qomarrullah, 2024), who emphasizes the role of indigenous knowledge and spiritual values in environmental

education. The integration of these values not only supports sustainability but also strengthens the students' sense of responsibility toward environmental conservation.

The interdisciplinary approach highlighted in this research is particularly significant in realizing the integration of love and environmental theology. It underscores the importance of combining Islamic knowledge, character education, and environmental science in an educational setting. This interdisciplinary method, which blends religious teachings with practical environmental issues, mirrors the approach discussed by (Olfah, 2024), where such integration creates a synergy between theory and practice. By promoting values of love and ecological responsibility, the research suggests that Islamic education can play a pivotal role in creating a generation that is not only intellectually capable but also environmentally conscious and compassionate toward others.

Furthermore, this research contributes to the growing body of literature on the role of Islamic education at the Primary School Level in addressing global challenges. The study's findings are consistent with previous research that shows the potential of integrating spiritual, moral, and environmental awareness in the curriculum, as seen in the work of (Kusumawati & Nurfuadi, 2024), who explored the benefits of incorporating Islamic values into national curricula. This integration allows for a more holistic educational experience that prepares students to face the complexities of modern society while maintaining a strong Islamic identity.

In conclusion, the research supports the argument that the integration of the curriculum of love and environmental theology is not only feasible but necessary in modern Islamic education at the Primary School Level. It highlights the potential for transforming educational practices to align with both global sustainability goals and the spiritual teachings of Islam. By fostering a curriculum that incorporates these values, educational institutions can contribute to the development of a responsible, compassionate, and environmentally conscious generation.

CONCLUSION

Based on the results and discussion, this research concludes that the integration of education based on the Curriculum of Love and Environmental Theology in Islamic Education at the Primary School Level is highly urgent and essential. The urgency stems from the growing need to develop students' character holistically, ensuring they possess not only intellectual abilities but also moral values, empathy, and strong environmental awareness, as future generations responsible for sustainable living and social harmony.

This research identifies a conceptual integration model that unites the values of love—such as compassion, empathy, and social justice—with environmental theology, emphasizing humanity's role as stewards of the earth (khalifah) according to Islamic teachings. The integration model combines interdisciplinary approaches, character education strategies,

and experiential learning methods, including the application of the Maiyah Love Triangle, outdoor learning, and local wisdom to strengthen both spiritual and ecological consciousness in students.

However, several significant challenges persist in implementing this integration model. These include limited educational resources and infrastructure, resistance to curriculum change, insufficient teacher training in interdisciplinary and environmental education, and societal attitudes influenced by consumerism and materialism. Despite these obstacles, there are promising opportunities to enhance the integration process through collaborative efforts among educational institutions, curriculum developers, educators, parents, and communities. Innovations in teaching methods, utilization of local cultural values, and the integration of environmental themes into existing subjects can further support successful implementation.

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