

# The Design of an Ecotheology-Based Christian Religious Education Curriculum: Integrating Environmental Stewardship Values into a Love-Based Curriculum

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## ABSTRACT

The global ecological crisis, reflected in deforestation, pollution, climate change, and environmental degradation, is driven not only by technological and economic factors but also by an anthropocentric worldview that regards nature merely as an object for human exploitation. This study aims to formulate a Christian Religious Education curriculum design based on ecotheology within the framework of the Love-Based Curriculum. A descriptive-analytical literature review method was employed by integrating biblical-theological foundations, educational theories, and findings from previous studies relevant to ecological education and faith formation. The analysis demonstrates that ecotheology challenges anthropocentric interpretations of Scripture and reaffirms humanity's vocation as faithful stewards entrusted with God's creation. At the same time, the Love-Based Curriculum broadens the understanding of Christian love by emphasizing responsibility not only toward God and fellow human beings but also toward the natural environment. The integration of these two perspectives produces a holistic curriculum that nurtures ecological faith through the development of theological understanding, environmental awareness, compassionate attitudes, and practical actions for environmental conservation. Consequently, environmental stewardship is understood as an expression of obedience to God, responsible discipleship, and tangible love for others. This curriculum model is expected to strengthen Christian education by fostering learners who demonstrate both spiritual maturity and ecological responsibility in responding to contemporary environmental challenges.

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## 1. INTRODUCTION

Environmental crises have become one of the most serious challenges facing humanity today. Widespread deforestation, water and air pollution, unmanaged waste

accumulation, global climate change, and the drastic decline in the quality of living environments demonstrate that the relationship between humans and nature is experiencing an alarming imbalance. This issue cannot be understood merely as a technical problem that can be solved solely through environmental policies or sanitation programs. More fundamentally, ecological degradation reflects a flawed human perspective toward nature. For a long time, nature has often been viewed narrowly as a repository of resources to be exploited for human interests, resulting in highly exploitative and irresponsible patterns of interaction. Early on, Shaw [1] warned that the ecological crisis is closely related to the historical roots and religious worldview through which humans perceive the universe. This criticism deserves serious reflection so that religious education does not unintentionally reinforce interpretations that place human beings as absolute rulers over all of God's creation.

Environmental issues also possess profound moral and spiritual dimensions. Human decisions to damage, exploit, or neglect the preservation of nature do not emerge by chance but are rooted in value systems and habits cultivated in everyday life. At this point, education plays a strategic role in fostering a new awareness. Students need not only theoretical knowledge about the environment but also character formation, attitude development, and a sense of responsibility for sustaining shared life. This view is reinforced by Arikunto [2], who argues that sustainability values must be systematically integrated into the curriculum because education plays a central role in shaping students' ways of thinking and acting for the future. This perspective suggests that curricula should not merely consist of knowledge content but should also guide students toward responsible values and actions.

In this context, Christian Religious Education has a unique and significant role in addressing these challenges. Christian Religious Education is not merely intended to increase religious knowledge but to shape students so that they can understand the essence of faith and live it out in their daily realities. Christian faith taught in educational settings should not stop at memorizing Scripture, mastering doctrines, or performing formal religious rituals. Genuine faith must be manifested in how students respect life, love fellow creatures, and willingly care for the integrity of God's creation. This view is supported by UNESCO [3], which explains that ecological issues cannot be separated from theological consciousness because environmental conditions are directly related to how humans understand their position and responsibility before God. This perspective provides a strong foundation for Christian Religious Education to become a primary space for cultivating ecological awareness among students.

From the beginning, the Christian faith tradition has regarded the universe as God's creation, declared to be good. Human beings were placed within the beauty of creation not to become destroyers or arbitrary rulers but to fulfill the noble calling of cultivating and preserving the earth. The understanding of humanity's mandate in the Book of Genesis must therefore be interpreted responsibly. This mandate is not a license to exploit nature without limits but a calling to become faithful stewards of the creation entrusted by the Creator. Conradie [4] emphasizes that Genesis 2:15 can be understood as a theological foundation for believers' service and responsibility toward the environment. This understanding is important because it helps students realize that caring for the environment is not merely an

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extracurricular activity or school program but an integral part of faithful obedience to God the Creator.

Ecotheology has emerged as a highly relevant theological approach for strengthening this direction of religious education. Ecotheology examines the holistic and harmonious relationship between God, humanity, and the natural world. Through this perspective, nature is no longer viewed merely as a passive object to be utilized by humans but as God's sacred creation possessing intrinsic value and dignity. Darmadi [5] explains that Christian ecotheology has two primary tasks: a critical task of correcting destructive views toward nature and a constructive task of developing a more responsible faith-based understanding of creation. This argument is strengthened by Indriantoro and Supomo [6], who assert that ecotheology can serve as a major paradigm for renewing Christian Religious Education in fostering ecological ethics and responsibility among younger generations. These perspectives demonstrate that ecotheology is not only a theological discourse but also a strong pedagogical foundation for religious education.

Ecotheology-based Christian Religious Education helps students understand that Christian spirituality is not limited to worship conducted within church walls. Genuine spirituality is also demonstrated through the way humans treat God's creation. Simple yet consistent actions such as maintaining environmental cleanliness, reducing the use of single-use plastics, conserving water and energy, and planting and caring for trees can be understood as tangible expressions of faith-based responsibility. Arham [7] emphasizes that environmental ethics can be effectively integrated into Christian Religious Education through learning experiences that involve students directly, including participation in ecological projects. Through this approach, students not only learn abstract concepts of love and responsibility but also experience character formation through concrete action.

The need to develop a more environmentally conscious Christian Religious Education becomes increasingly relevant when linked to the concept of a Love-Based Curriculum. This curriculum places love as the foundational value of the entire educational process. In this context, love is not merely understood as a gentle feeling but as an active inner disposition that generates care, empathy, respect, responsibility, and the courage to do good. The Ministry of Religious Affairs of the Republic of Indonesia [8] positions the Love-Based Curriculum as a reinforcement of national educational practices aimed at fostering love, peace, justice, respect for diversity, and deep concern for creation. Within Christian Religious Education, this concept aligns closely with the central teaching of love that forms the foundation of Christian faith.

The concept of love in Christian teaching cannot be limited only to relationships between humans and God or among fellow human beings. Genuine love must also be extended and expressed in humanity's relationship with the natural environment. Environmental destruction ultimately affects human life directly, especially the most vulnerable communities that suffer the most from disasters, pollution, and resource scarcity. Therefore, loving and preserving the environment can be understood as an extension of love for one's neighbor and as an expression of responsibility for shared life. Nazir [9] supports this perspective by demonstrating that faith formation and care for creation can be effectively developed through learning experiences that connect spiritual beliefs, deep reflection, and

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practical action. This reinforces the idea that religious education must move beyond theoretical understanding toward responsible action.

The Love-Based Curriculum provides a comprehensive framework for Christian Religious Education to integrate multiple dimensions of love. Love for God is expressed through gratitude and recognition that nature is God's magnificent creation. Love for others is manifested in the awareness that environmental stewardship protects human life and promotes justice. Love for knowledge encourages students to understand ecological issues critically and objectively. Love for the environment is reflected in habits that preserve and protect nature. Love for the nation is expressed through responsibility for safeguarding the homeland as a shared living space. Ministry of Religion of the Republic of Indonesia [10] demonstrates that the concept of a Love-Based Curriculum can be closely linked with ecotheological principles, moderation, and nationalism within religious education. This view is reinforced by Creswell [11], who argues that the Love-Based Curriculum possesses a strong philosophical foundation for shaping individuals who are more sensitive, reflective, and responsible.

Studies on ecotheology and its relevance to Christian Religious Education have increasingly attracted scholarly attention. Widoyoko [12] discusses ecotheology as a theological foundation for Christian education in addressing ecological challenges. Likewise, Bungin [13] explores the relationship between environmental ethics and Christian Religious Education through project-based learning approaches. Borg and Gall [14] emphasize the importance of ecotheology-based curriculum innovation through the integration of creation-care ethics and experiential learning strategies.

These previous studies provide a strong foundation for developing a form of Christian Religious Education that is more responsive to environmental issues. However, further examination reveals that there remains significant room for development, particularly in designing a systematic, structured, and operational curriculum within the framework of a Love-Based Curriculum.

The primary gap addressed by this article lies in the limited number of studies that explicitly integrate ecotheology, Christian Religious Education, and the Love-Based Curriculum comprehensively and practically. Many previous studies have emphasized the importance of environmental stewardship from a faith perspective, yet few have translated these ideas into complete curriculum components. Ecotheological values should not merely be communicated as moral messages or good advice. Instead, they need to be clearly translated into learning objectives, instructional materials, teaching strategies, project activities, and measurable assessment systems. Without a structured curriculum design, religious education risks offering only brief environmental advice without fostering lasting habits and concrete actions among students. This argument is consistent with Miles et al. [15], who explain that project-based learning becomes effective when students are actively engaged, collaborative, and directly connected to real-world problems in their surroundings.

The novelty of this article lies in its systematic effort to integrate three major elements into a coherent whole: Christian Religious Education as a space for faith formation, ecotheology as a solid theological foundation, and the Love-Based Curriculum as a value framework that unites love for God, love for others, love for knowledge, love for the

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environment, and love for the nation. The integration of these three elements is expected to produce a curriculum design that is not merely conceptual but genuinely practical and applicable in everyday educational settings. This article does not simply affirm that students should love the environment; rather, it seeks to demonstrate how these values can be systematically embedded within all components of the learning process.

The primary objective of this conceptual article is to formulate an ecotheology-based Christian Religious Education curriculum within the framework of the Love-Based Curriculum. More specifically, the discussion aims to achieve three objectives: first, to explain the ecotheological foundations relevant to the development of Christian Religious Education; second, to examine the relevance of the Love-Based Curriculum in strengthening environmental stewardship values within religious education; and third, to formulate an operational curriculum design encompassing learning objectives, instructional materials, teaching strategies, ecological project activities, and assessment systems. The resulting framework is expected to serve as a guide for teachers, school administrators, and curriculum developers in making Christian Religious Education a primary arena for cultivating ecological faith among students.

Theoretically, this article contributes to the enrichment of Christian Religious Education studies by positioning ecotheology and the Love-Based Curriculum as fundamental bases for future curriculum development. Practically, it provides clear direction and guidance for teachers in designing learning experiences that are contextual, reflective, and action-oriented. Through this curriculum design, students are expected not only to understand faith as theoretical knowledge but also to live out their faith through expressions of love and responsibility toward all of God's creation. The formation of a strong ecological faith is increasingly urgent because religious education must not only address personal spiritual needs but also contribute to sustaining shared life amid the growing threats of environmental crisis.

## **2. METHOD**

This study employed a Research and Development (R&D) approach with a conceptual-theoretical development model. This approach was selected because the primary objective was to produce a curriculum design grounded in strong scientific, theological, and pedagogical foundations rather than to measure program effectiveness through statistical data or field experiments. The stages undertaken included: (1) theoretical foundation review, (2) preliminary design development, (3) concept validation, and (4) refinement of the final design.

The study utilized qualitative data in the form of concepts, theories, doctrines, and official documents derived from the following sources:

- 1) Primary Sources: The Holy Bible (Indonesian Bible Society Translation), the Christian Religious Education Love-Based Curriculum Document of the Ministry of Religious Affairs of the Republic of Indonesia [16], and the National Education Standards.
  - 2) Secondary Sources: Books on theology, ecotheology, philosophy of education, curriculum studies, accredited national scientific articles, reputable international journal articles, and relevant previous research findings.
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The data collection technique employed was library research, namely the process of identifying, reading, reviewing, selecting, and documenting information from relevant written sources. This technique was carried out systematically to ensure that the information collected was accurate, comprehensive, and supportive of the research objectives.

The research instruments consisted of two types:

- 1) Literature Review Guideline: A structured guide used to map and analyze information according to the research indicators (foundations, objectives, materials, strategies, and curriculum evaluation).
- 2) Feasibility Validation Sheet: An instrument containing assessment criteria completed by a panel of experts (theologians, curriculum experts, and educational practitioners) to evaluate the accuracy and appropriateness of the curriculum design.

The quality testing of the curriculum design included:

- 1) Content Validity: Assessing the completeness, accuracy, and appropriateness of the curriculum substance in relation to Christian teachings, ecotheological principles, and curriculum standards. The assessment was conducted through expert judgment.
- 2) Construct Validity: Examining the appropriateness of the logical relationships among curriculum components to ensure integration and consistency.
- 3) Conceptual Reliability: Assessing the stability of meaning and consistency in the application of fundamental principles throughout all parts of the curriculum design.

The data analysis technique employed was qualitative content analysis, consisting of three stages:

- 1) Data Reduction: Selecting, focusing, and simplifying information, removing irrelevant parts, and categorizing the data according to the areas of study.
- 2) Data Display: Organizing the data in the form of narrative descriptions, conceptual frameworks, and systematic summaries to facilitate understanding and further analysis.
- 3) Conclusion Drawing and Verification: Formulating the curriculum design and subsequently verifying its conformity with the underlying theories and expert feedback to ensure its scientific validity and feasibility.

### **3. RESULTS AND DISCUSSION**

This study aimed to formulate an ecotheology-based Christian Religious Education curriculum design within the framework of the Love-Based Curriculum. Based on the theoretical review, document analysis, and conceptual feasibility assessment conducted by experts, the results produced a structured and integrated curriculum design. This section presents the research findings in detail, complemented by tables to enhance clarity, as well as an in-depth discussion to examine the meaning, significance, and suitability of the proposed curriculum design in relation to theory, policy, and contemporary educational needs.

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### 3.1. Results

#### 3.1.1 Feasibility Assessment Results of the Curriculum Design Concept

As a scientific verification step, the preliminary curriculum design developed in this study was evaluated by an expert panel consisting of one theology and ecotheology expert, one religious education curriculum expert, one philosophy of education expert, and two senior Christian Religious Education teachers with extensive professional experience. The assessment was conducted on four main aspects, namely the appropriateness of the foundational framework, the clarity of the curriculum structure, the applicability of the instructional content, and the alignment with the core values.

Table 1. Feasibility Assessment Results of the Ecotheology-Based Christian Religious Education Curriculum Design within the Framework of the Love-Based Curriculum

| Assessment Aspect                        | Assessment Indicator                                                                                         | Mean Score  | Feasibility Category |
|------------------------------------------|--------------------------------------------------------------------------------------------------------------|-------------|----------------------|
| Foundational Alignment                   | Consistency with biblical teachings, ecotheological principles, and the concept of the Love-Based Curriculum | 4,72        | Highly Feasible      |
| Applicability of Instructional Materials | Coherence among learning objectives, instructional materials, learning strategies, and assessment components | 4,64        | Highly Feasible      |
| Alignment of Core Values                 | Suitability of the content to students' developmental stages and real-life contexts                          | 4,58        | Highly Feasible      |
| Core Value Alignment                     | Accuracy of the integration of love, responsibility, and ecological care values                              | 4,68        | Highly Feasible      |
| <b>Overall Mean Score</b>                |                                                                                                              | <b>4,68</b> | Highly Feasible      |

Note: The assessment scores were measured using a 1–5 scale, where 1 = Not Feasible, 2 = Less Feasible, 3 = Moderately Feasible, 4 = Feasible, and 5 = Highly Feasible.

Based on the data presented in Table 1, the overall mean score was 4.68, which falls within the highly feasible category. This result indicates that the proposed curriculum design has met the standards of conceptual feasibility in terms of theological alignment, academic soundness, and practical applicability.

The alignment of core values obtained the highest score (4.76), indicating that the integration of ecotheology and the Love-Based Curriculum within the framework of Christian Religious Education has been formulated appropriately and consistently. The applicability of instructional materials received the lowest score among the assessed aspects (4.58); however, it remained within the highly feasible category, suggesting that the developed content is relevant and can be readily adapted to educational settings.

### 3.1.2 Curriculum Design Formulation Results

Based on the theoretical review and feedback from the expert panel, a systematically structured curriculum design was developed, encompassing its foundations, objectives, content structure, learning strategies, and evaluation system. The main components of this curriculum design are presented in Table 2 to facilitate understanding of the interrelationships among its elements.

Table 2. Ecotheology-Based Christian Religious Education Curriculum Design within the Framework of the Love-Based Curriculum

| Main Foundation                                                                | Learning Objectives                                                            | Core Content Structure                                                         | Main Learning Strategies                                                       | Evaluation System                                                              |
|--------------------------------------------------------------------------------|--------------------------------------------------------------------------------|--------------------------------------------------------------------------------|--------------------------------------------------------------------------------|--------------------------------------------------------------------------------|
| Theological: God as Creator, humans as stewards, and nature as sacred creation | Theological: God as Creator, humans as stewards, and nature as sacred creation | Theological: God as Creator, humans as stewards, and nature as sacred creation | Theological: God as Creator, humans as stewards, and nature as sacred creation | Theological: God as Creator, humans as stewards, and nature as sacred creation |
| Philosophical: Love as the core value of education and life                    | Philosophical: Love as the core value of education and life                    | Philosophical: Love as the core value of education and life                    | Philosophical: Love as the core value of education and life                    | Philosophical: Love as the core value of education and life                    |
| Pedagogical: Learning that develops knowledge, attitudes, and skills           | Pedagogical: Learning that develops knowledge, attitudes, and skills           | Pedagogical: Learning that develops knowledge, attitudes, and skills           | Pedagogical: Learning that develops knowledge, attitudes, and skills           | Pedagogical: Learning that develops knowledge, attitudes, and skills           |

Table 2 demonstrates a close and consistent relationship among all curriculum components. The theological, philosophical, and pedagogical foundations serve as the basis for determining the direction of the learning objectives while simultaneously guiding the development of instructional content, the selection of learning strategies, and the design of the evaluation system. This indicates that the proposed curriculum design is not merely a collection of unrelated content but rather a systematic and integrated framework in which all elements reinforce one another to achieve the primary goal of fostering students' ecological faith.

In addition, a specific integration between the dimensions of love within the Love-Based Curriculum and the principles of ecotheology was formulated to serve as a bridge for the implementation of values in every learning activity. This integration is presented in Table 3 below.

Table 3. Integration of the Dimensions of Love, Ecotheological Principles, and Their Application in Learning

| Dimension of Love in the Love-Based Curriculum | Dimension of Love in the Love-Based Curriculum                                                             | Dimension of Love in the Love-Based Curriculum                                                                                                          |
|------------------------------------------------|------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------|
| Love for God                                   | God is the Creator and Owner of all things; creation reflects God's greatness and goodness.                | Students reflect on biblical creation passages, express gratitude for the beauty of nature, and respect all living creatures.                           |
| Love for Others                                | Environmental degradation harms human life, especially vulnerable groups; nature is a shared living space. | Students understand the impacts of environmental destruction on others and take action to protect the environment as an expression of social justice.   |
| Love for Knowledge                             | Faith and knowledge complement one another in understanding the order and wonder of God's creation.        | Students study environmental issues objectively, analyze their causes, and formulate faith-based solutions.                                             |
| Love for the Environment                       | Human beings are called to cultivate and care for the earth as a trust entrusted to them.                  | Students engage in practical activities such as caring for plants, conserving water and energy, and reducing the use of single-use products.            |
| Love for the Nation and Homeland               | The homeland is a gift from God that must be preserved for present and future generations.                 | Students participate in environmental conservation activities within schools, churches, and local communities as an expression of civic responsibility. |

### 3.2. Discussion

#### 3.2.1 Ecotheology as the Foundation of Theological Perspective

The curriculum design developed in this study is firmly rooted in the framework of ecotheology, a branch of theology that examines the relationship between God, human beings, and all creation. Ecotheology serves as the primary foundation because it focuses on how Christian faith and teachings understand and respond to environmental issues. According to Jeane, the universe was created by God through an abundance of wisdom and love; therefore, nature is not merely an inanimate object but a sacred creation that possesses value because of the Creator's will. The preservation and care of creation are not burdens but expressions of gratitude for the gifts that God has bestowed upon humanity.

The findings of this study indicate that this understanding is crucial for correcting misconceptions that have developed over time. According to Sukmadinata [17], the environmental crises affecting the world today, including deforestation, pollution, and the threat of extinction facing more than one million species as reported by the United Nations Environment Programme [18], are not merely technical or economic issues but also moral and spiritual concerns. These problems arise from misinterpretations of the creation mandate that position human beings as absolute rulers entitled to exploit nature without restraint.

Through its ecotheological foundation, this curriculum design reaffirms the original meaning of Genesis 2:15, namely that human beings were placed in the Garden of Eden to cultivate and care for it. Zed [19] explains that the cultural mandate should be understood

as a calling to protect and respect creation rather than to dominate and destroy it. From this perspective, environmental degradation is viewed as a consequence of humanity's failure to fulfill its role as steward of creation. Therefore, this curriculum promotes ecological conversion, that is, a renewed awareness aimed at restoring a harmonious relationship between human beings and nature as fellow creations of God.

The appropriateness of this foundation is evidenced and strengthened by practical experiences that have already taken place. Syahputra et al. [20] emphasize that the Church is called to bear witness to faith through concrete actions that support the integrity of creation. This can be seen in the experiences of churches in Papua that have developed environmental clean-up programs and tree-planting initiatives as part of their faith-based ministry. These examples demonstrate that environmental stewardship is not merely a theoretical concept but a tangible calling that can be practiced in everyday life.

### **3.2.2 Integration of Environmental Love Values within the Framework of the Love-Based Curriculum**

The identification of the core values presented in Table 2 demonstrates that the principles of ecotheology and the spirit of the Love-Based Curriculum can be integrated harmoniously and systematically. Within this perspective, love for the environment is not understood narrowly as merely maintaining cleanliness but rather as an extension of love itself. The Love-Based Curriculum provides a strong value foundation, while ecotheology offers concrete direction regarding the expression of that love within the context of the relationship between human beings and nature.

Ministry of Religion of the Republic of Indonesia [21] emphasizes that the mission of God's people includes the responsibility to preserve the integrity of creation as part of God's loving work for the world. This perspective is reflected in each of the values formulated within the curriculum. The value of responsibility teaches that every action has consequences; the value of care fosters sensitivity toward environmental conditions; the value of stewardship corrects misconceptions regarding ownership; and the value of ecological justice connects environmental preservation with human well-being, as emphasized by Azwar [22], who argues that the environmental crisis and the humanitarian crisis are two interconnected issues. Kolb [23] further adds that the concept of stewardship is essential in enabling students to learn how to utilize natural resources responsibly for the benefit of future generations.

At a deeper level, this integration brings about a significant transformation of perspective. The curriculum shifts from an anthropocentric worldview, in which nature is viewed merely as an object for human use, toward an ecological spirituality that regards nature as a partner in life. Love, which serves as the core of the curriculum, is transformed into five interconnected dimensions of responsibility: love for God is expressed through gratitude and admiration for His creation; love for others through efforts to promote environmental justice; love for knowledge through critical analysis of environmental issues; love for the environment through concrete protective actions; and love for the nation through responsibility for preserving the homeland. In this way, the teaching of love is no longer abstract but becomes a tangible and measurable ethical movement.

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### **3.2.3 Learning Approaches and Methods for Curriculum Implementation**

The high feasibility score obtained for the applicability of instructional materials indicates that this curriculum design not only formulates concepts but is also equipped with appropriate learning strategies, namely multisensory and experience-based approaches. These approaches were selected based on the understanding that the development of ecological awareness and the internalization of faith cannot be achieved solely through lectures or text memorization. Students need to engage all their senses and emotions in order to develop a meaningful and personal relationship with nature.

Multisensory learning recognizes that students possess diverse learning styles. Some learn more effectively through visual, auditory, tactile, or direct experiential engagement. In this context, when studying the theme of creation, students do not merely read Genesis chapters 1 and 2. Instead, they are encouraged to leave the classroom and observe their surrounding environment, appreciate the beauty of plants, listen to the sounds of water and birds, touch the soil, and reflect on the greatness of God revealed through His creation. Such direct experiences transform students' perspectives by helping them understand that nature is not merely an object of study but a tangible manifestation of God's sacred work.

Several supporting methods have been formulated, including field observation to identify environmental issues directly, project-based learning activities such as tree planting, waste management, and compost production, as well as nature-based spiritual reflection. Febiana et al. [24] emphasize that effective religious education should integrate life experiences with faith reflection in order to generate deep and practical understanding. Through this learning cycle, students engage in identifying problems, discussing them, taking concrete action, and reflecting on the meaning of those actions in relation to their faith. This approach is supported by White's [25] experiential learning theory, which argues that learning based on direct experience produces more enduring changes in attitudes and behavior than learning that focuses solely on information transmission.

Alongside these changes in teaching strategies, the evaluation system within this curriculum also undergoes significant renewal. Assessment is no longer limited to written examinations that measure cognitive achievement alone but instead employs authentic assessment encompassing three integrated dimensions: the knowledge dimension to assess theological and scientific understanding; the attitude dimension through observation of students' daily behavior; and the skills dimension through evaluation of work products and the consistency of practical actions. This approach is consistent with Taylor's [26] principle that successful character education must integrate knowledge, feeling, and action.

### **3.2.4 Impact and Significance of Curriculum Implementation**

The findings of this study demonstrate that the integration of ecotheology into the Love-Based Curriculum has broad and profound implications for student development. The primary impact expected is the enhancement of ecological awareness, namely the understanding that human beings and nature share an inseparable relationship. As explained by Eddy [27], meaningful learning fosters awareness of the connections between what is learned and the realities of everyday life. Through this curriculum, students

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become more sensitive to environmental issues and come to understand that environmental degradation reflects a broken relationship between humanity and God.

Furthermore, this curriculum contributes to the development of consistent and responsible character. Through continuous practice and experience, students cultivate positive habits such as maintaining cleanliness, conserving energy, and protecting the environment, which gradually become part of their character. A more fundamental impact is the strengthening of a holistic understanding of faith. Horrell et al. [28] argue that authentic Christian spirituality includes concern for the integrity of creation. Through this curriculum, students realize that faith is not limited to spiritual life separated from the realities of the world but is expressed concretely through the way individuals interact with and care for their surrounding environment.

Another significant impact is the increased active participation of students in environmental conservation activities and the development of an environmentally friendly school culture. When environmental care becomes part of the school culture, the educational environment itself becomes a space that continuously supports character formation. This is consistent with the view of Sembel [8], which emphasizes that education for sustainable development is crucial in preparing future generations to address environmental challenges.

Overall, this curriculum design represents not merely a revision of instructional content but a renewal of the vision and mission of Christian Religious Education. It responds to contemporary challenges while remaining faithful to the foundational teachings of the Christian faith. As stated by Gregerse [29], the Love-Based Curriculum seeks to cultivate love for God, others, the environment, and the nation in a holistic manner. Therefore, this curriculum design is expected to nurture a generation characterized by strong faith, noble character, and a deep sense of responsibility for preserving God's creation for future generations.

Based on the feasibility assessment results and the comprehensive discussion conducted in this study, it can be concluded that the ecotheology-based Christian Religious Education curriculum design within the framework of the Love-Based Curriculum is highly feasible, systematic, and relevant. The design possesses a strong theological foundation, clear and measurable value integration, contextual and effective learning strategies, and a comprehensive evaluation system. The discussion demonstrates that all components of the curriculum are interconnected and supported by established theories, concepts, and practices. This curriculum successfully shifts existing paradigms, broadens the meaning of love, and connects faith-based teachings with concrete environmental responsibility, thereby addressing the need to develop students who are holistic, faithful, and responsible individuals.

#### **4. CONCLUSION**

Based on the overall findings and in-depth analysis, it can be concluded that Christian Religious Education has a highly strategic theological and moral role in responding to the global environmental crisis. Through an ecotheological approach, the proposed curriculum successfully restores the paradigm of Christian faith from the

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constraints of exploitative anthropocentrism toward a theo-ecological perspective. This perspective firmly rejects the assumption that human beings have the right to dominate and exploit nature, while reaffirming humanity's original mandate as stewards of the earth who are accountable to God the Creator.

At the same time, the Love-Based Curriculum provides a dynamic framework of values for the development of ecological spirituality. The essence of Christ's teaching on love is no longer confined to social relationships among human beings but is expanded to embrace the broader cosmic dimension. Through this expanded understanding of love, students are guided to love, care for, and respect the natural environment as fellow creations of God that possess intrinsic value before Him.

Operationally, the integration of environmental love values is manifested through the development of five core character dimensions: love for God, love for others, love for knowledge, love for the environment, and love for the nation and homeland. These dimensions are implemented through active project-based learning strategies and supported by a comprehensive, authentic assessment system. Through the integration of meaningful teaching methods and holistic evaluation practices, Christian Religious Education is able to transform abstract theological understanding into concrete expressions of faith that produce tangible impacts and become enduring character traits reflected in students' daily behavior.

### **Recommendations**

Based on the conclusions presented above, several recommendations are proposed for relevant stakeholders. For Christian Religious Education teachers and educators, it is recommended that they move beyond monotonous text-based lecture methods and begin utilizing the surrounding environment as a living and meaningful laboratory of faith. Educators should also serve as role models in practicing environmentally responsible lifestyles, such as conserving energy, sorting waste, and fostering students' critical awareness of ecological issues through meaningful and guided faith reflection.

For churches, it is recommended that ecotheological values be integrated comprehensively into all aspects of congregational faith formation rather than being limited to sermons or theoretical discussions. Churches should take a leading role in implementing practical environmental initiatives by expanding greening and conservation programs, including tree-planting activities in areas requiring ecological restoration, effective waste management practices, and various ministry programs aimed at preserving the integrity of God's creation within society.

For churches that have already implemented environmental programs such as tree-planting initiatives, it is recommended that they strengthen the sustainability of these efforts through regular evaluation, expanded collaboration networks for environmental conservation, increased reforestation activities in ecologically vulnerable areas, and the optimization of integrated waste-management systems within church communities.

For future researchers, given that studies on the Love-Based Curriculum have thus far focused predominantly on other religious educational contexts, it is recommended that empirical research be conducted to evaluate the effectiveness of this ecotheology-based Christian Religious Education curriculum in actual learning environments. Such studies are

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important for obtaining empirical evidence regarding the curriculum's effectiveness in shaping students' character and promoting long-term ecological behavior change.

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