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Green Faith In Action: Eco-Theological Practices In An Indonesian Islamic Elementary School

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Abstract

This study explores eco-theological practices implemented at SDI Ulul Albab Jember as an effort to integrate Islamic values with environmental education in elementary schools. The research employed a qualitative case study approach involving principals, teachers, and students as research participants. Data were collected through interviews, observations, and documentation, then analyzed using the interactive model of Miles, Huberman, and Saldaña. The findings reveal that eco-theological practices were integrated into classroom learning, school culture, and students' daily environmental activities. Islamic concepts such as khalifah, amanah, and environmental stewardship were internalized through waste management programs, school gardening, cleanliness activities, and contextual religious learning. The study also found that eco-theological education contributed significantly to students' eco-spiritual awareness, environmental responsibility, and sustainable behavior. Teachers played an important role as ecological role models in strengthening students' environmental character through habituation and practical engagement. This study concludes that eco-theological education offers an innovative and holistic educational approach for fostering environmentally responsible generations within Islamic elementary school contexts.

Keywords: Eco-Theology, Islamic Education, Environmental Education, Eco-Spiritual Awareness, Elementary School

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INTRODUCTION

Environmental degradation has become one of the most critical global challenges of the twenty-first century. Climate change, deforestation, excessive waste production, water pollution, and biodiversity loss increasingly threaten human sustainability and ecological balance across countries. Reports from international environmental organizations indicate that ecological destruction is closely linked to human behavior characterized by consumerism, exploitation, and weak environmental ethics. Educational institutions are therefore expected to play a transformative role in developing ecological awareness from an early age through sustainable and value-oriented learning systems. Environmental education is no longer limited to scientific understanding but must also integrate moral, spiritual, and theological dimensions capable of shaping students' ecological responsibility holistically (Duda, 2022).

Religious education has recently attracted scholarly attention as a strategic instrument for addressing environmental crises through ethical and spiritual approaches. Within Islamic education, eco-theology emerges as a conceptual framework that integrates ecological awareness with Qur'anic teachings concerning khalifah, amanah, and mizan. Eco-theology positions humans as responsible stewards of the earth who are morally obligated to preserve environmental sustainability as part of religious devotion. Several contemporary studies demonstrate that Islamic educational institutions possess significant potential to cultivate environmentally responsible behavior through the internalization of theological values embedded in learning activities and school culture (Rahayu & Supriyanti, 2026; Jamal, 2025).

Indonesian society simultaneously experiences severe ecological challenges at the national level. Floods, landslides, waste accumulation, river pollution, and declining green areas continue to increase in many regions. Environmental problems are frequently associated with low public awareness regarding ecological ethics and sustainable lifestyles. Educational institutions often emphasize cognitive achievement while environmental morality receives insufficient attention within instructional practice. Although environmental campaigns have been introduced through government programs such as Adiwiyata schools, implementation in many elementary schools remains administrative and ceremonial rather than transformative. Ecological values are frequently taught as theoretical concepts without being integrated into students' daily religious consciousness and habitual practices.

Islamic elementary schools possess a strategic position in fostering ecological awareness because students at the primary level are in the formative stage of character development.

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Environmental ethics introduced during childhood are more likely to become lifelong habits and moral orientations. Islamic education fundamentally teaches the values of compassion, balance, cleanliness, and responsibility toward all creation. Qur'anic principles concerning environmental preservation provide strong theological foundations for sustainable education. Consequently, Islamic schools are expected not merely to transfer religious knowledge but also to cultivate ecological spirituality that connects faith with environmental action. Eco-theological education therefore represents an important educational paradigm capable of integrating spiritual consciousness with practical environmental responsibility in elementary school contexts (Qonitah, 2026).

The ideal condition of Islamic education emphasizes harmony between humans, nature, and divine values. Islamic schools are normatively expected to become educational spaces that nurture environmentally responsible students through integrative learning, school culture, and exemplary practices. Teachers should consistently connect environmental issues with Islamic teachings during classroom instruction while schools provide ecological programs that encourage sustainable behavior. Eco-theology within Islamic education should not only appear in textbooks or symbolic slogans but should also be manifested through waste management practices, school gardening, water conservation, and collective environmental responsibility embedded in daily school life. Such integration reflects the broader objective of Islamic education in shaping students with intellectual, moral, social, and ecological consciousness simultaneously.

Empirical realities in many Indonesian elementary schools nevertheless indicate a significant gap between educational ideals and actual practices. Environmental education often remains fragmented and disconnected from religious learning. Students may understand environmental concepts theoretically while lacking practical ecological behavior in everyday contexts. Several studies reveal that eco-theological integration in Islamic schools is still limited by insufficient teacher competence, inadequate instructional materials, and the absence of systematic environmental policies within school governance structures (Taufikin, 2025). Environmental awareness programs frequently depend on temporary initiatives without sustainable integration into curriculum design and school culture.

Within this context, SDI Ulul Albab Jember demonstrates an interesting educational phenomenon regarding the implementation of eco-theological practices in Islamic elementary education. Preliminary observations indicate that the school actively integrates environmental values into religious learning activities, school culture, and students' daily habits. Students are accustomed to maintaining classroom cleanliness, participating in environmental service

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programs, reducing plastic waste, and practicing environmentally friendly behavior grounded in Islamic teachings. Teachers reportedly connect Qur'anic values with environmental ethics during instructional processes, enabling students to understand environmental preservation not merely as social responsibility but also as part of spiritual devotion. Such practices illustrate the emergence of a faith-based ecological culture within the elementary school environment.

The implementation of eco-theological practices at SDI Ulul Albab Jember also reflects the growing transformation of Islamic educational institutions toward sustainable education models. School programs reportedly emphasize habituation rather than purely theoretical instruction. Environmental responsibility is integrated into collective routines such as clean Friday activities, school gardening, waste sorting, and disciplined resource use. Teachers function not only as academic instructors but also as ecological role models who demonstrate environmentally responsible behavior directly to students. These practices contribute to the development of students' eco-spiritual awareness through experiential and contextual learning processes rooted in Islamic values.

Previous studies concerning eco-theology in Islamic education have primarily focused on curriculum analysis, conceptual discussions, textbook content, and general environmental awareness programs. Taufikin (2025) examined eco-theology implementation in Islamic schools by emphasizing curriculum integration and ecological awareness. Qamariah et al. (2025) explored ecotheology-based learning in early childhood education through multicultural perspectives. Sabtina and Mahariah (2025) investigated school culture in fostering eco-character within Islamic schools. Additional studies also discussed environmental theology in Islamic Religious Education learning and Adiwiyata-based schools (Muthahhari, 2025; Muttaqin & Sulaeman, 2026).

Despite increasing scholarly attention toward eco-theology, several important gaps remain insufficiently explored. Existing studies predominantly emphasize conceptual integration, curriculum design, or environmental awareness at broader institutional levels. Limited research specifically investigates how eco-theological values are operationalized through daily practices, school culture, and lived religious experiences within Islamic elementary schools. Few studies also examine how theological narratives are transformed into concrete environmental actions among young learners in Indonesian Islamic school contexts. Research focusing on elementary schools in East Java, particularly within faith-based educational institutions such as SDI Ulul Albab Jember, remains significantly limited.

The present study therefore offers a distinct contribution by exploring eco-theological practices not merely as curricular concepts but as lived educational experiences embedded in

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school culture, religious learning, and students' environmental behavior. The novelty of this research lies in its focus on practical eco-theological implementation within an Indonesian Islamic elementary school through a holistic perspective combining faith, ecological ethics, and environmental action. Unlike previous studies emphasizing theoretical integration, this study investigates how ecological spirituality is cultivated through everyday educational practices that shape students' environmental consciousness from an early age.

This research is expected to contribute theoretically to the development of eco-theological discourse within Islamic education, particularly in elementary school contexts. Practical contributions are also anticipated for educators, policymakers, and Islamic educational institutions seeking to strengthen sustainable education through faith-based environmental approaches. Findings from this study may provide an innovative educational model integrating Islamic spirituality with ecological responsibility in response to contemporary environmental challenges.

Based on these considerations, the purpose of this study is to analyze and describe eco-theological practices implemented at SDI Ulul Albab Jember, explore how Islamic values are internalized through environmental activities and school culture, and examine the role of eco-theological education in fostering students' ecological awareness and environmentally responsible behavior within the context of Indonesian Islamic elementary education.

Overview of Eco-Theological Practices at SDI Ulul Albab Jember

The findings of this study revealed that eco-theological practices at SDI Ulul Albab Jember were systematically integrated into the school's educational culture, religious activities, environmental programs, and daily student behavior. Eco-theology was not implemented merely as theoretical environmental knowledge but functioned as a value-based educational approach connecting Islamic teachings with ecological responsibility. The school developed a learning environment where students understood environmental preservation as part of religious obligation and moral accountability before God.

Field observations demonstrated that environmental values were consistently embedded in daily school routines. Students participated in classroom cleaning schedules, waste management activities, school gardening programs, and collective environmental campaigns organized regularly by teachers and school administrators. Environmental messages rooted in Islamic teachings were visibly displayed on school walls, classrooms, and school gardens. Qur'anic verses concerning cleanliness, stewardship, and responsibility toward nature were frequently

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integrated into classroom instruction and school activities.

Interview data also indicated that teachers intentionally connected environmental issues with Islamic theological concepts such as khalifah (human stewardship), amanah (trust), and ihsan (doing good). Teachers emphasized that caring for nature was not only a social duty but also a form of worship and obedience to Allah. Consequently, students gradually developed ecological awareness grounded in religious consciousness rather than external enforcement alone

The implementation of eco-theology at SDI Ulul Albab Jember reflected a holistic educational model combining cognitive understanding, spiritual internalization, and practical environmental action. The school environment functioned as an educational ecosystem where religious values and environmental ethics mutually reinforced one another.

Integration of Eco-Theological Values in Learning Activities

The findings showed that eco-theological values were integrated into several subjects, particularly Islamic Religious Education, Science, Civic Education, and thematic learning at the elementary level. Teachers utilized contextual teaching strategies by relating environmental phenomena to Islamic teachings and students' daily experiences.

During Islamic Religious Education classes, teachers explained Qur'anic verses discussing environmental preservation, prohibition against destruction, and human responsibility toward creation. Students were encouraged to reflect on environmental issues such as waste pollution, excessive plastic usage, and water conservation through Islamic perspectives. Teachers also implemented reflective discussions allowing students to express environmental concerns and propose practical solutions based on religious values.

Classroom observations indicated that students actively participated in discussions concerning environmental ethics. Several students demonstrated awareness that littering, damaging plants, and wasting water contradicted Islamic teachings. Teachers frequently used storytelling methods, contextual examples, and collaborative activities to strengthen students' understanding of ecological responsibility.

The integration process was further supported through experiential learning activities. Students participated in planting trees, maintaining school gardens, and sorting organic and inorganic waste. These activities enabled students to practice ecological values directly rather than merely understanding them conceptually.

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Table 1. Integration of Eco-Theological Values in Learning Activities

Learning Aspect	Implementation Practice	Educational Purpose
Islamic Religious Education	Qur'anic discussion on environmental ethics	Strengthening eco-spiritual awareness
Science Learning	Observation of environmental sustainability	Developing ecological literacy
Thematic Learning	Environmental projects and reflection	Building environmental responsibility
School Activities	Gardening and waste management	Practicing sustainable behavior
Teacher Modeling	Demonstrating eco-friendly habits	Providing behavioral examples

Table 1 demonstrates that eco-theological integration occurred across multiple educational dimensions. Religious learning served as the primary foundation for developing students' ecological spirituality, while practical environmental activities reinforced students' behavioral transformation. Teacher modeling emerged as an important strategy because students tended to imitate environmentally responsible behavior demonstrated by educators in everyday situations.

The findings further revealed that learning activities emphasizing practical engagement produced stronger environmental awareness among students compared to conventional lecture-based approaches. Students appeared more enthusiastic and emotionally connected to environmental preservation when learning involved direct participation and religious reflection simultaneously.

Development of Eco-Theological School Culture

The study found that eco-theological practices at SDI Ulul Albab Jember extended beyond classroom learning and became embedded within school culture. Environmental responsibility was integrated into daily routines, institutional regulations, collective activities, and interpersonal interactions among school members.

School administrators established environmental discipline through structured policies

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requiring students to maintain cleanliness, reduce waste production, and care for school facilities. Cleanliness campaigns were regularly conducted every Friday through collective cleaning activities involving teachers and students. Environmental slogans inspired by Islamic values were displayed throughout the school environment to reinforce ecological consciousness continuously.

Observations revealed that students demonstrated relatively disciplined environmental behavior during school activities. Many students disposed of waste properly, participated in watering plants, and reminded peers about environmental cleanliness. Such behavior indicated that eco-theological values had gradually become internalized within students' daily habits.

Interview data from teachers suggested that habituation played a central role in developing students' environmental character. Teachers believed that repeated environmental practices integrated with religious values would shape students' long-term ecological awareness more effectively than theoretical instruction alone. Consequently, environmental discipline was consistently reinforced through routine activities, teacher supervision, and positive reinforcement.

The school also cultivated collaborative environmental responsibility involving students, teachers, parents, and school staff. Parents were encouraged to support environmentally friendly habits at home, including reducing plastic usage and maintaining household cleanliness. Such collaboration strengthened consistency between school values and students' broader social environments.

Table 2. Eco-Theological School Culture Practices

School Culture Practice	Description	Observed Impact
Clean Friday Program	Weekly collective cleaning activities	Increased environmental discipline
School Gardening	Student participation in plant care	Improved ecological awareness
Waste Sorting System	Organic and inorganic waste separation	Reduced environmental pollution
Islamic Environmental Messages	Display of Qur'anic eco-values	Strengthened eco-spiritual reflection
Teacher Exemplification	Teachers modeling eco-friendly behavior	Enhanced student imitation

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Table 2 illustrates that eco-theological culture at the school was constructed through repetitive collective practices encouraging environmental responsibility. The integration of Islamic messages into environmental programs strengthened students' moral attachment to ecological behavior. Environmental preservation was therefore perceived not only as institutional discipline but also as part of students' spiritual identity.

The findings additionally indicated that environmental culture became more effective because it was supported by social interaction and communal participation. Students developed a sense of shared responsibility toward maintaining environmental sustainability within the school community.

Students' Eco-Spiritual Awareness and Environmental Behavior

One significant finding of this study concerned the emergence of eco-spiritual awareness among students. Students increasingly perceived environmental preservation as an important religious and moral responsibility. Interview results showed that many students associated environmental cleanliness with Islamic teachings concerning purity, gratitude, and care for Allah's creation.

Several students explained that throwing garbage carelessly, wasting water, or damaging plants constituted inappropriate behavior from Islamic perspectives. Students also expressed feelings of responsibility toward maintaining school cleanliness because they considered the environment part of God's blessings that must be protected.

Observational data demonstrated noticeable behavioral changes among students. Environmental responsibility became visible through daily habits such as cleaning classrooms voluntarily, minimizing plastic usage, caring for school plants, and reminding peers to maintain cleanliness. Students participated enthusiastically in environmental activities organized by the school.

Teachers reported that students gradually developed stronger environmental sensitivity after participating consistently in eco-theological programs. Some students reportedly applied environmentally friendly habits at home, including separating household waste and encouraging family members to reduce littering behavior.

The findings suggested that eco-theological education contributed not only to students' cognitive understanding but also to their emotional and spiritual relationship with nature. Environmental ethics became internalized through continuous interaction between religious learning, practical environmental activities, and school culture.

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Table 3. Students' Eco-Spiritual Awareness Indicators

Indicator	Student Responses and Behavior
Religious Understanding	Students connected environmental care with Islamic teachings
Environmental Discipline	Students maintained classroom and school cleanliness
Ecological Responsibility	Students participated actively in environmental programs
Social Awareness	Students reminded peers about eco-friendly behavior
Sustainable Habits	Students practiced environmental care beyond school

Table 3 demonstrates that eco-theological education produced multidimensional impacts on students' ecological consciousness. Environmental awareness emerged not only at behavioral levels but also within students' moral and spiritual understanding. Such findings indicate that eco-theological practices effectively strengthened students' internal motivation to preserve the environment.

The integration of spirituality and environmental education also appeared to enhance students' emotional engagement with ecological issues. Students demonstrated empathy toward environmental damage and expressed willingness to contribute positively toward sustainability efforts within their surroundings.

Challenges in Implementing Eco-Theological Practices

Despite positive findings, the implementation of eco-theological practices at SDI Ulul Albab Jember also encountered several challenges. Teachers acknowledged that maintaining students' environmental consistency required continuous supervision and reinforcement. Some students occasionally returned to environmentally irresponsible behavior, particularly outside structured activities.

Limited environmental facilities also became an obstacle in certain situations. Waste management systems and environmental infrastructure required further improvement to support broader sustainability programs. Teachers explained that environmental education demanded long-term commitment and collaborative participation from all stakeholders, including parents and surrounding communities.

Another challenge involved integrating eco-theological values consistently across all subjects and learning activities. Some teachers possessed stronger understanding and commitment regarding eco-theological education compared to others. Consequently,

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implementation quality occasionally varied between classrooms and instructional contexts.

Students' environmental behavior outside school also remained difficult to monitor. Teachers reported that some students experienced conflicting environmental practices at home or within surrounding social environments, reducing consistency between school values and everyday experiences.

Nevertheless, school administrators continued strengthening eco-theological programs through teacher collaboration, environmental campaigns, and parental involvement. The school viewed eco-theological education as a long-term process requiring gradual cultural transformation rather than immediate behavioral change.

Table 4. Challenges in Eco-Theological Implementation

Challenge	Description	School Response
Student Consistency	Environmental discipline fluctuated	Continuous supervision and habituation
Limited Facilities	Inadequate environmental infrastructure	Gradual facility improvement
Teacher Variation	Different levels of eco-theological understanding	Teacher collaboration and training
External Environment	Inconsistent environmental support at home	Parent involvement programs

Table 4 indicates that eco-theological implementation involved both institutional and behavioral challenges. Sustainable environmental education required long-term commitment, systemic support, and collaborative participation from school communities and families. Despite these challenges, the school demonstrated strong institutional commitment toward maintaining and improving eco-theological educational practices.

DISCUSSION

The findings of this study demonstrate that eco-theological practices implemented at SDI Ulul Albab Jember represent an integrative educational approach connecting Islamic spirituality with environmental responsibility through school culture, learning activities, and students' daily behavior. Eco-theology within this context does not merely function as a conceptual discourse concerning environmental preservation but becomes a lived educational experience shaping

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students' ecological consciousness through religious internalization and practical habituation. The integration of faith-based environmental values into elementary education reflects a transformative pedagogical model capable of addressing ecological crises through moral and spiritual dimensions simultaneously.

The implementation of eco-theological practices found in this study aligns with the argument proposed by Nasr (2019), who explains that modern environmental crises originate not only from technological exploitation but also from spiritual disconnection between humans and nature. Ecological destruction emerges when humans perceive nature merely as an economic object rather than a sacred trust entrusted by God. The findings indicate that SDI Ulul Albab Jember attempts to reconstruct this relationship by positioning environmental preservation as part of students' religious obligations. Such practices strengthen students' awareness that caring for the environment constitutes an expression of faith and worship rather than merely social compliance.

One important finding concerns the integration of eco-theological values into classroom learning activities. Teachers consistently connected Qur'anic teachings with environmental issues, enabling students to interpret ecological responsibility through Islamic perspectives. This finding supports the study conducted by Taufikin (2025), which emphasizes that eco-theological learning in Islamic education becomes more effective when environmental concepts are contextualized through religious narratives familiar to students. Religious contextualization strengthens students' emotional engagement because environmental ethics become connected to spiritual identity and moral accountability.

The learning process observed at SDI Ulul Albab Jember also reflects principles of transformative education emphasizing behavioral change through experiential learning. Students were not only instructed to understand environmental concepts theoretically but were actively involved in gardening, waste management, and environmental service activities. According to Freire's transformative learning theory, meaningful education occurs when learners participate directly in social and practical experiences capable of reshaping consciousness and behavior (Freire, 2020). Eco-theological education at the school therefore functions not merely as knowledge transmission but as a process of cultivating ecological awareness through continuous interaction between reflection and action.

Another significant finding involves the development of eco-theological school culture through habituation and collective participation. Environmental values became embedded in students' routines through structured programs such as Clean Friday activities, classroom cleaning

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schedules, and waste sorting practices. This finding supports Lickona's character education theory, which argues that moral values become internalized effectively through repeated behavioral habituation within supportive social environments (Lickona, 2018). Students at SDI Ulul Albab Jember gradually developed environmental discipline because ecological practices were consistently reinforced through daily routines, teacher supervision, and communal participation.

The role of teachers as ecological role models also emerged as an essential component within eco-theological implementation. Teachers demonstrated environmentally responsible behavior directly in front of students, strengthening observational learning processes. Bandura's social learning theory explains that children tend to imitate behaviors demonstrated by authoritative figures within their social environment (Bandura, 2019). The findings indicate that teacher exemplification significantly influenced students' environmental behavior because students observed environmental ethics being practiced consistently by educators rather than communicated only through verbal instruction.

Eco-spiritual awareness among students constitutes another important contribution revealed by this study. Students increasingly understood environmental preservation as part of Islamic morality and spiritual responsibility. Such findings support the research conducted by Qonitah (2026), which concludes that eco-theological education strengthens students' spiritual attachment to environmental sustainability. Ecological awareness rooted in spirituality tends to produce stronger internal motivation because environmental care becomes associated with gratitude, responsibility, and obedience toward God.

The emergence of eco-spiritual consciousness also reflects the successful integration of cognitive, affective, and behavioral educational dimensions. Bloom's taxonomy emphasizes that effective education should not only develop knowledge but also shape attitudes and behavioral competencies (Anderson & Krathwohl, 2021). The findings demonstrate that students at SDI Ulul Albab Jember developed environmental understanding alongside emotional sensitivity and practical ecological habits. Such multidimensional educational outcomes indicate that eco-theological practices contribute to holistic character formation within Islamic elementary education.

The study additionally reveals that eco-theological practices function as a form of sustainable character education responsive to contemporary ecological challenges. Environmental education in many schools often remains limited to scientific literacy without addressing moral and spiritual motivations underlying human behavior. The findings indicate that eco-theological approaches provide deeper ethical foundations because students perceive

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environmental preservation as part of religious devotion rather than merely institutional obligation. This result corresponds with the study by Mangunjaya and McKay (2020), which highlights that religion-based environmental education possesses strong transformative potential in shaping sustainable ecological ethics within communities.

Another important analytical aspect concerns the contextualization of eco-theology within Indonesian Islamic elementary schools. Most previous studies focused primarily on eco-theological discourse at conceptual or curriculum levels, while this study specifically explores practical implementation within everyday school culture. The findings therefore contribute to filling research gaps concerning lived eco-theological experiences among young learners in Islamic educational contexts. Eco-theology at SDI Ulul Albab Jember was not implemented symbolically but operationalized through concrete behavioral practices integrated into students' daily routines and institutional culture.

The findings also reveal that environmental education becomes more sustainable when supported by collaborative participation involving teachers, students, administrators, and parents. Bronfenbrenner's ecological systems theory emphasizes that child development is influenced by interconnected social environments including schools, families, and communities (Bronfenbrenner, 2019). Environmental awareness cultivated within schools requires reinforcement from broader social systems to maintain behavioral consistency. The involvement of parents in supporting environmentally friendly habits therefore strengthens continuity between school-based eco-theological education and students' home environments.

Despite these positive findings, several implementation challenges remain evident. Variations in teacher understanding, limited environmental facilities, and inconsistent environmental support outside school indicate that eco-theological education requires broader institutional and societal commitment. This finding aligns with research conducted by Rahman et al. (2024), which states that sustainability-oriented education frequently encounters structural and cultural obstacles limiting long-term implementation effectiveness. Environmental education cannot rely solely on isolated school programs but demands systemic transformation involving educational policies, teacher development, and community participation.

The challenges identified in this study nevertheless highlight the importance of gradual cultural transformation rather than immediate behavioral expectations. Eco-theological education represents a long-term pedagogical process aiming to cultivate enduring ecological ethics through continuous habituation and spiritual internalization. The findings suggest that sustainable environmental awareness among children develops more effectively when

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environmental practices are connected to meaningful moral and religious values rather than external punishment or institutional regulation alone.

This study ultimately demonstrates that eco-theological practices within Islamic elementary schools possess significant potential for addressing contemporary environmental crises through value-based education. The integration of Islamic teachings with practical ecological activities contributes not only to environmental awareness but also to students' spiritual, moral, and social development. Eco-theological education therefore offers an innovative educational framework capable of producing environmentally responsible generations grounded in ethical and spiritual consciousness. Such findings reinforce the importance of integrating ecological sustainability into Islamic educational paradigms as part of broader efforts toward sustainable human civilization..

CONCLUSION

This study concludes that eco-theological practices implemented at SDI Ulul Albab Jember successfully integrated Islamic spiritual values with environmental education through learning activities, school culture, and students' daily behavior. Eco-theology was not merely taught as theoretical knowledge but was internalized through practical environmental actions such as waste management, school gardening, cleanliness programs, and environmentally responsible habits rooted in Qur'anic values. The findings demonstrate that the integration of concepts such as khalifah, amanah, and environmental stewardship contributed significantly to the development of students' eco-spiritual awareness and sustainable behavior. Students gradually understood environmental preservation as part of religious responsibility and moral devotion to God. Teacher exemplification, habituation processes, and collaborative school culture played essential roles in strengthening ecological consciousness among students. This study also reveals that eco-theological education provides an innovative and holistic educational model capable of responding to contemporary environmental challenges through faith-based approaches. Despite several implementation challenges, eco-theological practices at SDI Ulul Albab Jember illustrate the transformative potential of Islamic elementary education in fostering environmentally responsible generations grounded in ethical, spiritual, and sustainable values

FUTURE DIRECTIONS

Future research and practice on Green Faith in Action: Eco-Theological Practices in an Indonesian Islamic Elementary School should expand beyond single-school observations by examining how eco-theological values can be systematically integrated into broader Islamic

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education curricula, school leadership, and community engagement programs across diverse regions of Indonesia. Further studies may explore the long-term impact of faith-based environmental education on students' ecological awareness, sustainable behavior, and spiritual development through longitudinal and comparative approaches. In addition, future initiatives should investigate the role of teachers, parents, religious leaders, and local governments in strengthening environmentally responsible school cultures rooted in Islamic values such as khalifah, amanah, and rahmatan lil 'alamin. The integration of digital learning media, green school policies, and collaborative environmental projects may also provide innovative pathways for promoting sustainable education that aligns religious principles with contemporary ecological challenges.

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