

# The Profile of Ecoliteracy Attitudes from an Islamic Perspective as a Basis for Developing Islamic Science Education among Islamic Elementary Teacher Education Students

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## ABSTRACT

This study examines the limited incorporation of Islamic values in fostering ecoliteracy attitudes among students enrolled in Islamic Elementary Teacher Education (PGMI) programs. The primary aim is to delineate the ecoliteracy attitude profile from an Islamic perspective, thereby supporting progressive developments in Islamic science education. Employing a descriptive qualitative research design, data were collected through questionnaires, interviews, and direct observation involving PGMI students. The analysis indicates that the affective and conative domains are notably more developed compared to the cognitive domains, highlighting a gap between theoretical understanding and actual environmental attitudes. These findings underscore the importance of integrating Islamic science education holistically with ecological awareness and key Islamic spiritual principles. The study provides both theoretical foundations and practical insights for optimizing curriculum design and pedagogical approaches, with a focus on contextual relevance and transformative impact within Islamic higher education institutions.

**Keywords:** Ecoliteracy, Islamic ecology, PGMI students, environmental attitude, eco-theo-socio-bio-cosmo.

## INTRODUCTION

Environmental issues have become a global concern affecting all aspects of human life, including education. This situation is further exacerbated by the persistently low level of ecological awareness in society, including among university students who are future educators. In this context, Islamic higher education, particularly the Islamic Elementary Teacher Education (PGMI) program, faces a major challenge: to produce graduates who are not only academically competent but also exhibit strong ecological literacy attitudes. Preliminary observations of PGMI students who had completed the Basic Concepts of Science course revealed that their understanding of the ecological relationship between humans and the environment from an Islamic perspective remains limited. This was evident in their limited ability to connect ecological concepts with Islamic teachings, such as the importance of environmental stewardship as a form of worship and responsibility as *khalifah* (stewards) on Earth. This condition reflects

a misalignment between the goals of Islamic science education and actual learning outcomes, highlighting the need for a systematic and evidence-based investigation.

Existing literature on ecoliteracy within Islamic education has developed through various approaches, ranging from project-based learning to curriculum integration that emphasizes environmental values. However, many of these approaches focus predominantly on the cognitive domain, without holistically incorporating the affective and conative components necessary for shaping students' ecoliteracy attitudes. Within the framework of Islamic ecological education, all three components are essential in fostering comprehensive awareness of the human role as stewards of the Earth (Fatmawati et al., 2025). Moreover, previous studies have primarily examine ecoliteracy at the elementary or general education levels, while studies within Islamic higher education, especially in teacher training programs, remain limited (Zahrawati et al., 2023). This gap highlights the need for studies that specifically investigate the ecoliteracy attitudes of PGMI students from an Islamic perspective, encompassing the four dimensions of ecological relationships. In response to this gap, the present study aims to explore in depth the profile of ecoliteracy attitudes among PGMI students from an Islamic perspective. Its primary objective is to examine how students understand, internalize, and demonstrate a disposition to act on environmental issues in connection with Islamic values. Specifically, the study investigates three key attitude components, namely cognitive (knowledge), affective (emotion and values), and conative (intent to act) within the framework of four ecological relationship dimensions: the human relationship with God (theoecology), with fellow humans (socioecology), with other living beings (bioecology), and with the universe (cosmoecology). This objective is crucial not only for assessing students' awareness but also

for providing a foundation for developing more contextual and relevant Islamic science education aligned with Islamic values and contemporary ecological challenges.

This study is important as it addresses the challenge of integrating scientific knowledge and Islamic values in shaping ecoliteracy attitudes within Islamic higher education. Considering that PGMI students are future educators who will influence the next generation's environmental awareness, strengthening Islamic value-based ecoliteracy becomes a matter of urgent importance. Moreover, the holistic approach of Islamic education emphasizes the integration of faith, knowledge, and action in all aspects of life, including how individuals perceive and interact with the environment (Kayati & Fatmawati, 2024). This research contributes to the literature by offering empirical insights into how ecological values in Islam are understood and internalized by future Islamic educators. Therefore, the findings are expected to have both academic significance and practical implications for curriculum development and the implementation of effective, transformative strategies in Islamic science education.

The concept of ecoliteracy attitudes refers to an individual's comprehensive awareness of and concern for environmental issues, expressed through understanding, sensitivity, and responsible behavior (Amalia, 2024; Salimi et al., 2025). In the context of Islamic education, ecoliteracy is not merely about environmental awareness, but is grounded in spiritual values and moral responsibility towards God's creation (Bensaid, 2023; Syafaruddin, 2025). Ecoliteracy encompasses three interrelated domains: cognitive, affective, and conative. The cognitive domain involves understanding ecological principles, the affective domain reflects emotional and moral attitudes toward environmental sustainability, and the conative domain represents the commitment to engage in environmentally responsible actions (Salimi

et al., 2025). These components are essential in developing a holistic ecological consciousness that aligns with the Islamic worldview. The manifestation of ecoliteracy attitudes is reflected in behaviors and actions that demonstrate environmental responsibility. In Islamic education, these manifestations are categorized into four relational dimensions: the human–God relationship (theo-ecology), the human–human relationship (socio-ecology), the human–nature relationship (bio-ecology), and the human–universe relationship (cosmo-ecology) (Fatmawati & Kayati, 2024). For example, students who understand their role as *khalifah* tend to show higher sensitivity toward environmental degradation and demonstrate behavior aligned with Islamic ethical values, such as conserving energy and avoiding pollution. This framework enables a more comprehensive understanding of ecoliteracy by connecting personal faith to ecological practices.

The Islamic perspective on environmental issues is based on the theological principle that all of creation belongs to God and that humans have been entrusted as *khalifah* of the Earth. This perspective is rooted in the Qur'an and Hadith, which emphasize *mizan* (balance), *istidam* (sustainability), and the prohibition of *fasad* (corruption) on Earth (Rahmawati et al., 2018). Thus, Islam does not separate the ecological from the spiritual; rather, it integrates environmental ethics into acts of worship, responsibility, and daily life. Environmental care is considered a reflection of one's faith and submission to divine law. The application of Islamic perspectives in environmental education is evident through the integration of values such as *tawhid* (the oneness of God), *amanah* (trust), and *rahmah* (compassion) into ecological learning. Islamic ecoliteracy involves interpreting natural phenomena as signs of *ayat kauniyah* (God's greatness), fostering gratitude, humility, and care in human interaction with the environment (Alfiyanto et al., 2024). These values are taught

through both formal instruction and spiritual formation, making Islamic ecoliteracy a deeply ethical, reflective, and action-oriented approach. The ultimate goal is to cultivate individuals who embody ecological ethics as an integral part of their faith commitment.

Islamic Science Education refers to a form of science education that integrates scientific knowledge with Islamic values, aiming not only to develop cognitive understanding but also to instill moral and spiritual dimensions. Unlike conventional science education, which often focuses solely on empirical inquiry, Islamic science education emphasizes the unity of knowledge and the ethical responsibility associated with its application (Syukur & Junaedi., 2024). This approach encourages students to perceive scientific phenomena as part of divine order and to apply scientific knowledge for the betterment of creation, rather than for exploitation. Therefore, it fosters not only scientific literacy but also ecological and spiritual sensitivity. In the context of teacher education, Islamic science education should be reflected in curriculum content, pedagogical approaches, and instructional objectives that explicitly embody Islamic ecological ethics. This includes using learning materials that integrate Qur'anic verses with environmental themes, promoting inquiry-based projects rooted in Islamic values, and developing assessment tools that measure both scientific understanding and character development (Perez Jr. et al., 2025). Such integration ensures that future *Madrasah* (Islamic School) teachers not only master science content but also serve as role models who embody ecological responsibility grounded in their faith.

## **MATERIALS & METHODS**

The focus of this study is the ecological awareness attitudes of Islamic Elementary Teacher Education (PGMI) students, reflecting how Islamic values are internalized within science education. This research is motivated by the observable

phenomenon that students often display pro-environmental behaviors without a comprehensive understanding of ecological principles in relation to Islamic teachings. The issue is not merely a lack of awareness, but a fragmented integration between scientific knowledge and spiritual values in shaping ecoliterate attitudes. These conditions are considered urgent, particularly because PGMI students are future educators who will shape ecological perspectives in *madrasah* contexts, which emphasize the integration of faith and knowledge. Thus, the phenomenon of limited conceptual understanding alongside positive behavior serves as a focal point of this investigation. This study employed a qualitative descriptive research design, aiming to explore and describe in depth the profile of ecoliteracy attitudes from an Islamic perspective. Data were collected from both primary and secondary sources. Primary data were obtained through student attitude questionnaires, semi-structured interviews, and field observations. Meanwhile, secondary data included curriculum documents, syllabi, and supporting literature related to Islamic science education and ecoliteracy. The qualitative design was selected to provide a rich and holistic understanding of the students' internalization of Islamic ecological values, both cognitively and behaviorally, which cannot be fully captured by quantitative tools.

The research involved 25 PGMI students in their fifth semester who had completed the Basic Concepts of Science course, as they were expected to have acquired foundational scientific knowledge relevant to environmental issues. Participants were selected using purposive sampling to ensure they had relevant experiences and exposure to learning. Additional data sources included lecturers who taught related subjects, providing perspectives on curriculum implementation and instructional strategies. These diverse sources enabled data triangulation, which strengthened the credibility and depth of the findings.

Documents reviewed included course syllabi, lesson plans, and institutional vision and mission statements related to the integration of Islamic values. The research process began with document analysis to identify the extent of ecological and Islamic content integration in the curriculum. This was followed by the administration of ecoliteracy attitude questionnaires to students, consisting of indicators across cognitive, affective, and conative domains. In-depth interviews were subsequently conducted with selected students and lecturers to explore their perceptions and experiences regarding the integration of environmental values and Islamic teachings. Classroom and campus observations of student behavior were also carried out to capture authentic ecological practices. All data were collected over six weeks to ensure depth, consistency, and contextual relevance. The data were analyzed using the Miles and Huberman (1984) interactive model, which includes data reduction, data display, and conclusion drawing. During data reduction, irrelevant or repetitive data were omitted to focus on meaningful patterns related to ecoliteracy attitudes and Islamic integration. The remaining data were subsequently categorized according to the three attitude domains and four ecological relationship dimensions (theo-, socio-, bio-, and cosmo-ecology). Interpretative coding was applied to interview and observation transcripts to identify emerging themes. Conclusions were then drawn based on recurring patterns, supported by triangulated evidence from multiple data sources, and validated through member checking with participants to ensure accuracy and credibility of the interpretation.

## RESULT

The findings reveal that students' ecoliteracy attitudes, from an Islamic perspective, manifest to varying degrees across the cognitive, affective, and conative domains. The questionnaire results indicate that the affective and conative components

are more dominantly expressed than the cognitive domain. Most students demonstrated a strong sense of environmental concern and a willingness to engage in ecological activities. However, their understanding of ecological concepts grounded in Islamic teachings remained relatively limited. For instance, many students were unfamiliar with specific Qur'anic verses or *hadiths* that support environmental preservation. This gap suggests that their ecoliteracy, although evident in their behavior and emotions, is not yet fully conceptualized within a comprehensive Islamic framework. This imbalance among the three domains suggests that students' ecoliteracy attitudes are still developing, particularly in terms of understanding the theological basis for ecological stewardship in Islam. Although their behavioral and emotional responses indicate empathy for environmental issues, such attitudes are often not grounded in conscious theological knowledge. During interviews, students expressed their environmental concern as a personal moral duty rather than an explicitly religious obligation. This observation aligns with the data, where students actively participated in cleanliness campaigns and waste reduction efforts on campus but lacked verbal articulation of these actions as forms of *ibadah* (worship). Consequently, the ecoliteracy demonstrated is stronger in the affective and habitual dimensions, while the cognitive components require further development. These findings reinforce the initial concern that the integration of Islamic values into science education remains partial and has not yet been systemically implemented. The observed gap between understanding and behavior reflects the educational reality in which Islamic environmental ethics are often positioned as supplementary rather than embedded within the core curriculum. This disconnect also reveals a missed opportunity in shaping students' ecoliteracy through a more transformative learning approach. These results confirm that without a deliberate and

structured effort to integrate ecological and Islamic values in science education, students may continue to exhibit fragmented ecoliteracy, expressing environmental concern without a deep understanding of its theological and philosophical foundations.

The study further found that students' perspectives on environmental care, when viewed from an Islamic framework, were more intuitive than academically grounded. In response to questions about the connection between environmental ethics and their faith, many respondents expressed themselves in general religious terms, such as "caring for God's creation" or "avoiding waste as a sin," yet were unable to link these to structured Islamic teachings or jurisprudence. Nevertheless, there were signs of awareness regarding their role as *khalifah*, although this role was often perceived as a vague concept rather than a practical guide for action. This indicates that the Islamic worldview on ecology has yet to be deeply internalized within students' conceptual understanding. The tendency to regard environmental concern as a moral responsibility rather than a religious imperative suggests that students' comprehension of Islamic environmental ethics remains superficial. Although students acknowledged that Islam teaches the value of *mizan* and prohibits *fasad*, few could elaborate on how these principles apply to contemporary ecological challenges. Classroom observations also revealed that Islamic integration was limited to closing prayers or religious reminders, rather than being embedded in the discussions and content of the Basic Science Concept courses. This highlights the need for curriculum innovation that explicitly integrates Islamic ecological principles into the structure and content of science education.

This absence of systematic Islamic integration in science education reveals why students' understanding of ecology remains vague, despite their generally positive attitudes. The results clearly support the initial hypothesis that science education in

PGMI programs, although religiously oriented, has yet to achieve complete pedagogical and substantive alignment with Islamic ecological ethics. This underscores the urgency of rethinking how Islamic values are conveyed, not as separate moral lessons, but as foundational principles embedded in every aspect of science education. The final finding highlights that the role of Islamic science education currently serves as a platform for developing ecoliteracy among PGMI students. Although the curriculum documents show an intent to integrate Islamic and scientific values, actual implementation remains limited. In practice, the emphasis on ecological learning often relies on general environmental themes, with few explicit connections to the Islamic worldview or *fiqh al-bi'ah* (Islamic environmental jurisprudence). Lecturers interviewed mentioned time constraints and a lack of Islamic-integrated teaching materials as key obstacles. These factors contribute to the inconsistency in students' ability to synthesize their faith with scientific understanding. The shortcomings in curriculum implementation suggest that Islamic science education continues to operate in silos, with faith-based values and scientific inquiry taught in parallel rather than being consistently integrated. As a result, students may develop environmental awareness from moral or practical experiences without grounding it in their religious worldview. The data also indicate that lecturers rarely draw on Qur'anic verses, prophetic traditions, or classical Islamic texts to contextualize scientific discussions. This gap in instructional strategy reduces the transformative potential of Islamic education to cultivate ecoliterate future teachers capable of integrating *tauhid* with environmental responsibility.

The data confirm the central problem of this research: although Islamic science education exists in principle, it lacks coherence in practice when aiming to develop holistic ecoliteracy. The absence of consistent integration between ecological principles

and Islamic values hinders students from forming a comprehensive ecoliteracy profile encompassing cognition, emotion, and action. These findings underscore the importance of positioning Islamic ecoliteracy not as an additional theme, but as a central orientation in curriculum design, pedagogical strategies, and student development in Islamic teacher education institutions.

## DISCUSSION

This study revealed a nuanced profile of PGMI students' ecoliteracy attitudes, characterized by a pronounced imbalance between their behavioral tendencies and their conceptual understanding of Islamic ecological values. Students generally exhibited strong affective and conative orientations, reflecting emotional concern and proactive engagement with the environment, yet their cognitive understanding of Islamic ecological principles remained underdeveloped. Students actively engaged in eco-friendly practices, yet lacked the theological vocabulary and conceptual clarity to frame such actions as religiously motivated. This gap suggests that the current educational approach fosters environmentally responsible attitudes but does not adequately anchor them in an integrated Islamic worldview. These findings support and further develop the insights of previous research, which emphasizes the importance of integrating religious values in environmental education. Although prior studies have shown that religious frameworks, particularly Islamic ones, enhance ecological concern (Fatmawati et al., 2025), this study highlights a critical dimension: concern is insufficient without a strong theological foundation. Compared to similar studies conducted in general education settings, this research highlights a distinct advantage that PGMI students are already inclined toward environmental ethics. A distinguishing feature of this study is its emphasis on the need for these ethics to be reinforced through structured Islamic

ecological knowledge. This frames Islamic science education not just as a means of moral education, but as a transformative paradigm that integrates faith and action. The results of this study strongly support its initial purpose: to examine how students understand and express ecoliteracy through an Islamic lens. The data affirm that while spiritual and behavioral components are actively present, the cognitive domain requires greater emphasis in future instructional designs. This reflects the need for a more balanced and integrative framework in Islamic science education, one that does not separate *tauhid* from scientific inquiry. In this context, ecoliteracy development involves not only encouraging students to care for nature, but also enabling them to articulate the rationale for which such care constitutes a divine obligation. Thus, the study contributes a meaningful

reflection on the multidimensional nature of ecoliteracy in teacher education. The findings have several pedagogical and institutional implications. First, there is a pressing need to develop curriculum materials that explicitly connect ecological science with Islamic teachings, including Qur’anic narratives, prophetic traditions, and jurisprudential principles related to the environment. Second, teacher training programs should incorporate learning models that engage all three domains of ecoliteracy, namely cognitive, affective, and conative, through interdisciplinary and values-based approaches. Third, Islamic higher education institutions must embrace ecoliteracy not as an isolated theme, but as a central educational mission that reflects the broader Islamic principle for balance, justice, and sustainability in human–nature relationships (Syukur & Junaedi, 2024).

**Table 1. Profile of PGMI Students’ Ecoliteracy Attitudes from an Islamic Perspective Based on Attitudinal Components and Ecological Relationship Dimensions**

Ecological Dimension	Cognitive	Affective	Conative
<b>Theo-ecology</b>	Students’ understanding of the concepts of <i>khalifah</i> and <i>amanah</i> remains largely normative and lacks linkage to <i>ayat kauniyah</i> .	Students express spiritual empathy toward environmental harm as a violation of Islamic teachings.	Demonstrate worship-related commitments tied to environmental care, such as maintaining cleanliness as part of faith.
<b>Socio-ecology</b>	Knowledge of social responsibility in environmental preservation is limited to general discourse.	Students show heightened sensitivity toward environmentally harmful behavior in social contexts.	Actively involved in campus environmental activities, including classroom cleanliness and green campus initiatives.
<b>Bio-ecology</b>	Students demonstrate a limited understanding of scientific concepts related to ecosystems and biodiversity, as framed within Islamic teachings.	Exhibit compassion for non-human creatures as part of divine creation.	Engage in actions such as feeding animals or caring for plants, although these behaviors are not yet grounded in conceptual awareness.
<b>Cosmo-ecology</b>	Lack of deep understanding of the natural order as a manifestation of <i>tauhid</i> .	Experience, fascination, gratitude, and contemplation arise when observing natural phenomena as signs of God’s greatness.	Practice personal reflection in nature, though these activities are not yet structured as part of formal learning experiences.

**Note:**

- Cognitive: Understanding of ecological concepts within Islamic teachings.
- Affective: Emotional sensitivity and concern for the environment grounded in Islamic values.
- Conative: Willingness and intention to act environmentally, motivated by faith-based ethics.

The observed dominance of affective and conative aspects may be rooted in students’ personal experiences, cultural upbringing, or

exposure to religious values in non-academic contexts. In many cases, ecological concern is transmitted through

familial or community habits rather than formal instruction. Additionally, the absence of explicit Islamic environmental content in the science curriculum leads students to rely more on moral intuition than scholarly references. This finding supports the hypothesis that although Islamic education fosters ecological ethics at a spiritual level, it has not yet fully optimized its intellectual and curricular resources in a systematic manner (Salimi et al., 2025). Based on these insights, Islamic education institutions should develop structured modules on environmental ethics integrated across science courses, rather than teaching it as isolated moral lessons. Lecturers should receive training and resources to facilitate interdisciplinary instruction, while students are encouraged to engage in projects that combine Islamic principles with ecological advocacy. Crucially, ecoliteracy should be established as a key graduate competence for *madrasah* teachers, ensuring that future educators are both scientifically literate and religiously grounded in promoting environmental stewardship, thereby aligning knowledge, faith, and action in an integrated Islamic educational paradigm (Perez Jr. et al., 2025)

## CONCLUSION

This study reveals a clear paradox: PGMI students exhibit strong affective and conative inclinations toward environmental care, yet their cognitive understanding, especially regarding the connection between ecological concepts and Islamic teachings, remains underdeveloped. This suggests that Islamic values related to ecoliteracy have not yet been fully integrated into students' conceptual frameworks. Despite evident environmental concern, students often struggle to situate their actions within a theological context, highlighting a gap between Islamic science education goals and actual outcomes. This discrepancy highlights the urgent need to transform ecological learning from a primarily moralistic approach to a deeply integrative

one, aligning scientific knowledge with spiritual insight.

This study contributes theoretically by strengthening the discourse on Islamic ecoliteracy as a three-dimensional construct, comprising cognitive, affective, and conative aspects, which should serve as the foundation for curriculum development in Islamic science education. Practically, it provides educators and curriculum developers with insights to design instructional approaches that incorporate Islamic ecological principles throughout the learning process. The study also supports the development of context-based learning models that integrate *tauhid*, environmental ethics, and scientific literacy. These contributions are significant for preparing future *madrasah* teachers to act as agents of change, embodying faith-driven ecological responsibility in both classroom and community contexts.

Although this study is limited to a specific institutional and programmatic context, this focus does not diminish its relevance. Rather, it provides a concrete basis for investigating broader and more diverse Islamic education settings. Future research could explore comparative studies across institutions, analyze the influence of extracurricular experiences on the development of ecoliteracy, or evaluate the effectiveness of integrated instructional models. Such investigations will enrich the understanding of how Islamic values and scientific knowledge can be holistically combined to cultivate environmentally conscious educators who are spiritually rooted and pedagogically competent.

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