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ECO-PEDAGOGIC BASED ON ECO-THEOLOGY: STRATEGIES FOR BUILDING STUDENTS' SPIRITUAL, SOCIAL, AND COGNITIVE CHARACTER

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Abstrak

Penelitian ini mengkaji strategi penerapan Eko-Pedagogik berbasis Eko-Teologi di Sekolah Alam Insan Rabbani Sungai Penuh dalam pembentukan karakter spritual, social, dan kognitif. Dengan pendekatan kualitatif studi kasus, data diperoleh melalui observasi, wawancara, dan dokumentasi. Data dianalisis dengan analisis tematik melalui enam tahapan. Hasil penelitian menunjukkan bahwa Eko-Pedagogik berbasis Eko-Teologi di Sekolah Alam Insan Rabbani (SAIR) Sungai Penuh mampu membentuk karakter siswa secara spiritual, sosial, dan kognitif melalui berbagai program yang terintegrasi dengan nilai ajaran Islam. Program Green Latte (berkebun dan beternak) menanamkan nilai tanggung jawab, kepedulian, dan syukur kepada Allah atas ciptaan-Nya; kegiatan outing class memperkaya pengalaman belajar dengan menjadikan alam dan kearifan lokal sebagai sumber pembelajaran yang hidup; praktik pengelolaan sampah dan penghijauan melatih kebiasaan ekologis sekaligus kesadaran etis; serta kebijakan sekolah bebas kantin menumbuhkan kesadaran ekologis sejak dini melalui pengurangan limbah plastik. Dengan demikian, strategi implementasi Eko-Pedagogik berbasis Eko-Teologi di SAIR tidak hanya berorientasi pada transfer pengetahuan, tetapi juga membentuk generasi khalifah fil arḍ yang beriman, berilmu, dan berakhlak ekologis sesuai amanah Allah SWT.

Kata Kunci: *Eko-Pedagogik; Eko-Teologi; Pendidikan Karakter.*

Abstract

This study examines the strategy of implementing Eco-Pedagogy based on Eco-Theology at Sekolah Alam Insan Rabbani Sungai Penuh to form spiritual, social, and cognitive character. With a qualitative approach to case studies, data is obtained through observation, interviews, and documentation. The data was analysed by thematic analysis through six stages. The results of the research show that Eco-Pedagogy based on Eco-Theology at Sekolah Alam Insan Rabbani (SAIR) Sungai Penuh can shape students' character spiritually, socially, and cognitively through various programs that are integrated with the values of Islamic teachings. The Green Latte program instills the value of responsibility, care, and gratitude to God for His creation; outing class activities enrich the learning experience by making nature and local wisdom a living source of learning; waste management and greening practices train ecological habits as well as ethical awareness; As well as the canteen-free school policy to foster environmental awareness from an early age through the reduction of plastic waste. Thus, the Eco-Pedagogy implementation strategy based on Eco-Theology at SAIR is not only oriented to knowledge transfer, but also forms a generation of khalifah fil arḍ who have faith, knowledge, and ecological morals according to the mandate of Allah SWT.

Keywords: Eco-Pedagogy; Eco-Theology; Character Education.

INTRODUCTION

Current global developments show a paradox in the world of education (Ashif, 2022). On the one hand, modern education has succeeded in increasing access and academic literacy (Iswandayani, 2025). However, on the other hand, ecological crises, moral degradation, and weak social concern are getting stronger (Gunawan, 2020). The 21st-century education system is required to produce not only individuals with high cognitive competence, but also individuals who can contribute to the sustainability of life (Islamy et al., 2024). Unfortunately, educational practices in many countries are still stuck in an instrumental and results-oriented paradigm that emphasises academic achievement alone (Jong, 2018). As a result, aspects of spiritual, social, and ecological character formation are often marginalised (Cahyani et al., 2023). This phenomenon shows a serious gap between the ideals of education as an instrument of full human development and the reality of practices that tend to be reductionist (Jayanti et al., 2024), so that education loses its strategic role as a means of transforming values and ecological awareness (Subasman & Nasyiruddin, 2024).

Building integration between cognitive, spiritual, social, and ecological aspects becomes increasingly evident when the world is faced with the challenge of moral degradation and weak environmental awareness (Aini et al., 2024). The educational model tends to place learning success only on academic achievement, while the dimensions of values and character are often overlooked (Sundari et al., 2023). In fact, education should not only function as an instrument for knowledge transfer, but also as a means of internalising values and shaping students' personalities (Muthoharoh, 2024). The integration of spirituality with ecological awareness through an eco-pedagogic approach based on eco-theology can be an alternative strategy to restore the essential function of education as a means of forming a whole human being (Laksono, 2022). This is in line with the view that spirituality plays a role as a source of morality and internal motivation (Rini & Rigianti, 2023), while ecological awareness encourages the birth of social concern and responsibility for the environment (Widiastuty & Anwar, 2025). Thus, education that combines theological, ecological, and pedagogical aspects strengthens intellectual intelligence and fosters character based on faith, social ethics, and the sustainability of life.

Although some research in the last three years has begun to explore the relationship between environmental education and spirituality, significant gaps remain unanswered. Studies (Siagian, 2023) show that spiritual norms and environmental citizenship influence student behaviour, but the sample is limited to formal institutions and does not consider local cultural and religious contexts in character-building practices. In addition, research by Karman et al., (2023) has



revealed how Qur'an lessons with an eco-theological approach encourage environmental transformation in the Islamic boarding school community, but the focus is more on practical environmental transformation, while cognitive aspects such as critical thinking processes and deep theological reflection on ecological issues are relatively underexplored. Another research by Ramli, (2024) has provided a theoretical picture of the relationship between spirituality, love of nature, and education. Still, the design of empirical interventions that measure the impact of spiritual, social, and cognitive aspects is lacking.

This article integrates eco-pedagogy based on eco-theology as a new approach in education, combining spiritual, social, and cognitive dimensions instead of just one or two. It also incorporates local culture by combining aspects of environmental education with a theological dimension. This research analyzes school strategies for implementing eco-pedagogic-based eco-theology in shaping students' spiritual, social, and cognitive character.

METHOD

This study uses a naturalistic qualitative approach with a single case study strategy. Hollweck, (2016) explains that this strategy is appropriate for understanding a single unique unit in depth in a real context without variable engineering. A single case study was chosen because the research focused on Sekolah Alam Insan Rabbani (SAIR) Sungai Penuh. This nature-based school consistently integrates religious values, local wisdom, and environmentally friendly principles, making it relevant and relatively rare to study intensively. The research subjects included school managers, facilitators, students, and guardians. Resource persons were selected purposively, namely those who were directly involved in implementing Eco-Pedagogy based on Eco-Theology at the Rabbani Nature School (SAIR) Sungai Penuh. Students at this school are at an educational level ranging from kindergarten to elementary school, focusing on project-based learning integrated with nature.

Data were collected through participatory observation, semi-structured interviews, and documentation. Observations are directed at project-based learning processes, such as farming, waste management, water conservation, and integrating religious values in learning activities. Interviews were conducted with managers, facilitators, students, and guardians of students to explore their narratives, experiences, and perceptions of character formation strategies through Eco-Pedagogy based on Eco-Theology. Documentation includes curriculum documents, lesson plans, records of environmental activities, photos of activities, and school policies related to integrating character and ecological values.

Data is analysed by thematic analysis (Braun & Clarke, 2006) through the first six stages of data familiarisation, namely by reading interview transcripts and observation notes repeatedly. second, initial coding by coding important

information on Eco-Pedagogic-based implementation strategies based on Eco-Theology. Third, Theme search by grouping codes into main themes (Meydan & Akkaş, 2024). For example, ecological learning strategies, internalisation of religious values, resource challenges, and the role of community. Fourth, Theme review by ensuring the theme's suitability with the field data. Fifth, defining and naming themes by clarifying the boundaries of each theme. Sixth, report by compiling a narrative of research results integrated with the research objectives. The study used data triangulation to ensure validity and reliability by comparing data from observations, interviews, and documentation.

RESULTS AND DISCUSSION

The results of the study show that the application of Eco-Pedagogy based on Eco-Theology at Sekolah Alam Insan Rabbani (SAIR) Sungai Penuh touches on the formation of the spiritual, social, and cognitive dimensions of students. The school's main goal is to form students who are obedient to Allah SWT. At the same time, it prepares the generation of *khalifah fil arḍ*. Schools carry out various programs to implement Eco-Pedagogy based on Eco-Theology. One of the programs is the Green Latte Program, which covers two main aspects: gardening and breeding. Based on an interview with one of the teachers said that:

"This activity is not only ecological, but also theological, because every activity is always associated with Islamic teachings. Planting is seen as the sunnah of the Prophet SAW, so even if the harvest fails or is damaged, it is still worth the reward."

Based on the observations, the implementation of Green Latte activities has differentiation according to the level of education. At the kindergarten level, activities focus more on introducing the plant growth process through simple activities such as planting seeds, watering, and observing daily changes. This aims to foster curiosity, the joy of learning from nature, and instill basic spiritual values about God's greatness through His creation. Meanwhile, Green Latte activities are increased at the elementary level and nursery and plant care stages as described in Figure 1. Students began to be introduced to more systematic processes, such as selecting seeds, moving to planting media, fertilising, and recording plant development. This activity honed cognitive and motor skills and built an attitude of responsibility, cooperation, and environmental concern.





Figure 1. Green Latte Student Gardening Program

Activities such as nurseries and harvesting carried out by students directly can improve spiritual, social, and cognitive character. Socially, gardening activities are carried out in groups, so students practice working together, being together, and being independent. In terms of spirituality, students reap what has been harvested, and in terms of cognition, they add knowledge about how to harvest well and correctly. In addition to farming activities, the second aspect of the Green Latte program is farming. At this stage, students are directly involved in simple but meaningful activities, such as feeding goats, cleaning cages, and observing animal behaviour as described in Figure 2.



Figure 2. Student Farm Green Latte Program

At the kindergarten level, student involvement is more directed at initial experiences, such as watching teachers feed livestock, touching animals with assistance, and learning to recognise goats' voices and habits. This aims to foster compassion, empathy, and courage to interact with God's created living beings. Meanwhile, at the elementary level, activities are expanded with more real responsibilities, such as measuring feed, cleaning cages together, and recording the daily needs of livestock. This activity not only strengthens social skills through

cooperation but also instills the value of responsibility, discipline, and appreciation for the animal rearing process.

This finding is in accordance with the results of an interview with one of the 2nd grade elementary school students, who said that:

"I am very happy if I feed the goats. So, we know that animals also need to be fed and cared for. Ustadzah said, Allah creates goats, so we must love them and not be mischievous with animals."

In general, these findings show that farm-based Green Latte significantly contributes to shaping students' character. From the spiritual side, children learn that animals are God's mandate and must be treated with compassion. From the social side, activities are carried out in a mutual cooperative manner to foster solidarity. From the cognitive side, students gain an understanding of animals' life cycles, biological needs, and their relationship with the environment.

Another Eco-Pedagogic-based implementation strategy at Sekolah Alam Insan Rabbani (SAIR) is an outing class activity with the concept of "teachers are many," namely, placing nature, society, and the social environment as a living source of learning, as explained in Figure 3.



Figure 3. Outing Class Activities by Cleaning the Environment

Every activity carried out by students inside and outside the classroom, the facilitator always invites students to protect nature as a form of gratitude for what Allah has given and to protect nature as a mandate from Allah to be maintained. Based on the interview with the Facilitator, it is explained that:

"The outing class at SAIR is directed to introduce local wisdom through visits to coffee plantations, livestock farms, tofu production, and exploration of Kerinci Seblat National Park, which not only adds insight, but also instills the value of gratitude and responsibility to maintain Allah's mandate in the form of the environment."

In addition, nature is positioned as the main medium of learning, and students are invited to observe the colour of leaves and then directed to reflect on the greatness of Allah SWT, as shown in Figure 4.



Figure 4. Nature as a Learning Media

As affirmed by one of the teachers, who said that:

"They are happy to study in the garden because they can take fruit while being reminded by the teacher that all of them are the creation of Allah SWT."

Eco-pedagogic practices at SAIR are carried out through real activities such as tree planting, organic and inorganic waste management, as shown in Figure 5, and the arrangement of school spaces to be clean and green. Students are trained to sort waste, process compost, and practice good habits consistently. Students are routinely trained to sort waste from the source, process organic waste into compost that can be reused as fertiliser, and manage inorganic waste through creative recycling activities. In addition, the school also encourages students to carry out environmentally friendly routines, such as bringing their own drinking bottles, maintaining classroom cleanliness, and planting ornamental plants and vegetables in certain areas. This process forms practical skills and fosters students' ecological awareness, discipline, and social responsibility. With continuous practice, eco-pedagogics at SAIR becomes a means of contextual learning that integrates cognitive, spiritual, and social aspects so that the values of environmental concern are truly internalised in students' daily lives.



Figure 5. Students Process Organic Waste into Compost

This process shows how character values are applied practically in students' daily lives. Through this ecological habituation, students learn about the environment theoretically and are trained to interact ethically and responsibly with God's creation.

In addition, the Eco-Pedagogic implementation strategy based on Eco-Theology at Sekolah Alam Insan Rabbani (SAIR) also seeks to shape students' character through the canteen-free school policy. Students must bring provisions from home as a tangible form of reducing plastic waste from packaged food. This step was taken based on the awareness that schools are one of the largest waste contributors after households. As explained by the Facilitator:

"If you look at the number of canteens in schools and multiply by the amount of waste produced daily for a month, the number is very large. We want to give children an understanding that their small habits can greatly impact the environment."

The school strongly considers ecology in learning (Eco-Pedagogic). In addition to real actions, in education, students are taught to see problems and find solutions to overcome problems. When learning with the theme of waste, children are invited to see first what waste is, what the impact of garbage accumulation is, and what solutions can be done, as explained by one of the teachers, saying that:

"When we raise the theme of learning about waste, our approach is based on experience and discussion. First, children are invited to watch a video or documentary that shows the impact of garbage piles on the environment. After watching, we invited the children to discuss and explore their understanding. How do they feel after seeing the condition? What is the main cause of this garbage problem? What can we do to reduce this problem, especially in the school environment?"

Based on the results of the study, it can be concluded that the application of Eco-Pedagogy based on Eco-Theology at Sekolah Alam Insan Rabbani (SAIR) Sungai Penuh can shape students' character spiritually, socially, and cognitively through various programs that are integrated with the values of Islamic teachings. The Green Latte program instills the value of responsibility, care, and gratitude to God for His creation; outing class activities enrich the learning experience by making nature and local wisdom a living source of learning; waste management and greening practices train ecological habits as well as ethical awareness; As well as the canteen-free school policy to foster environmental awareness from an early age through the reduction of plastic waste. Thus, the Eco-Pedagogic implementation strategy based on Eco-Theology at SAIR is not only oriented to knowledge transfer, but also forms a generation of *khalifah fil arḍ* who have faith, knowledge, and ecological morals according to the mandate of Allah SWT.

The Green Latte program serves as an educational medium that not only strengthens environmental literacy but also builds students' spiritual and social character. Through gardening and livestock activities, students are invited to understand the importance of preserving nature. This is in line with the view of Mukaromah et al., (2019) environmental education must be directed at forming attitudes and values, not just knowledge. In addition, the concept of Green Latte is in line with eco-theology theories that place humans who have moral and spiritual responsibilities towards nature (Rini & Rigianti, 2023). From the pedagogical side, students learn through hands-on experience that fosters empathy, cooperation, and a sense of responsibility. (al., 2019; Afifah, 2021). Thus, Green Latte is not only an ecological practice, but also a holistic learning strategy that integrates the spiritual, social, and cognitive dimensions of learners.

Other programs are offering classes that can support the achievement of spiritual character (fostering faith and piety through *tafakur* to the order of nature), social (practising cooperation, deliberation, and social concern) (Aribowo & Faesal, 2025), and cognitive (improving critical reasoning skills and creativity). Internalised values also include *ta'addub* (civilisation) through respect for nature, *shūra* (deliberation) through group discussions (Annibras & Afham, 2024), *muwaṭānah* (civic awareness) through the introduction of local potential, and *tathawwur wa ibtikār* (dynamic and innovative) through the idea of ecological solutions arising from field experience (Kolb, 2017).

Through the practice of *tadabbur alam*, students are invited to reflect on the greatness of Allah SWT. from natural phenomena such as variations in leaf colors, plant structures, to the life patterns of living things, to foster awareness of monotheism and the value of the Oneness of God (Alfadhli et al., 2025; Chanifudin & Nuriyati, 2020). Environment-based Islamic education, including the practice of sorting waste, is effective in shaping the character of caring for the environment of

students, such as *ta'addub* and *qudwah* (Abdillah et al., 2024). Nature-based learning at SAIR is in line with the Islamic tarbiyah paradigm, which emphasises the development of human nature potential through the processes of *tazkiyah* (purification), *ta'lim* (teaching), and *tarbiyah* (nurturing) (Mamduh, 2024).

The SAIR Eco-Pedagogic learning model that links natural phenomena with kauniah verses supports this, because students not only understand knowledge cognitively, but also internalise spiritual and moral values in daily behavior (Rini & Rigianti, 2023). In fact, this practice is also in line with the literature on environmental education in Islam, which emphasises the principle of *khalifah fil ardh* (Q.S. al-Baqarah: 30) (Ismail & Saiful, 2022) and the prohibition of doing facades on the earth (Q.S. al-A'raf: 56) as the normative foundation of human involvement in protecting nature (Ismail et al., 2024). Direct involvement in real situations forms a more meaningful learning experience (Guswita, 2021). From the spiritual side, this activity increases students' faith by making them aware that animal life occurs under the power of Allah SWT. (Shutaleva, 2023).

The application of Eco-pedagogy based on Eco-Theology has various challenges and opportunities. Challenges in the Implementation of Eco-Pedagogy based on Eco-Theology include: (1) Building environmental awareness among students cannot be done instantly (Jayanti et al., 2024). It takes time, sustainable processes, and the right strategies to internalise the values of environmental concern in concrete actions (Hayati, 2020). Consistency is also closely related to the age and characteristics of child development, because in the range of early childhood to elementary school, children are in a unique developmental phase (Zakiyah et al., 2024) (Kusumawardani et al., 2020) (2) Limited resources. Environment-based schools face major challenges in the provision of infrastructure, especially when education wants to be aligned with the realities of the surrounding environment (Bozgun & Can, 2022) (3) Paradigm shift in education. Alternative educational approaches based on nature and spirituality are often not widely accepted because society is still oriented towards achieving academic grades alone (Ridlo & Irsadi, 2012). (4) Community and stakeholder participation. The success of character education is not only determined by the school, but also by the involvement of parents and the community in supporting a holistic vision of education (Ridlo & Irsadi, 2012).

Meanwhile, opportunities to apply eco-pedagogy based on eco-theology include: (1) an awareness-based education model. This ecological awareness is grown through habituation and reflection on daily actions directly related to the environment (Haryanto, 2015). This kind of education has been proven to be able to form the character of caring for the environment, as explained in research by Rini & Rigianti, (2023), that nature-based education can significantly increase students' environmental awareness and responsibility. (2) A flexible and contextual learning environment. This learning concept is called experiential



learning (Kolb, 2017). Experiential learning in the surrounding environment is able to increase students' social sensitivity and empathy for environmental issues (Hayati, 2020). (3) Support of Islamic concepts in eco-pedagogics. Islam teaches humans not to do *fasad* (damage) on the earth but instead actively preserve nature (Amiruddin et al., 2024). (4) The potential for environmentally based product development. These activities educate students to care for the environment and provide them with relevant basic economic skills (Salam et al., 2023). Learning like this has improved students' 21st-century skills and financial literacy early on (Aryanto et al., 2022). Nature-based approaches like this increase students' ecological awareness and shape spiritual and moral values simultaneously (Rini & Rigianti, 2023).

CONCLUSIONS AND SUGGESTIONS

This study shows that Sekolah Alam Insan Rabbani (SAIR) Sungai Penuh has successfully implemented Eco-Pedagogy based on Eco-Theology in shaping students' spiritual, social, and cognitive character. Through the Green Latte program (gardening and breeding), outing classes, and the integration of Islamic values in daily activities, students not only gain ecological knowledge but also internalise theological values such as awareness as *khalifah fil arḍ*. This can build spiritual, social, and cognitive character.

This research still has many shortcomings. These qualitative methods and single case studies are contextual and are not intended for generalisation. Therefore, it is recommended that further research use quantitative methods or mixed methods to measure the effectiveness of the Eco-Pedagogic approach in supporting the achievement of spiritual, social, and cognitive character to be applied in schools.

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