

INTERNALIZING ECO-THEOLOGICAL VALUES IN ISLAMIC RELIGIOUS EDUCATION TO BUILD STUDENTS' ENVIRONMENTAL AWARENESS: A STUDY IN MADRASAHs IN CIREBON REGENCY

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Article History

Received: 16 July 2026

Accepted: 16 August 2026

Published: 30 August 2026

Abstract

This study is grounded in a relatively overlooked yet critical issue in religious education: the internalization of strong religious values does not automatically translate into actual ecological behavior. In the context of the global environmental crisis, this finding is both problematic and striking, as Islamic Religious Education (IRE) has long been assumed to foster comprehensive moral awareness. At the theoretical and policy levels, there remains a gap between the integration of spiritual values and the implementation of environmental education, indicating the need for a more holistic and contextual approach. This study aims to explore in depth the process of internalizing Islamic eco-theological values—*tawhid*, *khalīfah*, *amanah*, and *mīzān*—within Islamic Religious Education and their relationship to the development of students' ecological consciousness. Employing a qualitative multi-case study design, the research was conducted in three Islamic senior high schools (*Madrasah Aliyah Negeri*) in Cirebon Regency through in-depth interviews, participant observation, and document analysis. The data were analyzed thematically using the frameworks of transformative learning, social cognitive theory, and Islamic environmental ethics. The findings reveal that the internalization of eco-theological values is a complex and multidimensional process encompassing cognitive, affective, and conative dimensions that do not always develop in harmony. MAN 1 demonstrated the highest conceptual understanding (88%) but comparatively lower ecological behavior (68%); MAN 2 excelled in practical engagement (participation exceeding 80%) but exhibited lower consistency in ecological behavior (55%); while MAN 3 showed strong emotional attachment (74%) yet had not fully transformed this awareness into consistent action (62%). These findings highlight the existence of an attitude–behavior gap and confirm that effective value internalization does not depend on a single pedagogical approach but rather on the simultaneous integration of curriculum, experiential learning, and school culture. This study contributes by proposing an integrative-transformative pedagogical model grounded in Islamic eco-theology, employing cross-case analysis to generate analytical generalization, and positioning *madrasah* as a new locus within the global discourse on education for sustainable development. Nevertheless, limitations related to the local context, the non-longitudinal nature of the study, and the limited exploration of external influencing factors provide opportunities

<http://jurnaldialektika.com/>

Publisher: Perkumpulan Ilmuwan Administrasi Negara Indonesia

P-ISSN: 1412-9736

E-ISSN: 2828-545X

for broader and more in-depth future research. The study recommends educational policies that adaptively integrate cognitive, practical, and cultural dimensions to foster faith-based ecological citizenship.

Keywords: Ecological Consciousness, Education for Sustainable Development, Islamic Eco-Theology, Islamic Religious Education, Value Internalization.

A. INTRODUCTION

Social phenomena observed in *madrasahs* across Cirebon Regency reveal a paradox within Islamic Religious Education (IRE). On the one hand, *madrasahs* are expected to serve as strategic institutions for the internalization of Islamic eco-theological values; on the other hand, existing curricula and pedagogical practices remain inadequate in integrating ecological values both conceptually and operationally. Consequently, although students possess cognitive understanding of Islamic teachings, their environmental awareness has not developed in a profound and meaningful manner. The existing literature identifies eco-theology as a holistic paradigm of Islamic education, yet it has not been optimally incorporated into formal curricula and instructional methods. As a result, students often struggle to connect the concepts of *tawhid*, *khalifah*, and *amanah* with practical environmental conservation in their daily lives (Syafaruddin, 2025; Laksono, 2024). Therefore, a comprehensive approach to Islamic education is required, encompassing philosophical foundations as well as pedagogical practices, in order to foster transformative learning.

Several case studies conducted in Islamic elementary schools demonstrate that when eco-theology is operationalized through specific educational programs, students' ecological awareness and pro-environmental behavior improve significantly. Nevertheless, such practices remain limited to particular schools and have not yet become a widespread educational model (Wati et al., 2025). Other studies further indicate that although ecological values such as *khalifah* and *amanah* are inherently embedded within Islamic teachings, their integration into the Islamic Religious Education curriculum in many institutions remains implicit and fragmented. This situation creates a gap between the theological potential of Islam and the systematic implementation of environmental education (Taufikin, 2025; Yudi, 2025). Such a gap reflects the fragmentation of religious education, which has not yet succeeded in developing students' environmental awareness holistically, thereby highlighting the need for curriculum reform, enhanced teacher competencies, and integrated pedagogical strategies grounded in Islamic eco-theology.

From an academic perspective, the internalization of eco-theological values within Islamic Religious Education has become a significant issue. Although the integration of the principles of *khalifah*, *amanah*, and *mīzān* has been shown to strengthen students' ecological commitment through practice-oriented learning (Taufikin, 2025), criticism has emerged regarding the structure of the Islamic Religious Education curriculum, which remains predominantly affective and insufficient in fostering deep ecological understanding and action. Consequently, value internalization often remains symbolic rather than transformative (Rohman et al., 2024). School-based initiatives such as the 5R program, zero-waste campaigns, and project-based learning have proven effective as vehicles for internalizing environmental values and translating them into concrete actions (Sabtina & Mahariah, 2025; Serly et al., 2025). However,

the primary challenge lies in the lack of alignment between higher-order theological values and pedagogical practices, compounded by limited instructional materials and insufficient teacher training (Taufikin, 2025).

Recent literature also highlights a critical gap in operationalizing eco-theology as a systematic foundation for environmental awareness within traditional Islamic educational institutions (Nasir et al., 2023). Environmental education continues to focus predominantly on cognitive dimensions and has yet to adequately address the spiritual dimension capable of fostering sustainable behavioral transformation (Saengchai & Jermisittiparsert, 2023). Accordingly, the novelty of this study lies in its integrative and holistic approach, which combines theological texts, contemporary ecological issues, and environmental habituation rooted in the local wisdom of *madrasahs* in Cirebon Regency (Faris & Al Ansi, 2025). This approach offers more practical empirical validation than purely conceptual studies (Al Zaman, 2023), while simultaneously contributing to a paradigm shift in education from an anthropocentric orientation toward an ecocentric theocentric perspective (Khalid & Ibrahim, 2024; Hussain et al., 2024; Haluza-DeLay, 2023; Nasir et al., 2024).

B. LITERATURE REVIEW

Value Internalization Theory

Value internalization is an educational process aimed at embedding values so that they become an integral part of an individual's beliefs, attitudes, and behaviors. According to Muhaimin (2020), value internalization is a gradual developmental process carried out through learning experiences, habituation, role modeling, and reinforcement, enabling the values being taught not only to be understood cognitively but also to be internalized and manifested in real-life actions. This process encompasses cognitive, affective, and psychomotor dimensions that develop continuously within the educational environment. In the context of Islamic Religious Education (IRE), value internalization seeks to enable students to integrate Islamic teachings into their daily lives through the development of character based on Islamic values. Therefore, the effectiveness of value internalization depends on the synergy between learning materials, teachers' role modeling, school culture, and students' learning experiences (Muhaimin, 2020).

Indicators of Value Internalization

- Value transformation
- Value transaction
- Transinternalization of values
- Role modeling
- Habituation
- Value appreciation
- Value implementation

Islamic Eco-Theology Theory (Islamic Environmental Ethics)

Islamic eco-theology is a theological perspective that views the relationship between humans and the environment as an integral part of religious responsibility. According to Nasir et al. (2023), Islamic eco-theology positions human beings as *khalīfah* (stewards) on Earth, entrusted with the responsibility (*amanah*) of maintaining environmental balance in accordance with the principles of *tawhid*, *khalīfah*, *amanah*, and *mīzān*. This perspective emphasizes that

environmental conservation is not merely a social obligation but also an act of worship (*ibadah*) to Allah SWT. Eco-theological values encourage students to recognize the interconnection between Islamic teachings and ecological behavior, thereby fostering environmental awareness grounded in Islamic spirituality. Consequently, the integration of eco-theological values into Islamic Religious Education provides an essential foundation for developing sustainable ecological character among learners (Nasir et al., 2023). Indicators of Islamic Eco-Theology

- *Tawhid* (Divine Unity)
- *Khalīfah* (Stewardship)
- *Amanah* (Trust and Responsibility)
- *Mīzān* (Balance)
- Environmental responsibility
- Environmental conservation

Environmental Awareness Theory

Environmental awareness refers to a condition in which individuals possess the knowledge, concern, and commitment necessary to preserve the environment through responsible behavior. According to Rieckmann (2022), environmental awareness is developed through educational processes that integrate knowledge, attitudes, values, and actions in addressing environmental challenges in a sustainable manner. Effective education not only enhances students' understanding of environmental issues but also cultivates emotional concern and encourages concrete actions in their daily lives. Environmental awareness develops when learners engage in contextual, reflective, and problem-oriented learning experiences related to environmental issues. Therefore, education for sustainable development serves as a key instrument in fostering consistent pro-environmental behavior among students (Rieckmann, 2022).

Indicators of Environmental Awareness

- Environmental knowledge
- Environmental concern
- Positive environmental attitudes
- Environmental responsibility
- Participation in environmental conservation
- Pro-environmental behavior

C. RESEARCH METHODOLOGY

This study employed a qualitative approach with a case study design to gain an in-depth understanding of the process of internalizing Islamic eco-theological values within Islamic Religious Education (IRE) and how this process shapes students' environmental awareness in the specific socio-cultural context of Islamic senior high schools (*Madrasah Aliyah*) in Cirebon Regency. This approach was selected because value internalization, ecological spirituality, and environmental awareness are complex phenomena that cannot be reduced to quantitative variables alone but instead require contextual, reflective, and interpretive analysis (Creswell & Poth, 2018; Merriam & Tisdell, 2020). The units of analysis included IRE instructional practices, teacher–student pedagogical interactions, *madrasah* culture, and students'

interpretations of the concepts of *tawhid*, *khalīfah*, *amanah*, and *mīzān* in relation to ecological behavior (Nasir et al., 2024; Khalid & Ibrahim, 2024).

The material objects of this study were limited to *Madrasah Aliyah Negeri* (MAN) 1 and MAN 3 in Cirebon Regency. These schools were selected based on institutional representativeness, variation in socio-geographical contexts, ecological relevance, and the requirements of a multiple-case study design to develop a comprehensive and replicable model for the internalization of Islamic eco-theological values within the public *madrasah* education system. Primary data were collected through in-depth interviews with Islamic Religious Education teachers, school principals, and students, participant observation of IRE learning activities and environmental programs, as well as focus group discussions to capture the collective dynamics of value internalization (Guest et al., 2012; Saldaña, 2021). Secondary data were obtained from curriculum documents, syllabi, lesson plans, instructional materials, school policies, and archives of environmental education programs. The study population comprised all Islamic senior high schools in Cirebon Regency, while the sample was selected purposively based on geographical representation, *madrasah* typology, and the intensity of environmental education practices, thereby enhancing the transferability of the findings (Patton, 2015).

The primary research instrument was the researcher as a human instrument, supported by semi-structured interview guidelines, observation sheets developed from Islamic eco-theological indicators, and document analysis protocols. Data credibility was ensured through source, method, and time triangulation, as well as member checking with key informants to verify the accuracy of interpretations (Lincoln & Guba, 1985; Nowell et al., 2017). Data were analyzed thematically through open, axial, and selective coding to identify patterns of value internalization and their relationship with ecological awareness across cognitive, affective, and conative dimensions (Braun & Clarke, 2021). The analytical framework was enriched by Transformative Learning Theory to assess changes in students' consciousness, Social Cognitive Theory to examine the influence of teacher modeling and school culture, and Islamic Environmental Ethics as the normative-theological framework guiding the interpretation of findings (Bandura, 2001; Mezirow, 2000; Hamed et al., 2024).

The research procedure can be summarized as follows: Problem identification → Literature review and theoretical framework development → Selection of research sites and participants → Data collection (interviews, observations, and document analysis) → Thematic analysis and theological interpretation → Validation of findings → Development of an Islamic eco-theological value internalization model → Formulation of pedagogical and policy recommendations.

The research roadmap began with mapping the current condition of eco-theological value internalization in Islamic Religious Education, followed by a critical analysis of the curricular, pedagogical, and cultural factors contributing to existing gaps. The subsequent stage examined the relationship between value internalization and ecological awareness, evaluated paradigm transformation, analyzed the role of teachers, and ultimately developed a locally grounded eco-theological internalization model aimed at fostering sustainable ecological citizenship among students in Islamic senior high schools in Cirebon Regency. Through this design, the study is expected to generate robust and relevant empirical findings that contribute to strengthening the

transformation of Islamic Religious Education based on Islamic eco-theology (Turner & O'Connor, 2024; Faris & Al-Ansi, 2025).

D. RESULT AND DISCUSSION

A cross-case analysis of MAN 1, MAN 2, and MAN 3 in Cirebon Regency reveals that the internalization of Islamic eco-theological values—namely *tawhid* (divine unity), *khalifah* (stewardship), *amānah* (trust), and *mīzān* (balance)—within Islamic Religious Education (PAI) instruction is a complex, multi-layered process encompassing cognitive, affective, and conative dimensions. While all three *madrasah* operate within a shared epistemological framework—positioning PAI as a medium for integrating spirituality with ecological responsibility—they exhibit variations in implementation strategies, the depth of internalization, and the extent to which these values are institutionalized.

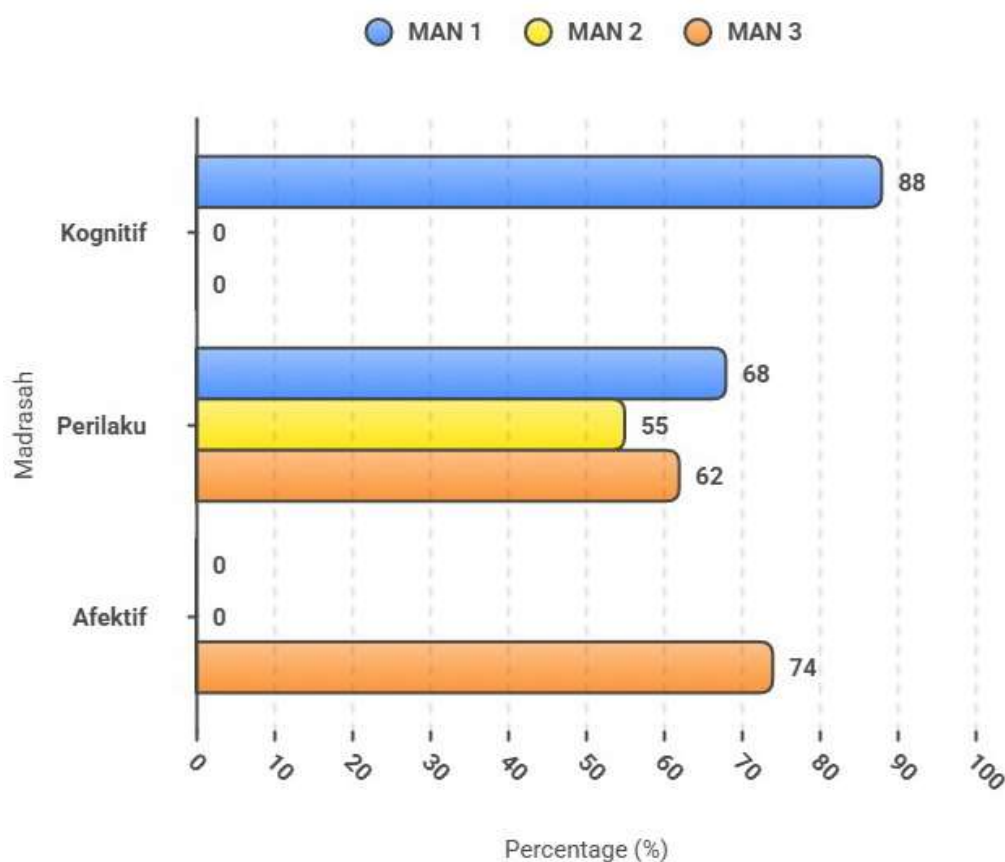


Figure 1. Internalization of Islamic Eco-Theological Values in Selected Madrasahs
Source: Compiled by the Researcher, 2026

The statistical and secondary data presented in Figure 1 reveal both consistent and diverse patterns in the internalization of Islamic eco-theological values within Islamic Religious Education (IRE) across three *madrasahs*. At MAN 1 Cirebon Regency, the cognitive dimension achieved the highest performance, with approximately 88% of students demonstrating a strong understanding of the concepts of ecological *tawhid*, *khalifah*, *amanah*, and *mīzān*, based on learning assessments and formative tests. However, behavioral observations indicated that only about 68% of students consistently practiced environmentally friendly behaviors in their daily

school activities. At MAN 2, data showed that more than 80% of students actively participated in experiential programs such as waste management, school gardening, and routine environmental clean-up activities, whereas the consistency of measurable ecological behavior remained around 55%. Meanwhile, at MAN 3, affective indicators—including environmental concern and emotional attachment to nature—reached approximately 74%, although observable ecological behavior was recorded at only about 62%.

Comparatively, these findings reveal a gap between students' understanding, attitudes, and actual behaviors across the three *madrasahs*. Curriculum documents and instructional materials from all institutions further confirm that eco-theological values have been incorporated into the syllabus and lesson plans, albeit with varying levels of depth and instructional approaches. School reports and program documentation indicate that MAN 1 emphasizes conceptual integration within classroom instruction, MAN 2 focuses on experiential learning through practical activities, while MAN 3 prioritizes strengthening a values-based school culture.

Secondary data from educational reports and *madrasah* policy documents also indicate that all three institutions have adopted the principles of Education for Sustainable Development (ESD), although implementation has not yet been fully standardized. Overall, these findings demonstrate that despite sharing a common vision of integrating spirituality and ecological responsibility, the degree of value internalization remains uneven and has not yet achieved a balanced integration of cognitive, affective, and conative dimensions.

Using a cross-case analysis approach (Yin, 2018), the three *madrasahs* should not be viewed hierarchically but rather as complementary configurations. MAN 1 excels in the curriculum-based cognitive dimension, MAN 2 in experience-based social praxis, and MAN 3 in systemic integration through school culture. This pattern is consistent with previous findings suggesting that environmental education is most effective when curriculum, experiential learning, and institutional culture are integrated simultaneously (Ardoin et al., 2020; Monroe et al., 2021).

Cross-case analysis further demonstrates a strong complementary relationship among the three *madrasahs* in the internalization of Islamic eco-theological values. Quantitative evidence and institutional documents indicate that MAN 1 demonstrates superiority in the cognitive dimension, supported by a systematic curriculum structure and instructional materials. In contrast, MAN 2 is characterized by its strength in the practical dimension, reflected in students' high participation in experience-based environmental activities. Meanwhile, MAN 3 exhibits a distinctive advantage in cultural integration, evidenced by the consistency of eco-theological values embedded within school culture and social interactions among members of the *madrasah* community. These findings suggest that the three approaches are not mutually exclusive but instead complement one another in creating a comprehensive spectrum of value internalization. Moreover, improvements in one dimension do not automatically result in improvements in the others, reinforcing the conclusion that effective eco-theological education depends upon the integration of curriculum, experience, and institutional culture.

The observation and interview data provide richer contextual evidence supporting these findings. At MAN 1, Islamic Religious Education teachers explained that instructional emphasis is primarily placed on strengthening conceptual understanding through classroom learning by integrating the values of *tawhid* and *khalifah* into teaching materials. Nevertheless,

several students acknowledged that applying these values consistently in everyday life remains challenging. At MAN 2, observations revealed active student involvement in environmental initiatives, including school gardening and cleanliness programs, while interviews indicated that students felt they "understood better through direct practice," although they did not always explicitly relate these activities to deeper theological values. At MAN 3, observations of school culture revealed continuous value habituation through routine activities, symbolic practices, and social interactions. Interviews with both teachers and students further indicated the emergence of reflective awareness concerning humanity's role as *khalīfah*. Collectively, these findings confirm that the three *madrasahs* represent complementary configurations in the process of internalizing Islamic eco-theological values.

At MAN 1, the internalization of eco-theological values is particularly strong at the conceptual level. Students' high level of understanding regarding ecological *tawhid*, *khalīfah*, *amanah*, and *mīzān* reflects the dominance of the cognitive domain (Bloom, 1956), particularly at the levels of understanding and application. This finding supports previous studies demonstrating that religion-based ecological literacy enhances students' conceptual understanding of environmental issues (Rieckmann, 2022; UNESCO, 2023). However, from the perspective of Transformative Learning Theory (Mezirow), value internalization remains at the early stage of meaning perspective formation, as it has not yet fully translated into behavioral transformation. The gap between conceptual understanding and actual behavior further supports previous findings that cognitive knowledge alone does not necessarily produce behavioral change without meaningful social experiences (Wamsler et al., 2021).

By contrast, MAN 2 demonstrates an experience-based approach to value internalization. Programs such as school gardening, waste management, and the weekly "Clean Friday" initiative provide students with direct opportunities to experience eco-theological values in practice. This approach aligns with Experiential Learning Theory (Kolb), which emphasizes the cycle of concrete experience, reflection, conceptualization, and experimentation. Furthermore, repeated practice contributes to the formation of ecological *habitus* (Bourdieu, 1990), allowing environmentally responsible behaviors to become habitual. Previous studies have similarly shown that experiential approaches are effective in fostering pro-environmental behavior (Otto & Pensini, 2017; Zsóka et al., 2023). Nevertheless, the depth of students' theological reflection remains variable, suggesting that value internalization largely remains at Kohlberg's conventional moral stage (1984), where behavior continues to be influenced primarily by social norms.

MAN 3 demonstrates the most comprehensive integration of cognitive, affective, and conative dimensions through its school culture. Value internalization extends beyond classroom instruction and is reinforced through the hidden curriculum (Jackson, 2020), namely the implicit experiences that shape students' identities and value systems. This approach is consistent with the principles of ecopedagogy (Freire, 1970), which emphasizes critical consciousness and social transformation. Students increasingly perceive themselves as agents of ecological change. These findings are consistent with previous research indicating that the integration of values, lived experiences, and institutional culture facilitates transformative changes in environmental consciousness (Sterling, 2021; Wiek et al., 2021).

From the perspective of Islamic Environmental Ethics (Nasr, 2020), the three *madrasahs* demonstrate that environmental crises can be addressed through the revitalization of spiritual values. The principles of *tawhid*, *khalīfah*, *amanah*, and *mīzān* serve as the theological foundation for faith-based ecological consciousness. The integration of these values has been shown to strengthen students' ecological awareness (Hassan, 2022; Abdullah et al., 2024). Overall, the three *madrasahs* share a common recognition of the importance of eco-theological values in Islamic Religious Education and acknowledge the teacher's role as a key agent of transformation (Priestley et al., 2015).

Despite these similarities, important differences emerge in the mechanisms of value internalization. MAN 1 is characterized by conceptual strength, MAN 2 by social and experiential practice, and MAN 3 by institutional culture. From the perspective of Organizational Culture Theory (Schein), successful value internalization depends largely on the extent to which values become embedded within the school's organizational culture. Within the framework of Education for Sustainable Development (ESD), MAN 1 represents the awareness stage, MAN 2 the action stage, and MAN 3 the transformation stage (UNESCO, 2023).

Nevertheless, further analysis indicates that the internalization of eco-theological values remains predominantly cognitive and symbolic across all three *madrasahs*. Each institution exhibits a noticeable gap between theological understanding and observable ecological behavior. At MAN 1, although eco-theological values are systematically embedded within the curriculum, their implementation largely depends on teachers' individual interpretations, resulting in inconsistencies in value internalization. This phenomenon can be explained through the attitude-behavior gap (Kollmuss & Agyeman, 2002; Otto & Pensini, 2017), whereby knowledge does not necessarily translate into action.

At MAN 2, the experiential approach proves more effective in shaping ecological behavior; however, such behavior remains largely situational. This finding suggests that students have not yet achieved internal regulation (Deci & Ryan, 2000), as their behavior continues to be influenced by external stimuli. Meanwhile, MAN 3 emphasizes reflection and critical consciousness (Freire, 1970), yet without sustained habituation, ecological behavior has not become fully consistent. From Schein's organizational culture perspective, school culture has not yet completely institutionalized eco-theological values as shared collective norms.

Comparatively, the differences among the three *madrasahs* can be understood through three principal dimensions: curricular, pedagogical, and cultural. MAN 1 demonstrates excellence in curriculum structure, MAN 2 in experiential pedagogy, and MAN 3 in reflective and cultural approaches. Nevertheless, none of the three institutions has yet succeeded in integrating these dimensions comprehensively. Teachers remain the primary determinant of successful value internalization, while limited professional development opportunities and insufficient institutional support continue to constitute significant challenges (Priestley et al., 2015).

Within the framework of Education for Sustainable Development (ESD), the three *madrasahs* represent different developmental stages: awareness (MAN 1), action (MAN 2), and movement toward transformation (MAN 3). However, the persistent gap between

understanding and behavior demonstrates that effective value internalization requires the integration of knowledge, lived experience, emotional engagement, and social support (Wamsler et al., 2021; Rieckmann, 2022).

Karakteristik	MAN 1	MAN 2	MAN 3
 Model	Integratif-sistematis	Praksis-adaptif	Reflektif-kultural
 Pemahaman	88%	81%	74%
 Perilaku	68%	55%	62%
 Teori Pendukung	Whole-school, experiential learning	Planned behavior	Kognitif, afektif, konatif
 Keberhasilan	Tinggi	Menengah	Menengah

Figure 2. Comparison of Ecotheological Transformation Pedagogical Models

Source: Processed by the researcher, 2026

Furthermore, based on the figure above, the integration of ecotheological values into the curriculum, teaching methods, *madrasah* culture, and local wisdom can be formulated as a transformative pedagogical model. The three *madrasah* exhibit model variations: MAN 1 (integrative-systematic), MAN 2 (praxis-adaptive), and MAN 3 (reflective-cultural). MAN 1 demonstrates relatively high success, with 88% understanding and 68% behavioral adoption, reflecting a shift in mindset (Mezirow, 1997). This success is supported by a whole-school approach (Wals, 2020) and experiential learning (Kolb, 1984).

MAN 2 shows a gap between understanding (81%) and behavior (55%), which can be explained through the theory of planned behavior (Ajzen, 1991). Meanwhile, MAN 3 exhibits a high level of emotional attachment (74%) but lower behavioral adoption (62%), highlighting the importance of integrating cognitive, affective, and conative aspects (Kohlberg, 1981).

These three models reflect a spectrum of ecotheological educational approaches: structural, experiential, and reflective. They share a common integration of the values of *tawhid* (divine unity), *khalifah* (stewardship), *amānah* (trust/responsibility), and *mīzān* (balance) within instruction, signaling a shift toward a theocentric-ecological paradigm (Foltz, 2020; Ozdemir, 2022). Differences lie in the level of integration and the effectiveness of implementation.

From the perspective of ecological systems theory (Bronfenbrenner, 1979), the success of internalization is influenced by the interaction of various systems. MAN 1 demonstrates stronger system integration; MAN 2's integration remains partial; and MAN 3 focuses more on individual experience. In terms of *habitus* theory (Bourdieu, 1990), MAN 1 has been more successful in shaping ecological habits through school culture. Recent research confirms that effective environmental education requires the integration of knowledge, experience, and values (Stevenson et al., 2021; Monroe et al., 2022). Without this integration, internalization remains incomplete. Therefore, the ideal model for internalizing eco-theological values is an

integrative-transformational one that combines the strengths of the curriculum, participatory-reflective pedagogy, a consistent *madrasah* culture, and adaptive teacher competence.

In conclusion, the internalization of eco-theological values within Islamic Religious Education (PAI) cannot rely on a single dimension. A cognitive approach devoid of experience yields understanding without action; a praxis-oriented approach lacking reflection results in action devoid of meaning; and a reflective approach without habituation produces awareness lacking consistency. The ideal model integrates all three, thereby fostering authentic and sustainable ecological awareness and shaping learners into moral agents who embody faith-based ecological citizenship.

E. COCNLUSION

Cross-case analysis of MAN 1, MAN 2, and MAN 3 in Cirebon Regency confirms that the internalization of Islamic eco-theological values within Islamic Religious Education (IRE) is a multidimensional, dynamic, and context-dependent process that is largely shaped by the interaction among curriculum, pedagogy, and institutional culture. The most striking finding is that strength in a single dimension—whether cognitive, practical, or reflective—does not automatically lead to comprehensive value internalization. Even when students demonstrate a high level of theological understanding, their ecological behavior does not necessarily correspond to that understanding. This finding reinforces the existence of the attitude–behavior gap, indicating that faith-based ecological transformation requires a more complex integration of multiple dimensions than merely strengthening the curriculum.

The study further reveals that the three *madrasahs* should not be viewed as representing different levels of success in a hierarchical sense, but rather as complementary typologies: MAN 1 represents a systematic-integrative model, MAN 2 an adaptive-practical model, and MAN 3 a reflective-cultural model. The findings suggest that the effectiveness of value internalization lies in the ability to integrate these three approaches simultaneously rather than relying on any single strategy. Consequently, this study extends the framework of Education for Sustainable Development (ESD) by demonstrating that transformative learning is not a linear process but one that emerges through the concurrent integration of knowledge, experience, and reflective consciousness.

From a theoretical perspective, this research proposes an integrative-transformative pedagogical model grounded in Islamic eco-theology that combines cognitive, affective, and conative dimensions within a unified conceptual framework. Methodologically, the application of cross-case analysis provides stronger analytical generalization, while empirically positioning public Islamic senior high schools (*Madrasah Aliyah Negeri*) as a new locus of inquiry within the global discourse on eco-theological education. Furthermore, the interdisciplinary integration of Transformative Learning Theory, ecopedagogy, and organizational culture theory constitutes a significant contribution to bridging religious education and education for sustainability.

Nevertheless, this study has several limitations. Its findings are confined to a specific local context, the measurements were not conducted longitudinally, and external factors such as family influence and educational policy were not explored comprehensively. Therefore, future research should employ longitudinal designs, expand the scope to different educational

institutions and geographical contexts, develop more comprehensive research instruments, and investigate the broader educational ecosystem that influences the internalization of eco-theological values.

Overall, this study demonstrates that the internalization of Islamic eco-theological values can only achieve a truly transformative level when knowledge, lived experience, critical reflection, and continuous habituation are integrated within a consistent institutional culture. Such integration enables the development of authentic, sustainable ecological consciousness and fosters the emergence of faith-based ecological citizenship among students.

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