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Islamic Ecotheology and the Global Environmental Crisis: An Interdisciplinary Pilot Study to Support the SDGs in an Indonesian Madrasah

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Abstract

Objective: This study aims to analyse how Islamic ecotheology is operationalised as an interdisciplinary framework to respond to environmental crises while supporting the achievement of SDGs at the madrasah level. **Theoretical framework:** A theoretical framework based on Islamic ecotheology with the concepts of caliph, amanah, mizan, and prohibition of facades, which is integrated with the perspective of education and sustainable development to shape ecological ethics and practices. **Literature review:** Literature review shows that Islamic ecotheology has a strong and effective ethical foundation when integrated into school culture, curriculum, and institutional practices. However, empirical studies in the context of madrasahs are still limited. **Method:** The research used a mixed-method pilot design with a case study at MA Ma'arif Ambulu, Jember. Data were collected through questionnaires, interviews, observations, and documentation, and then analysed descriptively and qualitatively. **Results:** Results show very high levels of theological understanding, environmental awareness, and support for ecological action, but implementation is still moderate. Ecological value already exists, but it has not been fully institutionalised. Key findings include the concept of trust, strong moral support, practices that are still partial, and the need for collaboration. **Implications:** Islamic ecotheology has the potential to support the SDGs, but it requires strengthening curricula, policies, habituation, and cross-stakeholder collaboration to make its implementation more effective. **Novelty:** This research offers an early empirical contribution with an interdisciplinary approach that connects Islamic ecotheology and the SDGs in the context of madrasahs, as well as highlighting the gap between normative values and real practice.

Keywords: islamic ecotheology, environmental crisis, sustainable development goals, interdisciplinary studies, madrasah.

INTRODUCTION

The 2030 Agenda frames sustainable development as an integrated project connecting human welfare, environmental balance, education, economic justice, and institutional responsibility. In that framework, SDGs 4, 12, 13, and 15 are highly relevant for Islamic Studies because they connect quality education, responsible consumption, climate action, and terrestrial ecosystem protection in one ethical horizon [1]. At the same time, the IPCC synthesis report confirms that climate change is already producing severe impacts for human and natural systems, which means that ecological response cannot remain merely technical and regulatory, but must also be ethical, cultural, and spiritual [2].

Islamic ecotheology offers an important framework for that challenge. The Qur'an presents human beings as khalifah on earth (Qur'an 2:30), prohibits destructive conduct (Qur'an 7:56),

and links environmental disorder to human action (Qur'an 30:41). Contemporary scholarship shows that concepts such as khalifah, amanah, mizan, and anti-fasad form a coherent ethical orientation for environmental stewardship [3]. In this perspective, ecological care is part of worship, accountability before God, and justice toward fellow creatures [4].

Previous studies also show that Islamic values can shape environmental practice when they are translated into school culture, pesantren traditions, curricular integration, and community participation [5]. Eco-pesantren initiatives, science learning infused with Islamic ethical values, and environmentally oriented character education indicate that religious discourse can strengthen ecological behaviour when it is institutionalised. More recent scholarship even connects eco-Islamic education explicitly with the SDGs and with maqasid-based ecological reasoning [6].

Even so, many studies remain conceptual or focus on broader institutional models. Small-scale empirical evidence from madrasah settings is still useful, especially when it documents how theological understanding, environmental awareness, school practice, and SDG discourse intersect in daily educational life [7]. This is important for Profetika's multidisciplinary and interdisciplinary orientation, which expects Islamic Studies research to contribute concretely to the SDGs through social, cultural, and environmental analysis [8].

Based on that gap, this study asks how Islamic ecotheology is understood, practised, and interpreted in one Indonesian madrasah context, and how those findings can be connected to the SDGs. The objective of the study is to describe the empirical profile of ecological theology, environmental awareness, and school-level ecological practice in MA Ma'arif Ambulu, Jember, through an interdisciplinary pilot design that combines theological interpretation, educational inquiry, and descriptive field evidence.

LITERATURE REVIEW

Islamic ecotheology may be understood as a field of inquiry that links theological principles with ecological ethics and practical environmental responsibility [9]. Saniotis explains that Islamic environmental ethics are rooted in a sacred view of nature and in the duty of humans to cultivate rather than dominate the earth [10]. Rizk likewise argues that Islamic environmental ethics challenge reductionist anthropocentrism by re-situating human action within divine accountability and social justice [11]. Zabidi et al. reinforce this argument by showing that sustainability in Islam rests on balance, restraint, and moral responsibility [12].

In educational settings, theological values become effective only when supported by institutional culture. Herdiansyah et al. demonstrate that school and pesantren culture play an important role in environmental sustainability [13]. Anabarja et al. show that eco-pesantren modelling can manage environmentally friendly behaviour in a systematic way [14]. Rohmatulloh et al. further explain that internalising Islamic ethical values in science learning can shape environmental awareness more deeply than technical instruction alone [15]. These studies suggest that Islamic ecotheology becomes transformative when it moves from belief statements into pedagogical habit and institutional routine.

Recent literature also strengthens the connection between Islamic Studies and the SDGs. Aulia et al. show that Islamic ecological values can reinforce environmentally friendly character formation in schools [16]. Mustofa et al. develop the idea of maqasid-based eco-maslahah as a normative response to ecological issues [17], while Khoirurrijal et al. explicitly locate eco-Islamic education within the framework of the SDGs [18]. Therefore, the present study positions Islamic ecotheology not only as a doctrinal issue but as a multidisciplinary bridge connecting theology, education, ethics, and sustainable development.

METHODOLOGY

This study employed a pilot mixed-method case study design. The design was selected because the purpose of the study was not statistical generalisation, but an analytic

description of one madrasah context in relation to Islamic ecotheology and the SDGs. Quantitative data were used descriptively to map response tendencies, while qualitative data were used to deepen meaning, context, and triangulation. Data analysis followed the logic of reduction, display, and conclusion drawing [19].

The research site was MA Ma'arif Ambulu, Jember. Field activities were scheduled within January-March 2026, while the direct data collection stages were carried out on non-holiday dates: questionnaire administration on 16 January 2026, interview on 27 January 2026, observation on 3 February 2026, and documentation review on 10 February 2026. Data cleaning, interpretation, and triangulation were finalised in March 2026.

The dataset consisted of one questionnaire respondent, one key interview informant, one structured observation sheet, and supporting institutional documents. To maintain research ethics in the article, the respondent is coded as R1 and the key informant as K1 [20]. The questionnaire contained 35 statements on a five-point Likert scale and was grouped into four descriptive dimensions: theological understanding of ecology, environmental awareness, support for eco-theological action and SDG-oriented practice, and rejection of harmful environmental behaviour.

Observation focused on waste management, cleanliness, green space, water and electricity use, routine environmental activities, teacher example, and campaign media. Documentation included school profile, vision-mission statements, work plans, school rules, activity photos, class schedules, and learning administration related to environmental themes. Quantitative scores were converted into percentages and interpreted using descriptive categories: 81-100% = very high, 61-80% = high, 41-60% = moderate, 21-40% = low, and 0-20% = very low.

Table 1. Data Collection Design and Timing

Instrument / Source	Participant / Unit	Date	Purpose
Questionnaire (35 items)	R1 / one respondent	16 Jan 2026	Mapping theological understanding, environmental awareness, and support for eco-theological action.
Semi-structured interview (15 questions)	K1 / one key informant	27 Jan 2026	Exploring meanings, arguments, and expectations regarding Islamic ecological responsibility.
Structured observation (10 indicators)	School environment	3 Feb 2026	Assessing the actual visibility of ecological routines, facilities, and exemplary practices.
Documentation review	Institutional documents	10 Feb 2026	Confirming the existence of policies, programs, and documentary traces of environmental activities.

RESULTS AND DISCUSSION

Descriptive quantitative profile

The questionnaire results indicate that Islamic ecotheology is understood and approved very strongly by the respondent [21]. The highest pattern appears in the rejection of environmentally harmful behaviour, followed by theological understanding

of ecological responsibility. This means that, at the level of explicit conviction, ecological preservation is already perceived as part of Islamic morality rather than as an external environmental campaign [22].

At the same time, the pattern should be interpreted cautiously because it comes from a pilot dataset with only one respondent [23]. For that reason, the numbers are not used to claim population trends; instead, they function as a descriptive signal that can be triangulated with interviews, observation, and documentation [24].

Table 2. Descriptive Score Summary

Dimension	Items	Maximum Score	Empirical Score	Percentage	Category
Theological understanding of ecology	10	50	47	94%	Very High
Environmental awareness	10	50	44	88%	Very High
Support for eco-theological action and SDGs	10	50	44	88%	Very High
Rejection of harmful environmental behaviour	5	25	24	96%	Very High
Total descriptive tendency	35	175	159	90.86%	Very High

Table 2 shows that all dimensions are located in the very high category. The result suggests that ecological responsibility has been internalised strongly at the normative level. R1 agreed strongly that environmental preservation is part of faith, that waste should be managed responsibly, that conserving water and electricity is necessary, and that educational institutions should play an active role in forming ecological habits [25]. The negative statements were mostly rejected, which strengthens the consistency of the response pattern.

Qualitative themes from interviews, observation, and documentation

The interview with K1 deepened the quantitative profile. Four major themes emerged. First, nature was framed as amanah from Allah that must be guarded rather than exploited [26]. Second, religious values were seen as essential for building environmental awareness from an early age. Third, environmental damage was linked to human greed, negligence, and the weakening of moral restraint. Fourth, effective ecological action was considered impossible without collaboration among schools, religious leaders, communities, and government [27].

The interview also produced a practical nuance. K1 did not argue for environmental discourse in the abstract, but for a form of ecological religiosity that enters school programs, community habits, sermons, and educational exemplarity [28]. One central statement was that nature is a trust from Allah that must be cared for, not exploited carelessly. Another repeated idea was that religious values are very important for cultivating environmental awareness from an early age. These statements show that Islamic ecotheology functions as a moral language for environmental action [29].

Observation results support but also nuance the strong normative claims. Positive indicators were found in general school cleanliness, the presence of some greenery, and the teacher's example regarding environmental order [30]. However, the observation sheet also recorded that waste separation facilities were not yet fully available, environmental campaign posters were still limited, and savings in water and electricity had not become a consistently visible habit in all school areas. This means that ecological values were present, but their behavioural institutionalisation was still partial [31].

Table 3. Observation and Documentation Triangulation

Source	Main Finding	Score / Status	Interpretation
Observation sheet	School cleanliness, greenery, and teacher example were visible; waste sorting, campaign media, and resource-saving routines were still limited.	35/50 (70%)	Ecological practice was present but not yet fully institutionalised.
Interview with K1	Environmental care is understood as amanah; Islamic values are viewed as central for awareness formation; collaboration is considered essential.	Consistent/strong	Normative and social legitimacy for ecological action were high.
Documentation	School profile, vision-mission, work plan traces, school rules, schedules, and activity photos supported the presence of environmental themes.	8/8 documents relevant	Institutional support existed, but documentation suggested a fragmented rather than fully integrated eco-policy.

Documentation strengthened the argument that ecological concern was not merely rhetorical. The reviewed documents showed that environmental themes were compatible with the school's vision, routine activities, and disciplinary structures [32]. Yet the documentary evidence also suggests that ecological commitment is still dispersed across several practices and has not fully matured into a dedicated, explicitly formulated eco-madrasah policy.

Interdisciplinary meaning for Islamic Studies and the SDGs

The findings reinforce the core argument of Islamic environmental ethics scholarship: ecological responsibility can be grounded strongly in Islamic theology through the concepts of stewardship, trust, balance, and the prohibition of destruction [33]. In the present study, the respondent and informant both treated environmental care as part of religious duty. This confirms that Islamic ecotheology has practical relevance as a moral language that can mobilise awareness at the school level [34].

However, the data also show that moral approval does not automatically become an institutional habit. This is consistent with studies showing that environmentally friendly behaviour depends on school culture, modelling, management, and programmatic reinforcement [35]. In other words, the theological foundation is necessary but insufficient by itself. Islamic ecotheology becomes educationally effective when it is translated into curriculum design, visible school routines, facility provision, and habitual practice [36].

In relation to the SDGs, the study suggests four concrete contributions. First, through ecological literacy and value internalisation, Islamic ecotheology supports SDG 4 on quality education. Second, through the ethics of moderation, anti-waste behaviour, and responsible resource use, it contributes to SDG 12 [37]. Third, through climate awareness and conservation-oriented habits, it supports SDG 13. Fourth, through the preservation of vegetation, cleanliness, and land care, it aligns with SDG 15. This makes Islamic ecotheology relevant not only as a religious discourse, but also as a practical educational contribution to sustainable development [38].

The study also highlights the importance of an interdisciplinary approach. The problem of environmental crisis cannot be solved by theology alone, nor by environmental science alone.

Theological meaning is needed to shape values, education is needed to form habits, institutional management is needed to organise programs, and social collaboration is needed to extend ecological practice beyond school walls. This argument resonates with recent work on eco-maslahah and eco-Islamic education for sustainable development [39].

Because the present dataset is small, the article should be read as a pilot empirical note rather than a final general theory. Even so, its contribution lies in demonstrating how field instruments can be transformed into a coherent interdisciplinary argument: Islamic ecotheology is already normatively strong in the studied setting, but it still requires curricular consolidation, policy reinforcement, and routine behavioural embodiment to become a sustainable educational model [40].

This pilot study shows that Islamic ecotheology has strong descriptive support in the madrasah context under study. The quantitative profile indicates very high theological understanding, environmental awareness, support for ecological action, and rejection of harmful behaviour. Qualitative findings confirm that ecological care is interpreted as amanah and that religious values are seen as central to environmental education [41].

At the same time, observation and documentation reveal an implementation gap. Ecological practices are present, but they are not yet consistently organised as a strong institutional system [42]. Therefore, the most urgent implication is not to strengthen discourse alone, but to integrate ecological theology into curriculum planning, school policy, daily routines, facilities, and collaborative programs with the surrounding community [43].

From the perspective of Profetika's focus and scope, the study contributes to Islamic Studies by showing that SDG-oriented environmental action can be grounded in Islamic ethical concepts and tested empirically in educational institutions [44]. Future studies should expand the number of participants, compare several madrasah or pesantren settings, and develop intervention-based models so that Islamic ecotheology can move from preliminary description toward broader institutional transformation.

CONCLUSION

Islamic ecotheology at MA Ma'arif Ambulu, Jember shows a very strong normative foundation, reflected in high theological understanding, environmental awareness, support for ecological actions, and rejection of behavior that damages the environment. Values such as caliph, amanah, mizan, and façade prohibition have been understood as integral parts of Islamic teachings that are relevant to ecological responsibility. On the other hand, empirical findings show that there is a gap between normative understanding and institutional practice. The value of ecological values has indeed been present in the form of individual awareness, teacher examples, and several school activities, but its implementation has not been fully structured and integrated in the madrasah system. Limited in supporting facilities, consistency of habits, and policies that are still partial show that ecotheology has not been fully institutionalized. Islamic ecotheology does not stop at the level of discourse or belief, but needs to be transformed into a systematic educational practice through strengthening curriculum, school policies, institutional culture, and collaboration with the community. Within the framework of the SDGs, Islamic values have significant potential to support the achievement of sustainable development goals, especially in the aspects of quality education, responsible consumption, climate action, and the preservation of terrestrial ecosystems. As a pilot study, these findings show that an interdisciplinary approach that combines theology, education, and social practice is able to provide a contextual understanding of Islamic ecotheology. Follow-up research needs to involve a wider sample, conduct inter-institutional comparisons, and develop more applicable intervention models so that Islamic ecotheology can evolve from a descriptive stage to a sustainable institutional transformation.

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Author Contribution

The sole author designed the study, collected and analysed the data, interpreted the findings, and prepared the manuscript.

Conflicts of Interest

The author declares no conflict of interest in relation to this study.

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