



Policy Analysis of Islamic Religious Education in Indonesia: Integration of National Education Standards, Independent Curriculum, Love Curriculum, and Eco-Theology

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Abstract

This study analyzes education policy in Indonesia. The study was conducted through qualitative, library-based research, utilizing primary sources in the form of official regulations, policy documents, and educational guidelines, as well as secondary sources in the form of academic literature and previous research findings. The research findings indicate that the National Education Standards serves as a normative framework that provides boundaries, direction, and quality assurance for national education. Meanwhile, the Independent Curriculum serves as an implementation instrument that offers flexibility, learning differentiation, and pedagogical freedom for educational units and teachers. Conversely, the Love Curriculum presents an affective approach that fosters empathy, noble character, and humanistic pedagogical relationships. The Eco-Theology approach adds a spiritual-ecological dimension to Islamic Religious Education learning, so that students not only understand religious teachings but also internalize responsibility for environmental sustainability. The integration of these four components enables the realization of a comprehensive Islamic education model: promoting academic achievement, building character based on love and humanitarian values, while simultaneously fostering ecological awareness. Several previous studies on schools and madrasahs indicate that the success of policy implementation is greatly influenced by teacher competence, institutional support, and community involvement. Therefore, this research confirms that the future of Islamic Religious Education in Indonesia needs to be directed toward an integrative model that combines formal regulations, curriculum flexibility, values of compassion, and ecological ethics as the foundation for holistic educational development.

Keywords: National Education Standards, Independent Curriculum, Love Curriculum, Eco-Theology, Islamic Religious Education.

INTRODUCTION

Indonesian national education is a strategic process for developing the whole person, namely a person who is faithful and devoted to God Almighty, has noble character, is intelligent, skilled, and responsible as a citizen. This is affirmed in Law Number 20 of 2003 concerning the National Education System, which states that education aims to develop the potential of students to become individuals who are faithful, pious, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.¹ This formulation of objectives serves as the basis for all educational regulations, including Islamic Religious Education, ensuring that they remain grounded in the ideal of developing the whole person.

In a dynamic global environment, Indonesian education faces serious challenges in the form of rapid globalization, technological advances, moral degradation, and environmental crises. This situation demands that national education policies continually adapt, both in the regulatory realm and in learning practices. The National Education Standards serve as a benchmark for educational quality assurance, while the Independent Curriculum emerged as an innovation to provide a more flexible, adaptive, and student-centered learning environment.² At the same time, new approaches to enriching the curriculum's direction have emerged in Islamic Religious Education, such as the Love Curriculum, which emphasizes the affective dimension of instilling love for God, the Prophet Muhammad, fellow human beings, and the environment.³ The concept of Eco-Theology, which combines

¹ Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional, Bab II, Pasal 3.

² Peraturan Pemerintah Nomor 57 Tahun 2021 tentang Standar Nasional Pendidikan.

³ Furqon Hidayatullah, *Pendidikan Karakter: Membangun Peradaban Bangsa* (Surakarta: UNS Press, 2010), 42.

Islamic theology with ecological awareness based on humanity's role as vicegerent on earth, is emerging.⁴

The main issue that emerged was how these four policies and approaches could be comprehensively analyzed to build an Islamic Religious Education that is more relevant to the nation's needs in the global era. This is where the research questions were formulated: what is the role of the National Education Standards in ensuring the quality of Islamic Religious Education, how relevant is the Independent Curriculum to strengthening Islamic Religious Education, what is the contribution of the Love Curriculum in enriching Islamic Religious Education regulations, and how Eco-Theology can be integrated into Islamic Religious Education policies. These questions drive the research objectives: to critically analyze the National Education Standards, the relevance of the Independent Curriculum, the contribution of the Love Curriculum, and the integration of Eco-Theology into Islamic Religious Education, while also formulating the implications of these policies for the future direction of Islamic Religious Education in Indonesia.

To strengthen the analysis, this study relies on several theoretical frameworks. First, education policy theory, which asserts that education policy is part of public policy, influenced by political, social, and cultural factors and designed to address societal needs.⁵ Second, curriculum theory, which understands the curriculum as a set of plans and arrangements for objectives, content, teaching materials, and learning strategies, as defined in the latest national curriculum regulations.⁶ Third, the theory of Islamic education emphasizes the balance of faith, knowledge, and practice, or in other words, the integration of cognitive, affective, and psychomotor aspects, in accordance with the *ta'dib* paradigm proposed by Syed Muhammad

⁴ Seyyed Hossein Nasr, *Man and Nature: The Spiritual Crisis in Modern Man* (London: George Allen and Unwin, 1968), 15.

⁵ H.A.R. Tilaar, *Kebijakan Pendidikan: Pengantar untuk Memahami Kebijakan Pendidikan dan Kebijakan Pendidikan sebagai Kebijakan Publik* (Jakarta: Rineka Cipta, 2012), 88.

⁶ Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi, *Panduan Implementasi Kurikulum Merdeka* (Jakarta: Kemendikbudristek, 2022), 10.

Naquib al-Attas.⁷ Fourth, the theory of ecotheology, which stems from Seyyed Hossein Nasr's view that the modern environmental crisis is a result of a spiritual crisis, necessitating a theological solution to restore harmony between humanity, nature, and God.

This study is expected to have significant implications both theoretically and practically. Theoretically, this research is expected to enrich the study of Islamic education policy, particularly in efforts to integrate the national curriculum with an affective and ecological value approach. Practically, the results of this study can provide input for educators, policymakers, and Islamic educational institutions in designing curricula that are responsive to moral and environmental challenges. Socially, this research is expected to encourage the emergence of a generation of Muslims characterized not only by love and tolerance but also by ecological awareness as caliphs on earth. Thus, this policy analysis is not only relevant academically but also strategically important for the future of Islamic education and national development.

Education policy in Indonesia constantly evolves to adapt to social dynamics and the needs of the times. The National Education Standards (SNP) serve as the primary foundation established through Law No. 20 of 2003 concerning the Standard National System and are further reinforced in various derivative regulations. The SNP serves to guarantee educational quality, although in practice it is often understood merely as an administrative standard. On the other hand, the Independent Curriculum emerged with a constructivist approach that places students at the center of learning. This paradigm seeks to shape the Pancasila Student Profile through project-based learning activities. Furthermore, alternative ideas such as the Love Curriculum and Eco-Theology enrich the discourse on Islamic education. Both emphasize the importance of humanizing education and

⁷ Syed Muhammad Naquib al-Attas, *Islam and Secularism* (Kuala Lumpur: ISTAC, 1993), 147.

ecological awareness, so that religious education focuses not only on normative aspects but also on responding to global issues.⁸

Despite its ideal goals, the implementation of these policies is not free from several issues that have become research gaps. In practice, the National Education Standards has not been fully able to foster the strengthening of students' character and spirituality because it emphasizes technical and bureaucratic aspects. While the Independent Curriculum promises flexibility, it often faces obstacles such as limited teacher competency, disparities in facilities between schools, and diverse learning contexts. Meanwhile, the Love Curriculum and Eco-Theology remain academic discourses that lack formal legitimacy within the national education system. A fundamental question arises: what is the relationship between formal policies such as the National Education Standards and the Independent Curriculum and alternative regulations based on the values of love and eco-pedagogy? Can the two complement each other in addressing increasingly complex moral challenges, environmental crises, and social disruption?⁹

Several previous studies have attempted to address this issue. Hidayatullah emphasized that the National Education Standards is crucial for maintaining educational quality, but its implementation still faces challenges related to resources. Other research indicates that the Independent Curriculum has the potential to foster student creativity and independence, although it still faces challenges with teacher preparedness and school infrastructure.¹⁰ Furthermore, studies on eco-theology in Islamic education emphasize the importance of ecological awareness as part of practicing

⁸ George C. Edwards III, *Implementing Public Policy* (Washington DC: Congressional Quarterly Press, 1980); Kemendikbudristek, *Panduan Implementasi Kurikulum Merdeka* (Jakarta: Kemendikbudristek, 2022); M. Nasir, "Eco-Theology in Islamic Education: Strengthening Ecological Awareness through Religious Values," *Journal of Islamic Education Studies* 5, no. 2 (2021): 123–137.

⁹ Furqon Hidayatullah, *Pendidikan Karakter: Membangun Peradaban Bangsa* (Surakarta: UNS Press, 2010), 42.

¹⁰ A. Rohman, "Challenges and Opportunities in the Implementation of the Merdeka Curriculum in Indonesia," *Indonesian Journal of Curriculum and Educational Technology Studies* 11, no. 1 (2023): 45–60.

religious values.¹¹ Meanwhile, a love-based approach is considered capable of strengthening character education by emphasizing compassion and empathy.¹² From this presentation, it is clear that there is a need to place the National Education Standards, the Independent Curriculum, and alternative regulations within a single analytical framework, so that more relevant synergies can be found for the development of Islamic education in Indonesia.

METHODS

This research employs a descriptive qualitative approach using a library research model, reviewing articles and policy drafts. This method was chosen based on the nature of the study objects, which consist of regulations, policy documents, and scientific literature discussing the SNP, the Independent Curriculum, and various Islamic Religious Education regulations, including the Love Curriculum and the Eco-Theology discourse. Library research allows researchers to explore, understand, and critique policy discourse in depth through a review of various relevant sources.¹³

The data sources in this study are divided into two categories: primary and secondary sources. Primary sources include official government regulations such as Law Number 20 of 2003 concerning the National Education System, Government Regulation Number 57 of 2021 concerning National Education Standards, and various regulations of the Minister of Education, Culture, Research, and Technology related to the implementation of the Independent Curriculum.¹⁴ Additionally, internal Islamic Religious Education policy documents containing the Love Curriculum concept and academic papers on eco-theology integration are also considered primary

¹¹ M. Nasir, "Eco-Theology in Islamic Education: Strengthening Ecological Awareness through Religious Values." *Journal of Islamic Education Studies* 5, no. 2 (2021): 123-137.

¹² Furqon Hidayatullah, *Pendidikan Karakter: Membangun Peradaban Bangsa*. Surakarta: UNS Press, 2010

¹³ Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Obor Indonesia, 2008), 3.

¹⁴ Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional; Peraturan Pemerintah Nomor 57 Tahun 2021 tentang Standar Nasional Pendidikan.

sources. Meanwhile, secondary sources include research results, journal articles, academic books, and the thoughts of Islamic education experts and contemporary Muslim theologians such as Syed Muhammad Naquib al-Attas, Seyyed Hossein Nasr, H.A.R. Tilaar, and other figures.¹⁵

The analytical method used is content analysis. This analysis is conducted by selecting, classifying, and interpreting the meaning of the documents and literature reviewed. This step allows researchers to identify patterns, similarities, and differences between various policies and to generate critical analysis of their relevance to the goals of Islamic Religious Education.¹⁶ Content analysis also provides an opportunity to present data systematically, ensuring academic accountability for the research results.

To ensure data validity, this study employed source triangulation techniques, comparing formal regulations with expert studies and previous research results. In this way, researchers can assess whether government policies align with academic thinking and practice in the field. Furthermore, the researcher positioned herself as the primary research instrument (human instrument), conducting literature searches, content reviews, and developing interpretations based on the theoretical framework formulated in the introductory chapter.

With this methodology, the research is expected to produce an in-depth policy analysis, not merely descriptive, but also critical and reflective. This means that this research not only explains how the National Education Standards, the Freedom Curriculum, the Love Curriculum, and Eco-Theology are present in the discourse of Islamic education, but also how all four can be integrated as a strategic foundation for the future development of Islamic Religious Education.

¹⁵ Syed Muhammad Naquib al-Attas, *Islam and Secularism* (Kuala Lumpur: ISTAC, 1993), 147

¹⁶ Seyyed Hossein Nasr, *Man and Nature: The Spiritual Crisis in Modern Man* (London: George Allen and Unwin, 1968)

RESULTS

The data sources used in this study consist of primary and supporting data sources. The primary data sources are journal articles that specifically discuss the development and implementation of Islamic Religious Education in relation to several contemporary educational policy themes. These include studies on the implementation of the Independent Curriculum in IRE learning, analyses of the National Education Standards as the normative framework of Indonesian education policy, research on the integration of Eco-Theology in Islamic education as an approach to strengthen ecological awareness among students, and academic discussions related to the Love Curriculum, which emphasizes the development of empathy, compassion, and humanistic relationships in the learning process.

Meanwhile, the supporting data sources consist of various complementary references used to strengthen the conceptual and policy analysis of the study. These include academic books on Islamic education, curriculum development, and educational philosophy, government regulations and official policy documents related to the National Education Standards and the Independent Curriculum, as well as educational policy reports and institutional publications that provide contextual information regarding the implementation of educational reforms in Indonesia. The combination of primary and supporting data sources enables a more comprehensive understanding of policy dynamics and pedagogical innovations in Islamic Religious Education (see Table 1).

Table 1:
Classification of Data Sources

Category	Type of Source	Description
Primary Data	Journal Articles	Articles discussing independent curriculum in IRE, SNP policy analysis, Eco-Theology integration, and Love Curriculum
Supporting Data	Books	Books on Islamic education, curriculum theory, and educational philosophy
Supporting Data	Government Regulations	National education policies, including regulations related to SNP and independent curriculum
Supporting Data	Policy Reports	Institutional reports and educational policy analyses

Based on 10 journal articles that met the inclusion criteria, the research results are presented in Table 2. The ten reviewed articles collectively reveal that the implementation of the Independent Curriculum in Islamic Religious Education is strongly influenced by teacher readiness, pedagogical competence, and access to learning resources. Although the curriculum offers flexibility and encourages student-centered learning, many teachers still struggle with designing projects, conducting authentic assessments, and integrating Islamic values into contextual learning activities.

Table 2.
Literature Review of 10 Included Articles

No	Author, Year, Title, Journal Name, and Doi
1	Evi Susilowati. 2022. Implementation of the Independent Learning Curriculum in Islamic Religious Education Subjects. <i>Al-Miskawaih: Journal of Science Education</i> . https://doi.org/10.56436/mijose.v1i1.85
2	Munawir et al. 2024. Analysis of the Implementation of the Independent Curriculum in Islamic Religious Education Learning at Madrasah Ibtidaiyah. <i>Jurnal Pendidikan Dasar & Guru</i> . https://doi.org/10.47435/jpdk.v9i1.2785
3	Fachri Husaini Hasibuan et al. 2024. Implementation of the Independent Curriculum in Islamic Religion Subjects. <i>Ideguru: Jurnal Karya Ilmiah Guru</i> . https://doi.org/10.51169/ideguru.v9i2.888
4	Muhammad Danial and Hendro Widodo. 2022. The Adaptation of Islamic Religious Education Learning Model of the Independent Curriculum. <i>Al-Tadzkiyyah: jurnal Pendidikan Islam</i> . https://doi.org/10.24042/atjpi.v13i2.15733
5	Ihda Alam Niswatun Aminah and Mohammad Ahyan Yusuf Sya' bani. 2023. Implementation of the Independent Curriculum in Islamic Religious Education Learning. <i>Jurnal Pendidikan Islam Al-Ilmi</i> . https://doi.org/10.32529/al-ilmi.v6i2.2804
6	Muhammad Nuzulul Qur'ani et al. 2023. Problematics of Implementing the Independent Learning Curriculum in Islamic Religious Education. <i>Jurnal Ilmiah Didaktika</i> . https://doi.org/10.22373/jid.v24i1.19638
7	Martarosa Maulidia and Mahasri Shobahiya. 2024. Influence of the Independent Learning Curriculum in Islamic Education Subjects. <i>Journal of Islamic Education</i> . https://doi.org/10.52615/jie.v9i2.417
8	Aluk Maknunah and Abdul Muis. 2023. Implementation of Islamic Religious Education Learning in an Independent Curriculum Perspective. <i>Jurnal Pendidikan Islam Indonesia</i> . https://doi.org/10.35316/jpii.v7i2.485

No	Author, Year, Title, Journal Name, and Doi
9	Ifham Choli et al. 2023. Implementation of the Independent Curriculum by Digitizing Learning in Islamic Religious Courses. <i>Edukasi Islam</i> . https://doi.org/10.30868/ei.v13i02.6214
10	Trisna Zulfi and Annisaul Khairat. 2023. Implementation of Independent Learning Curriculum in the Learning of Islamic Religious Education at SMAN 3 Batusangkar. <i>Edumalsys</i> . https://doi.org/10.58578/edumalsys.v1i1.1083

Project-Based Learning (PjBL) emerges as an effective approach across several studies, as it strengthens students' motivation, critical thinking, and the application of religious and moral values in real-life situations. However, its success requires clear scaffolding, structured reflection, and well-designed rubrics. At the primary level, storytelling, routine value-building activities, and family involvement significantly support affective internalization. The studies also highlight major gaps in character and affective assessment. Current national standards and assessment tools are not fully prepared to measure affective and psychomotor dimensions, creating inconsistencies in evaluating spiritual and moral outcomes in IRE. Moreover, the National Education Standards, while essential for ensuring quality, is often implemented administratively and can unintentionally hinder curricular innovation when not accompanied by institutional support.

Eco-theology-based approaches show strong potential in promoting ecological awareness and behavioral change among students through hands-on environmental activities. This indicates the relevance of integrating ecological and spiritual values into IRE to address contemporary environmental challenges.

Overall, the findings suggest that an integrative model—combining the normative framework of NES, the pedagogical flexibility of the Independent Curriculum, the affective focus of the Love Curriculum, and the ethical insights of Eco-Theology—holds promise for creating a more holistic, humanistic, and transformative Islamic education. Such integration, however, requires strong leadership, teacher training, and equitable access to resources.

DISCUSSION

1. Synthesis and Integration of Policy

The analysis of the National Education Standards, the Independent Curriculum, the Love Curriculum, and Eco-Theology indicates that these frameworks should not be viewed as separate or competing policies. Instead, they form a complementary policy ecosystem that collectively shapes the direction of Islamic Religious Education in Indonesia. The National Education Standards serve as a normative regulatory framework that establishes minimum quality benchmarks for all educational institutions. By defining standards in areas such as curriculum content, learning processes, assessment, and educational management, the National Education Standards ensures that innovation in curriculum development remains within an accountable national education system.¹⁷

Within this regulatory framework, the Independent Curriculum functions as an adaptive pedagogical instrument that provides flexibility for schools and teachers to design contextual learning. The principle of differentiated instruction in the Independent Curriculum enables Islamic Religious Education teachers to adjust teaching strategies according to students' needs, local contexts, and contemporary challenges. Recent studies indicate that the implementation of the Independent Curriculum in Islamic Religious Education has encouraged student-centered learning, contextual project activities, and the integration of religious values with real-life issues such as digital ethics and environmental responsibility.¹⁸

Meanwhile, the Love Curriculum and Eco-Theology contribute philosophical and ethical dimensions that enrich Islamic education. The Love Curriculum emphasizes that the essence of religious education lies not only in the transfer of knowledge but also in the internalization of compassion, empathy, and humanistic values. This approach reflects the Islamic principle of *rahmatan*

¹⁷ Government of Indonesia, Government Regulation No. 57 of 2021 on National Education Standards (Jakarta: Ministry of Education, Culture, Research, and Technology, 2021).

¹⁸ Evi Susilowati, "Implementation of the Independent Learning Curriculum in Islamic Religious Education Subjects," *Al-Miskawaih: Journal of Science Education* 1, no. 1 (2022).

lil 'alamin, which positions Islamic teachings as a source of mercy and social harmony.¹⁹ Eco-Theology, on the other hand, highlights the importance of ecological awareness within Islamic education. In response to the global environmental crisis, eco-theological perspectives encourage students to understand environmental preservation as part of their religious responsibility as *khalifah fil ardh* (stewards of the earth).²⁰

Through this synthesis, an integrative model of Islamic Religious Education can be formulated. In this model, the National Education Standards and the Independent Curriculum provide structural and regulatory foundations, while the Love Curriculum and Eco-Theology function as substantive approaches that strengthen the moral, spiritual, and ecological dimensions of Islamic education.

2. Policy Implementation in Islamic Religious Education

The implementation of Islamic education policies in Indonesia demonstrates varying outcomes depending on teacher competence, institutional support, and the availability of learning resources. Empirical studies show that the Independent Curriculum has opened opportunities for Islamic Religious Education teachers to adopt innovative pedagogical strategies, particularly student-centered learning and Project-Based Learning (PjBL). These approaches enable students to connect religious values with practical experiences and social realities.²¹

Several studies also highlight that the Independent Curriculum has increased student participation and engagement in Islamic Religious Education classes. By allowing teachers to design contextual projects, students are encouraged to apply Islamic ethical principles to real-world problems, such as environmental conservation and social responsibility. However, the implementation process still faces several challenges. Many teachers experience

¹⁹ Abdullah Nashih Ulwan, *Tarbiyatul Aulad fil Islam* (Beirut: Dar al-Salam, 2015).

²⁰ Mohammad Nasir, "Eco-Theology in Islamic Education: Strengthening Ecological Awareness through Religious Values," *Journal of Islamic Education Studies* 5, no. 2 (2021).

²¹ Ahmad Rifa'i, "Project-Based Learning in the Independent Curriculum at Madrasah Aliyah," *Tarbiyah: Journal of Islamic Education* 10, no. 1 (2023).

difficulties in designing authentic assessments, developing project-based learning activities, and integrating Islamic values into interdisciplinary learning contexts.²²

Another important aspect of policy implementation concerns the integration of eco-theological perspectives in Islamic education. Research indicates that environmental-based learning activities—such as school waste management programs, environmental campaigns, and ecological projects—can significantly improve students' ecological awareness and behavioral attitudes.²³ These activities enable students to understand that environmental protection is not only a scientific concern but also a moral and religious obligation.

3. Policy Implications for Islamic Religious Education

The findings of this study provide several important implications for the development of Islamic education policy in Indonesia. First, at the pedagogical level, Islamic Religious Education teachers need to develop more innovative and integrative learning designs that combine cognitive, affective, and ecological dimensions of education. The flexibility provided by the Independent Curriculum offers opportunities for teachers to incorporate contemporary issues such as environmental ethics, social justice, and digital morality into Islamic learning activities.

Second, at the institutional level, schools and madrasahs should adopt policies that support the integration of character education and ecological awareness into both curricular and extracurricular programs. This may include environmental education initiatives, community service activities, and school-based projects that reflect Islamic ethical values.

Third, at the policy level, the integration of the National Education Standards, the Independent Curriculum, the Love Curriculum, and Eco-Theology highlights the need for a holistic and integrative approach to Islamic

²² Muhammad Nuzulul Qur'ani et al., "Problematics of Implementing the Independent Learning Curriculum in Islamic Religious Education," *Didaktika: Journal of Education* 24, no. 1 (2023).

²³ Abdul Rohman, "Integrating Eco-Theology in the Curriculum of Islamic Education," *Nadwa: Journal of Islamic Studies* (2024).

education policy. Rather than treating these frameworks as separate entities, policymakers should encourage synergy between regulatory standards, pedagogical flexibility, and ethical values. Such an integrative approach is expected to contribute to the development of a more transformative Islamic education system that fosters intellectual competence, moral responsibility, and ecological awareness among students.

CONCLUSION

This study demonstrates that the development of Islamic Religious Education in Indonesia can be better understood through an integrative analysis of four key frameworks: the National Education Standards, the Independent Curriculum, the Love Curriculum, and Eco-Theology. These frameworks do not function independently but rather form a complementary policy ecosystem that shapes both the structural and substantive dimensions of Islamic education.

From the perspective of policy synthesis, the National Education Standards provide a normative regulatory foundation that ensures minimum educational quality across institutions, while the Independent Curriculum offers pedagogical flexibility that enables contextual and student-centered learning. At the same time, the Love Curriculum and Eco-Theology contribute ethical and philosophical perspectives that enrich Islamic Religious Education by emphasizing compassion, moral responsibility, and ecological awareness. Together, these approaches create an integrative model that balances regulatory standards with value-based educational innovation.

In terms of policy implementation, empirical studies indicate that the Independent Curriculum has encouraged more participatory and contextual learning in Islamic Religious Education, particularly through project-based learning and differentiated instruction. However, the effectiveness of policy implementation largely depends on teacher competence, institutional support, and the availability of adequate learning resources. Challenges remain in areas such as authentic assessment, curriculum integration, and teacher readiness to adopt innovative pedagogical approaches.

From a policy perspective, the integration of these frameworks has important implications for the future development of Islamic education in Indonesia. Islamic Religious Education should not only focus on the transmission of religious knowledge but also promote the internalization of ethical values, social responsibility, and environmental stewardship. Therefore, policymakers, educational institutions, and educators need to strengthen collaboration in developing policies that support integrative, contextual, and transformative Islamic education.

Ultimately, the integration of the National Education Standards, the Independent Curriculum, the Love Curriculum, and Eco-Theology offers a promising direction for Islamic Religious Education. This integrative approach is expected to produce a generation of Muslims who are intellectually competent, morally grounded, and environmentally responsible, thereby contributing to the broader goals of sustainable and humanistic educational development.

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