



## Reconstructing Ecological Ethics in Madrasahs Through an Islamic Guidance and Counseling Approach from an Ecotheological Perspective

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### ABSTRACT

The contemporary ecological crisis demands the strengthening of moral and spiritual awareness through transformative and contextual Islamic education. This research aims to reconstruct ecological morals in madrasahs through the Islamic Guidance and Counseling approach in an ecotheological perspective with the support of a cooperative learning model of the Student Teams Achievement Divisions (STAD) type. The research uses a field qualitative approach carried out in madrasahs by involving Guidance and Counseling teachers, subject teachers, and students as research subjects. Data was collected through in-depth interviews, participatory observations, and documentation studies, then analyzed using an interactive model through the stages of data reduction, data presentation, and conclusion drawn, and tested for validity through triangulation of sources and techniques. The implementation of actions is carried out by integrating reflective counseling services based on the values of monotheism, trust, and ecological responsibility into STAD cooperative learning through the formation of heterogeneous groups, collaborative discussions, internalization of ecotheological values, and the completion of contextual and applicative environmental project-based tasks. The results of the study show that the integration of an ecotheology perspective in Islamic Guidance and Counseling services through the STAD model is effective in increasing students' religious-ecological awareness, strengthening the attitude of responsibility towards the environment, and fostering collaborative and participatory behavior in maintaining the sustainability of the madrasah environment. This research provides conceptual contributions in the form of a model of ecological moral reconstruction based on the integration of ecotheology and Islamic Guidance and Counseling, as well as practical contributions in the development of systematic, reflective, and sustainable ecological character development strategies in madrasahs.

**Keywords:** *Ecological Morals, Ecotheology, Islamic Guidance and Counseling, Madrasah.*

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## **INTRODUCTION**

Students' behavior towards the environment in madrasahs still shows a significant tendency towards low ecological awareness. Some studies show that the internalization of ecological values in formal education, including Islamic Religious Education, has not been running optimally, so that environmental concern has not become a habit that is rooted in students (Akhyar, 2025). This condition is evident in the lack of student participation in real environmental conservation practices, such as reduce-reuse-recycle (3R)- based waste management, conservation activities, and the habituation of environmentally friendly behavior in the school environment (Taufikin, 2025). In fact, from the perspective of Islamic theology, human beings are positioned as *caliphs fil ardh* who bear the mandate to maintain the balance (*mīzān*) and preservation of the earth as part of their moral-spiritual responsibilities (Juliani, 2024). Thus, there is a gap between Islamic normative teachings on environmental ethics and the reality of ecological behavior of students in madrasahs, which still needs to be systematically strengthened through an

This phenomenon is exacerbated by the reality in various madrasahs, which shows that Aqidah Akhlak learning still focuses on the delivery of normative material and memorization of religious moral concepts, while the habituation of ecological behavior has not become an integral part of school culture. This can be seen from the limited madrasah programs that integrate the value of environmental concern in intracurricular activities and student development services, such as the lack of optimal waste bank programs, the lack of integration of environmental themes in the Aqidah Akhlak RPP, and the lack of reflective assistance on student behavior in maintaining the cleanliness and sustainability of the school environment. This condition shows that learning tends to be theoretical and has not touched on the aspect of value application in a real ecological context. Wati et al. emphasized that the Islamic Religious Education curriculum in general is still oriented towards strengthening the cognitive aspects of religion and has not fully integrated the dimension of systemic ecological awareness in learning design (Taufikin, 2025). In line with that, Juliani et al. stated that without the integration of structured environmental education in the PAI curriculum, students tend to understand religious values conceptually, but have not been able to realize them in their daily ecological actions (Juliani, 2024).

Furthermore, the integration between the Islamic Religious Education (PAI) curriculum and Islamic Guidance and Counseling (BK) services in madrasahs has not been optimal in answering the challenges of ecological character education. The collaboration between the normative curriculum structure and the personal and formative BK services still faces conceptual gaps in building a comprehensive ecological moral development system. Wati et al. emphasized that the PAI curriculum is still oriented towards strengthening religious cognitive aspects and has not fully integrated the dimension of systemic ecological awareness in learning design (Taufikin, 2025). On the other hand, Suhertina et al. explained that Islamic Guidance and Counseling services have strategic potential in internalizing values and character formation, but their implementation is often partial and has not been integrally connected to the intracurricular curriculum.

On the other hand, Suhertina et al. explained that Islamic Guidance and Counseling services have strategic potential in internalizing values and character formation, but their implementation is often partial and has not been integrally connected to the intracurricular curriculum. In fact, the integration of the two domains is very important to present an educational and counseling approach based on Islamic values that is able to instill ecological awareness and environmentally responsible behavior sustainably (Fahrudin, 2026).

The world that is facing a global environmental crisis requires Islamic education to be responsive to contemporary issues such as climate change, ecosystem degradation, and sustainability paradigms, so it is necessary to have an ecotheology-based education model that integrates Islamic theological principles such as *caliph*, *amanah*, and *mīzān* into the formation of eco-friendly values and behaviors. Fahrudin emphasized that the ecotheological approach in Islamic education is a transformative strategy to build ecological awareness based on divine values, so that students not only understand theological concepts but also actualize them in environmental conservation actions. In line with that, Juliani et al. stated that the integration of environmental education in the Islamic Religious Education curriculum through the Green Islamic School approach can strengthen the character of students as agents of change who are religious and care for the environment, although the systematic and contextual implementation model in madrasahs still requires further development (Juliani, 2024).

Some previous studies also strengthen the urgency of developing ecological morals based on an Islamic perspective. Research by Andri Suryani (2025) shows that eco-theological reconstruction through contemporary interpretation is able to shift the paradigm of human-nature relations from anthropocentric to cosmocentric-ethical, where humans are positioned as caliphs responsible for maintaining ecological balance. This research emphasizes that the Qur'an has a strong theological foundation in building environmental ethics, but this meaning is still dominant at the conceptual level and is not much implemented in educational practice. Thus, although the normative framework of Islamic ecotheology has evolved, its translation in the context of shaping student behavior still needs strengthening. In addition, other studies in the field of Islamic education also show that the integration of ecological values in the learning system is still partial and has not been systematically structured. These studies generally emphasize the importance of internalizing environmental values in the curriculum, but have not specifically linked it to Islamic guidance and counseling approaches as a character-building strategy. Therefore, this research is here to complement these shortcomings by offering a reconstruction of ecological morals that is not only based on an ecotheological perspective but also integrated through a more applicable approach to Islamic guidance and counseling in the context of madrasahs (Fahrudin, 2026). This phenomenon shows that there is a fundamental gap between the urgency of the global environmental crisis and the readiness of the Islamic education model in madrasahs in responding to it systematically and applicably. Therefore, this research is important to formulate an ecological moral reconstruction based on ecotheology through an integrative and contextual approach, so that Islamic education is not only theologically normative but also transformative in shaping the ecological behavior of students.

The novelty of this research lies in the integration of the Student Teams Achievement Divisions STAD type cooperative learning model with an ecotheology-based Islamic Guidance and Counseling approach in reconstructing the ecological morals of students in the Tsanawiyah madrasah. This integration has resulted in a learning counseling model that has not been widely developed in previous research, especially in an effort to build ecological awareness based on the values of monotheism, responsibility as a caliph *fil ardh*, and social collaboration of students.

## **METHOD**

This study uses a descriptive qualitative approach with a type of field research that aims to obtain a deep understanding of the process of ecological moral reconstruction of students in the Tsanawiyah madrasah of Bengkulu City through the application of Islamic guidance and counseling approaches in an ecotheological perspective. The qualitative approach was chosen

because it is able to study social phenomena comprehensively, interpret the experiences of research subjects, and understand the meaning of individual behaviors and actions in the natural context of Islamic education. With this approach, researchers can explore the process of forming students' ecological awareness more comprehensively, both from the aspects of religious values, character development, and daily practices in the school environment (Mawardi, 1912).

The research was carried out at Madrasah Tsanawiyah Negeri Bengkulu City, which has character education programs and activities that support environmental awareness. The informants are grade VIII students, because this class has a special program for environmental care with a total of 145 students. The subjects of the study include guidance and counseling teachers, Islamic religious education teachers, and students involved in character development activities and school environment programs. In determining informants, the researcher uses a purposive sampling technique, which is based on certain considerations, namely, BK teachers who are active in counseling activities, moral faith teachers, and students who are willing to become informants. From these criteria, the informants who meet them are 3 BK teachers, 6 moral faith teachers, and 145 students, so the total number of research informants is 154 people. (Chayati et al., 2025) Data collection techniques are carried out through observation, in-depth interviews, and documentation. Data analysis is carried out descriptively through several stages, which include data reduction, data presentation, and gradual and continuous conclusions drawn. At the data reduction stage, the researcher selects and focuses on information that is relevant to the research objectives. Furthermore, the data is presented in the form of a systematic narrative description so that the relationship between information can be clearly understood. The last stage is the drawing of conclusions that are carried out continuously during the research process until solid findings are obtained (Muharir & Fathurrahman, 2025).

Concretely, the process of internalizing ecological values in Islamic Guidance and Counseling services can be carried out through group guidance activities that relate environmental issues to Islamic teachings. For example, the counselor invites students to discuss the phenomenon of waste in the madrasah environment, then relates it to the concept of humans as *caliphs fil ardh* who are responsible for preserving nature. Furthermore, students work in groups (e.g., using the STAD model) to identify problems, design solutions, and carry out concrete actions such as sorting waste, planting trees, or saving water and electricity use in madrasahs. After the activity, the counselor facilitates reflection (*muhasabah*) so that students realize that protecting the environment is not only a social obligation but also part of noble morals and a form of worship to Allah SWT. With a continuous process through understanding, experience, habituation, and reflection, ecological values will be internalized into the character and daily behavior of students (Mufarroha et al., 2025).

## **RESULTS AND DISCUSSION**

### **Ecological Morals of Students in Madrasah**

Ecological morality in the Islamic perspective refers to the moral values that govern human relationships with the environment as part of a spiritual responsibility to Allah. In the context of madrasah education, this concept is rooted in the teachings of the Qur'an and hadith that place humans as caliphs on earth who are obliged to maintain the balance of nature. The integration of these values makes Islamic education not only oriented to the formation of individual morals, but also ecological awareness as part of worship and social responsibility. Ecological morality in an Islamic perspective can be understood as a set of moral values that direct human relations with the environment as a form of spiritual responsibility to Allah. In the context of madrasah

education, this concept is based on the teachings of the Qur'an and hadith that affirm the position of humans as caliphs on earth who have the obligation to maintain balance and preservation of nature. The application of these values shows that Islamic education does not only focus on the formation of personal morals but also on strengthening ecological awareness as part of worship practices and social responsibility.

Based on the results of interviews with Guidance and Counseling Teachers (BK) at the madrasah, information was obtained that students' ecological morals have begun to develop through various habits applied in the school environment. The BK teacher explained that most of the students have understood the importance of maintaining environmental cleanliness as part of Islamic teachings that emphasize the values of cleanliness, responsibility, and concern for nature. This understanding can be seen from the habit of students throwing garbage in its place, participating in mutual cooperation activities, and maintaining the cleanliness of the classroom and madrasah environment (interview with BK teacher).

In the practice of madrasah education, ecological morals are realized through the integration of environmental materials with religious values in the curriculum. Research shows that ecological principles in the Qur'an, such as trust, balance (*mizan*), and prohibition of damage (facade), can be the foundation of learning that shapes the character of students who care about the environment. This approach emphasizes that Islamic education has both theological and ecological dimensions that complement each other. In the implementation of education in madrasahs, moral values towards the environment are applied by integrating material about the environment and religious values in the curriculum. Research reveals that the ecological concepts contained in the Qur'an, such as trust, balance (*mizan*), and the prohibition of destructive funds (facade), can function as the basis for learning to build the character of students who care about the environment. This method emphasizes that Islamic education has mutually supportive theological and ecological aspects.

In addition to the curriculum aspect, the implementation of ecological morals is also seen in learning strategies that integrate moral values with various subjects. The integration of moral values in learning, including science in madrasahs, has been proven to help students understand the relationship between science and moral responsibility towards nature. This strengthens the role of madrasahs as educational institutions that develop knowledge as well as character. (Ibtidaiyyah, 2024) Apart from the curriculum aspect, the implementation of ecological morals is also seen in the learning approach that combines moral values with various disciplines. The combination of moral values with the learning process, including science in madrasahs, has been proven to help students recognize the relationship between knowledge and ethical responsibility towards the environment. This strengthens the function of the madrasah as an educational institution that develops both science and morals.

Furthermore, BK teachers revealed that the cultivation of ecological morals is not only carried out through subjects, but also through guidance and counseling services. In classical services and group guidance, BK teachers often associate character material with Islamic values about environmental conservation, such as the concept of humans as caliphs on earth who have the responsibility to protect and prosper nature. BK teachers also provide reinforcement about the negative impact of environmentally damaging behavior, both from a social and religious perspective. (interview with BK teacher)

Madrasahs also play a role through practical activities and school culture that foster ecological awareness. Environmental education programs based on Islamic values, such as waste management, conservation activities, and action-based learning, are able to increase students'

ecological awareness because the value of protecting nature is understood as part of worship. This kind of implementation shows that the formation of ecological morals is effective when combined with hands-on experience. (Mi et al., 2023) Madrasah also carries out its role through various practical activities and school culture habituation that encourage the growth of ecological awareness. The implementation of environmental education programs based on Islamic values, such as waste management, conservation activities, and action-based learning, has been proven to strengthen students' ecological awareness. This happens because efforts to protect the environment are understood as part of worship practices. Thus, it can be concluded that ecological moral development will be more effective if integrated with direct experience in daily life.

The role of teachers, especially teachers of moral beliefs, is a key factor in internalizing ecological values. Teachers not only function as material presenters, but also as role models in building spiritual intelligence and environmental concern for students. Through a communicative and exemplary-based pedagogical approach, ecological moral values can be embedded more strongly in students. (Kampung et al., n.d.) By using interactive teaching methods and prioritizing real examples, moral values related to the environment can be more deeply imprinted in students. The role of an educator, especially in the field of moral beliefs, is an important element in instilling environmental values. Educators are not only tasked with conveying information but also as an example in building spiritual intelligence and concern for the environment among students.

Based on interviews with teachers of moral beliefs about children's behavior towards ecotheology morals, teachers also apply various methods to instill ecological moral values, such as setting examples, group discussions, reflection on Islamic values, and assignments related to the observation of environmental conditions. According to him, this approach helps students understand that protecting the environment is not only a social obligation but also part of worship and a form of obedience to Allah SWT. (interview with Aqidah Akhlak teacher)

At the same time, the teacher of Guru Aqidah Akhlak also added that the supporting factors for the formation of students' ecological morals include the existence of school programs that are oriented towards environmental awareness, support from other teachers, and habituation that is carried out in a sustainable manner. Meanwhile, the inhibiting factor is the lack of awareness of some students in the family and community environment, so that the values that have been taught in school have not been fully applied outside the madrasah. (interview with Aqidah Akhlak teacher)

Thus, the concept of ecological morality in Islam in madrasahs is an integration between theological, pedagogical, and praxis values. Madrasah education plays a strategic role in shaping a generation that is not only socially noble but also has ecological responsibility. Comprehensive implementation through curriculum, learning, teacher examples, and school culture makes ecological morals an important foundation for sustainability-oriented Islamic education. (Wiyono & Hakim, 2025) Thus, ecological morality from the perspective of Islam in madrasahs can be understood as a combination of theological, pedagogical, and practical dimensions. Madrasah has a strategic position in forming a generation that not only has a noble character in social life, but also has awareness and responsibility for the environment. Comprehensive implementation through strengthening the curriculum, learning process, educator examples, and school culture habituation makes ecological morals an important foundation in sustainability-oriented Islamic education.

### **Ecotheology as a Theological Foundation in Madrasah**

Ecotheology in the Islamic perspective is a theological approach that places the relationship between humans, nature, and God as a spiritual entity that is interconnected and inseparable. Nature is understood as a sign of Allah's greatness, which has religious value and must be maintained by humans. The environmental crisis arises due to the weakening of the awareness of monotheism, so that humans tend to overexploit nature without considering the impact. Madrasahs have a strategic role in instilling theological awareness through learning that integrates faith, science, and ecological concerns. Students are invited to understand that protecting the environment is part of worship and moral responsibility as servants of God. Through an ecotheological approach, Islamic education not only shapes conceptually religious understanding, but also an applicative ecological awareness. Spiritual values are directed at real actions in preserving nature in the surrounding environment. Integrated learning helps learners understand the relationship between religious teachings and social responsibility. Thus, ecotheology is an important foundation in building religious awareness that is oriented towards the sustainability of human life and the environment. (Rahmat, 2025) Based on the results of the interview with the BK teacher, the BK teacher explained that ecotheology is the foundation for fostering students' character by instilling an understanding that protecting the environment is part of worship and a form of human responsibility as a caliph on earth. (interview with BK teacher)

In the study of Islamic ecotheology, humans are positioned as caliphs on earth who have the mandate to maintain the balance of nature fairly and responsibly. The concept of caliphate emphasizes that human beings are not absolute rulers, but guardians who are in charge of ensuring the survival of all living beings. The principle of *mīzān* shows that nature is created in harmony and should not be corrupted by excessive human actions. Environmental exploitation is seen as a violation of Islamic theological values as well as ethics. Madrasahs play a role in instilling the value of trust, responsibility, and a moderate attitude in the use of natural resources. A deep understanding of the concept of the caliph helps students see environmental preservation as a moral and spiritual obligation. This awareness is expected to form a religious generation that has great ecological concerns. Islamic values are not only manifested in ritual worship, but also in real actions to maintain the balance of nature. Thus, madrasah education is a means of forming an ecological character based on the values of monotheism. (Halim et al., 2023)

As said by the BK teacher, according to the BK teacher, most students have understood the importance of protecting the environment, but it needs to be continuously strengthened so that ecological awareness is not only an obligation of the school, but also born from the values of faith. (interview with BK teacher)

The implementation of ecotheology in madrasahs can be carried out through the integration of religious learning with real practices in the school environment in a sustainable manner. Activities such as maintaining cleanliness, caring for plants, and managing waste are effective ecological learning tools. Through this habituation, students not only understand the concept of the environment in theory, but also through direct experience. Teachers play the role of role models in showing environmentally friendly behavior based on religious values. This approach makes madrasahs a space for character formation that connects spirituality and real daily actions. Ecotheology does not stop at concepts, but is present as a lively educational practice in school activities. Contextual learning helps students understand that protecting the environment has intrinsic value. Ecological awareness grows through repeated and consistent experiences. Thus, madrasahs are able to form positive habits that support environmental sustainability. (Chayati et al., 2025)

Ecotheology integration can also be done through strengthening the religious education curriculum that links the teachings of the Qur'an and hadith with contemporary environmental issues. The learning material is directed so that students are able to see the relevance of Islamic teachings in facing modern ecological problems. As the teacher of aqidah akhlak said, Guru Aqidah Akhlak stated that the concept of ecotheology is taught through verses of the Qur'an and hadith that affirm the obligation of humans to protect and preserve the environment as a mandate from Allah Swt. (desert interview Aqidah Akhlak)

Verses about the creation of nature, the prohibition of damage, and balance are used as the basis for theological reflection in the learning process. This approach makes religious education more contextual, critical, and applicable. Students not only memorize concepts but also understand their meanings in real life. The integration of religious values and environmental issues helps build critical awareness of the global ecological crisis. The environment is understood as a mandate that must be maintained by humans. The learning process encourages students to connect science with the value of faith. Thus, madrasahs are able to integrate faith, knowledge, and social responsibility holistically. (Pemikiran & Abdul, 2025)

More broadly, ecotheology is developing as a transformative paradigm of Islamic education in the face of global environmental crises. This approach confirms that Islamic teachings have great potential in building sustainability awareness through the integration of spirituality, ethics, and social practices. Madrasah has the opportunity to give birth to a generation with ecological piety, which is reflected in concern for nature and society. Ecotheology-based education not only forms ritually obedient individuals but also takes responsibility for the environment. The values of monotheism, trust, and ecological responsibility are the foundation for the formation of students' character. Through integrated education, madrasahs can contribute to sustainable social change. Ecological awareness is seen as part of the implementation of Islamic teachings in modern life. Ecotheology is a theological foundation that is relevant for Islamic education today. This approach helps build awareness of life sustainability for future generations. (Rahmat, 2025)

### **Islamic Guidance and Counseling in the Reconstruction of Ecological Morals in Madrasah**

Islamic Guidance and Counseling (BKI) is a mentoring service in the world of education that is oriented towards helping students through an Islamic, nuanced approach. This service focuses on the development of spiritual, moral, social, and emotional aspects of students so that they are able to grow fully according to the values of Islamic teachings. In its implementation, Islamic guidance and counseling aims to guide students to understand the principles of Islam comprehensively, build noble character on an ongoing basis, and help solve various behavioral problems with the basics of the Qur'an and spiritual approaches. The implementation of Islamic guidance and counseling in moral development can be seen through activities such as classical guidance, individual counseling services, religious mentoring, and morality development programs based on Sharia. The entire process is designed to lead students to become spiritually and morally mature individuals, as well as being able to face the challenges of life with Islamic values as their main guideline. (Herlinda et al., 2025)

The attempt to link Islamic Counseling Guidance with environmental ethics shows that the Islamic values-based counseling approach not only focuses on the formation of moral behavior in general, but can also be directed to cultivate ecological awareness. Research on ecopedagogy emphasizes that the integration of Islamic concepts, such as the role of humans as caliphs, trust in nature, and the principle of mizān or balance in the Islamic Religious Education curriculum,

can encourage students to be more sensitive to environmental issues. In line with that, the study of eco-theology in Islamic education shows that a correct theological understanding can shape students' perspectives and behaviors in preserving nature as God's creation. In addition, research that highlights Qur'anic values in counseling, such as the internalization of tawakkal and patience, shows that this kind of spiritual development can play a role in fostering moral character, which, if further developed, is also relevant for the formation of ecological morals. (Saparwadi & Syafiq, 2025)

In the context of madrasahs, BKI has great potential as a means of ecological moral reconstruction. Counseling can be directed to the theme of responsibility for the environment and invites students to relate Islamic values to ecological problems that they encounter daily. This process can be strengthened through habituation of environmental care behavior in the daily activities of the madrasah, so that students not only understand these values cognitively, but also practice them as part of Islamic morals. Thus, Islamic guidance and counseling not only function to overcome social and emotional problems, but also become an effective medium to form ecological awareness and ethics based on Islamic teachings.

Based on the results of interviews with Guidance and Counseling teachers and Moral Faith teachers at MTsN Bengkulu City, information was obtained that before the program was implemented, there were still student behaviors that did not care about the environment, such as littering, were less active in cleaning activities, and did not have awareness that protecting the environment was part of Islamic teachings. After the Islamic Guidance and Counseling services are integrated with ecotheological values through group guidance activities and reflective discussions, students begin to understand that protecting the environment is a form of carrying out the mandate as a caliph fil ardh. The teacher also stated that students became more enthusiastic about participating in cleaning activities and were more responsible for the madrasah environment. (interview with bk teacher and Akidah Akhlak teacher)

Islamic guidance and counseling in the reconstruction of ecological morals in madrasahs is carried out through the integration of Islamic values in BK services that are holistic, which combine cognitive, affective, and spiritual aspects of students. Through the Qur'ani and Hadith approaches, Islamic counselors help students internalize the values of tawakkal, patience, and responsibility (amanah) towards the environment as part of Islamic morality. BKI's service model that supports the formation of ecological morals includes classical guidance to convey moral and ecological messages in groups, personal counseling to form moral awareness and environmental responsibility individually, as well as Qur'anic discussions that discuss verses about the role of humans as khalifah and the obligation to protect the environment. The entire process is strengthened through monitoring and evaluation programs to observe the development of students' behavior, so that ecological awareness is not only understood conceptually, but also reflected in daily attitudes and behaviors in the madrasah environment. (Akhyar, 2025)

**Implementation Strategy** The implementation of Islamic guidance and counseling in the reconstruction of ecological morals in madrasahs requires an integrated, systematic, and oriented approach to sustainable character formation. The Islamic BK service serves as a means of internalizing the value of environmental concern based on Islamic teachings by integrating aspects of morality, spirituality, and ecological awareness in individual and group counseling through strengthening ecological moral materials, such as the concept of caliph fil ardh, the mandate to protect Allah's creation, and environmental responsibility as part of worship. This approach is strengthened by the simultaneous development of aspects of moral knowing, moral feeling, and moral acting, and supported by applicative and participatory programs such as

environmental cleanliness, madrasah greening, and segregated waste management that function as a means of habituation. Through mentoring, reflection on values, and consistent implementation of activities, Islamic guidance and counseling develop into an instrument of fostering ecological character that is integrated in madrasah culture and affirms that concern for the environment is an integral part of Islamic morality and religious responsibility. (Hadisi et al., 2025) The strategy for implementing Islamic guidance and counseling in the reconstruction of ecological ethics in madrasahs requires an integrated, systematic approach focused on sustainable character development. Islamic guidance and counseling services serve as a means of internalizing values of environmental care rooted in Islamic teachings by integrating aspects of ethics, spirituality, and ecological awareness into both individual and group counseling through the reinforcement of ecological ethics materials, such as the concept of *khalifah fil ardh*, the trust to safeguard Allah's creation, and environmental responsibility as part of worship. This approach is reinforced by the simultaneous development of moral knowing, moral feeling, and moral acting, and is supported by practical and participatory programs such as environmental cleanliness, madrasah greening, and segregated waste management, which serve as tools for habit formation. Through mentoring, value reflection, and consistent implementation of activities, Islamic guidance and counseling evolve into an instrument for fostering ecological character that is integrated into madrasah culture, affirming that concern for the environment is an integral part of Islamic ethics and a responsibility of faith. (Hadisi et al., 2025)

The strengthening of Islamic guidance and counseling materials in shaping ecological morals in madrasahs is still constrained by the lack of integration of ecological values in teaching materials, so that environmental issues have not been understood as part of religious responsibility. Counseling services still focus on individual, social, and spiritual aspects, while counselors' understanding of Islamic ecology and cooperation with various parties related to the environment is still limited. Therefore, it is necessary to develop a contextual ecotheology curriculum, improve the competence of counselors, and strengthen partnerships so that the value of caring for and preserving the environment can be internalized effectively and sustainably. (2023, 2021). (2023, 2021)

### **Model of Ecological Moral Reconstruction Based on BK and Madrasah Ecotheology**

A model in language means the pattern that will be produced. Learning comes from the word teaching, which means instruction, while learning means an effort to gain knowledge and change attitudes due to experience. Meanwhile, learning refers to the process by which a person learns. According to Joyce, "A teaching model refers to a specific way of teaching that includes its objectives, structure, environment, and management system; Joyce associates the term teaching model with the approach to learning, including its purpose, pattern, environment, and management system". From the explanation of the learning model, both in terms of language and the views of education experts, the learning model has a more comprehensive meaning, which includes planning, processes, and learning objectives using learning approaches, strategies, and methods. (Hasan, 2025)

The action implementation stage was carried out using a cooperative learning model of the Student Teams Achievement Divisions (STAD) type, which focused on group collaboration, discussion, and project-oriented task completion. Each team is given the responsibility to find environmental problems in the madrasah, design solutions based on religious values, and carry out concrete actions such as creating environmental campaign posters, classroom hygiene programs, or planting initiatives. These activities were carried out through a series of meetings

and were directly supervised by teachers and researchers. In this series, students are expected not only to understand the theory intellectually, but also to build a collective consciousness through active participation and thinking about spiritual values in their behavior.

The results of observations during the implementation of the activity showed a significant change in student behavior. In the early stages, waste was still found that was not properly managed, and there was low student participation in maintaining the cleanliness of the school environment. However, after the implementation of the STAD model combined with an ecotheology-based Islamic Guidance and Counseling approach, students began to actively work together in maintaining the cleanliness of the classroom, sorting waste, caring for plants, and being involved in reforestation activities carried out by madrasahs. Interaction between students in groups also shows increased cooperation, responsibility, and concern for the surrounding environment. (Observation, February 23, 2026)

Throughout the learning process, observations were made on student behavior, group interactions, and changes in their attitudes and attention to the school environment in a systematic way using previously prepared observation instruments. In addition, in-depth interviews were conducted with several students and teachers to gain insights, experiences, and meanings that they experienced while participating in cooperative-based learning with the ecotheological method. (Nurochman et al., 2026). Documentation that includes photos of activities, student work, and field notes is also used as additional data to support the results of the analysis. This learning model will later be used as a guideline in designing curriculum and teaching activities for teachers and students, both in the classroom and outside the classroom.

Kokom Komalasari distinguishes between the terms learning model and the learning approach. He argues that the learning model includes learning approaches, strategies, methods, techniques, and tactics. How to combine theory with practice in the learning process in madrasahs is done through two approaches, namely: First, applying learning themes in the classroom into activities in the social environment and madrasah (direct learning). Second, it provides opportunities for students to practice at another time (indirect learning). The first approach allows students to experience firsthand how to apply their knowledge in environmentally conscious practices. This learning model is usually known as the experiential learning model. The knowledge, experience, and skills gained in madrasahs regarding concern for environmental conservation are expected to be applied by students at home and in the surrounding community. True learning is not only intended for the present, but also very important for the future. (Irsyad, 2019)

The ecological reconstruction model in the realm of education is an attempt to redesign counseling and guidance practices by incorporating aspects of the social, cultural, spiritual, and natural environment as core components in the learning and development process of students. This view comes from the paradigm of educational ecology, which views schools or madrasahs as a socio-ecological system, not just as an individual context. (Muhammad et al., 2025)

In BK, the ecological approach suggests that services are not only centered on the interaction between counselors and clients, but also consider the family, school, community, as well as cultural contexts that contribute to the student's overall behavior. The Green Islamic Education paradigm, developed from the ideas of Mujiyono Abdillah, Ali Yafie, and Paulo Freire, offers a comprehensive model both in terms of epistemology and axiology. It links faith, logic, and social action. This paradigm is based on the belief that environmental problems are a reflection of a crisis of consciousness, both in theological and social aspects. Therefore, Islamic education is expected to be a medium to awaken and liberate, not just as an introduction to moral

information. The understanding of the environment must be restored to its theological basis as part of Divine responsibility, deeply analyzed through critical awareness, and applied in social action that abolishes systems of environmental oppression. The combination of monotheistic values, environmental law, and critical awareness makes green Islamic education an impactful paradigm, which not only encourages spiritual faith but also ecological and social awareness. (Maulana & Ariqah, 2025)

Changes in student behavior are seen in cognitive, affective, and psychomotor aspects. In the cognitive aspect, students show a better understanding of the concepts of caliph, trust, and mizan in relation to environmental conservation. In the affective aspect, there is an attitude of care and a sense of responsibility for the cleanliness and sustainability of the madrasah environment. Meanwhile, in the behavioral aspect, students began to get used to disposing of garbage in its place, reducing the use of single-use plastics, maintaining classroom cleanliness, and participating in reforestation activities. These findings show that the integration of Islamic Guidance and Counseling with an ecotheological perspective through the STAD model is effective in shaping the ecological morals of students in a more real and sustainable manner.

## CONCLUSION

This study addresses the need to enhance ecological ethics in madrasahs through an Islamic Guidance and Counseling approach, based on ecotheological principles. It emphasizes the importance of transforming Islamic education to enhance students' ecological awareness and responsibility, which is still significantly lacking. Using a qualitative field methodology, the study involved in-depth interviews and participant observation with teachers and students. Findings indicate that integrating values such as monotheism and ecological responsibility into the STAD cooperative learning model fosters a collaborative and environmentally conscious culture among students. Despite existing Islamic teachings on ecological ethics, there is a gap in their practical application within the madrasah curriculum, where environmental values are poorly integrated. Therefore, the proposed model aims to systematically embed ecological ethics into Islamic education, aligning it with contemporary environmental challenges and fostering a responsible and sustainable mindset in students.

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