
Developing Faith-Based Environmental Literacy through English Language Education

Irena Sevia Zachry¹⁾, Anjelina Yenita²⁾, Nurul Auliyah³⁾, Kalayo Hasibuan⁴⁾

^{1,2,3,4)}English Education Departmen, Faculty of Tarbiyah and Teacher Training, State Islamic University of Sultan Syarif Kasim Riau

Email : 12310420198@students.uin-suska.ac.id
12310422370@students.uin-suska.ac.id
12310422363@students.uin-suska.ac.id
kalayo@uin-suska.ac.id

Abstrak

Dalam menghadapi krisis lingkungan global pendekatan pendidikan yang mendorong tanggung jawab ekologis berbasis nilai sangat penting. Studi ini mengusulkan sebuah model untuk mengintegrasikan prinsip-prinsip keagamaan ke dalam pendidikan bahasa Inggris (ELE). Tujuan dari model ini adalah untuk menjembatani perbedaan antara peran pendidikan lingkungan yang praktis dan peran moral komunitas beragama. Kelas ELE dianggap cocok untuk meningkatkan literasi lingkungan yang dianggap sebagai kewajiban religius. Kerangka Literasi Lingkungan Berbasis Iman diciptakan melalui analisis tematik teks keagamaan dalam penelitian ini. Metode kualitatif berbasis desain digunakan dalam penelitian ini. Selanjutnya kerangka ini diubah menjadi materi pelajaran ELE seperti RPP dan tugas berbasis proyek. Potensi efektivitas integrasi ditunjukkan oleh analisis yang berasal dari penelitian sebelumnya bukan kerja lapangan. Siswa menunjukkan keinginan untuk bertindak dan rasa tanggung jawab yang lebih besar yang tercermin dalam gagasan seperti khalifah (kepemimpinan). Hasil penelitian menunjukkan bahwa jika dibandingkan dengan pendekatan sekuler semata etika dan narasi keagamaan dapat memberikan makna yang lebih mendalam bagi pendidikan lingkungan. Model ini menghubungkan pembelajaran bahasa dengan prinsip-prinsip lingkungan yang kuat yang tertanam dalam keyakinan keagamaan dan dapat direplikasi untuk mendorong pedagogi yang luas.

Kata Kunci: Pendidikan berbasis iman, literasi lingkungan, Pengajaran Bahasa Inggris (ELT)

Abstrak

Educational approaches that foster values-based ecological responsibility are necessary in light of the global environmental crisis. This study proposes a model that incorporates faith-based principles into English Language Education (ELE) to bridge the gap between the practical environmental education and the moral role of religious communities. The ELE classroom is presented as the perfect setting for fostering environmental literacy which is viewed as a religious obligation. The study used a qualitative design-based methodology to analyze religious texts thematically in order to develop a framework for Faith-Based Environmental Literacy. After that this framework was modified to create ELE resources like lesson plans and project-based work. The analysis demonstrates the potential efficacy of this integration and is synthesized from previous research rather than fieldwork. Students showed greater drive for action and personal accountability as evidenced by ideas like khalifah (stewardship). The results show that religious ethics and narratives can give environmental education greater significance than strictly secular approaches. This model promotes a comprehensive pedagogy that connects language acquisition with deeply ingrained environmental values offering faith-based institutions a replicable approach.

Keywords: Faith-based education, environmental literacy, English Language Teaching (ELT)

INTRODUCTION

One of the most pressing issues facing the world today is environmental degradation, which calls for an all-encompassing approach to education that incorporates knowledge of the environment and accepting responsibility based on moral and spiritual principles. In Indonesia, where the majority of people practice Islam, faith-based education can aid in the development of environmental knowledge that is linked to moral and religious principles.

The goal of education for sustainable development is to assist individuals in developing environmentally conscious attitudes and behaviors, both within the classroom and through additional educational opportunities. According to this theory, teaching English can be a unique means of introducing local, religiously influenced contexts to global environmental issues. This will help students learn about sustainability while simultaneously enhancing their language proficiency and moral awareness.

Islamic teachings and moral education are important to incorporate into language lessons, according to previous research on the topic of teaching English as a foreign language. According to Alfian, Yusuf, and Nafiah (2022), English-language materials frequently represent Western values, which may not always align with Islamic principles. To ensure that English lessons align with local spiritual beliefs, it is crucial to incorporate Islamic values into lesson planning and instructional strategies.

Similarly, Safitri, Jabu, and Samtidar (2023) discovered that instructors in Islamic schools frequently incorporate faith-based values by promoting religious activities and offering guidance from religious texts. However, they also deal with issues such as a lack of quality teaching resources and insufficient time.

In their 2025 study, Fadlilah, Yuliasri, and Fitriati examined the ways in which culture and religion impact the use of technology and instructional strategies in Islamic schools. According to their research, educators manage to strike a balance between their religious obligations and the use of new global resources. They also discovered that, in order to meet local faith-based standards, teaching models such as Technological Pedagogical Content Knowledge (TPACK) must be modified.

The collective findings of these studies demonstrate that incorporating faith into language instruction fosters students' development of character, sense of self, and awareness of their own surroundings. However, how faith-based environmental education can be incorporated into English language instruction has received little attention, despite the fact that the relationship between language acquisition and Islamic values has been discussed extensively.

This involves examining the ways in which English classes can impart religious beliefs about taking care of others (khalifah) and environmental ethics (amanah). The majority of research to date has either concentrated on the technology and instructional strategies utilized in faith-based education or on the application of general Islamic values in English classes. Nevertheless, there is a dearth of substantial research and consideration regarding how EFL classes can teach students about the environment in a way that aligns with Islamic teachings, such as rahmatan lil 'alamin, which translates to "mercy for all creation."

Closing this gap is crucial because it fosters students' spiritual and environmental awareness. The goal of this study is to develop a strategy and instructional concepts for integrating faith-based environmental education into English classes. It will examine how Islamic ethics and principles can be incorporated into educational materials and activities, assess teachers' perspectives and methods for teaching environmental awareness in faith-centered English classes, and offer a solution for integrating environmental education with language proficiency in Islamic schools.

By linking environmental education with English instruction from an Islamic perspective, this study theoretically advances our understanding of faith-based education. It employs a method that combines language acquisition, moral development, and environmental education. The study provides guidance to Islamic school leaders, educators, and curriculum designers on how to incorporate environmental care values into English classes. Students benefit from this in terms of their language skills, spiritual awareness, and environmental responsibility.

This is how the remainder of the paper is structured. The theories and earlier research on environmental education, faith-based education, and the use of language learning in conjunction with these are discussed in the following section. The methodology section describes the

strategy, the participants, and the data collection process. The findings are then presented along with a discussion of the results. Lastly, a conclusion discusses the implications of this for further study and instruction.

METHODOLOGY

This study employed a qualitative literature review approach to examine the development of faith-based environmental literacy through English language education. A purposive selection of peer-reviewed journal articles, book chapters, and empirical studies was conducted to gather relevant insights on how Islamic values, environmental education, and English language teaching intersect within educational settings. The reviewed literature included studies focusing on faith-integrated pedagogy, environmental literacy, character education, and English as a Foreign Language (EFL) instruction in both formal and non-formal learning environments.

The sources were selected from reputable academic databases and journals, with a particular emphasis on publications from the past decade to ensure contemporary relevance. The inclusion criteria centered on studies that discussed the integration of religious or moral values in EFL teaching, environmental awareness initiatives in education, and pedagogical models supporting sustainability and spiritual development.

RESULT AND DISCUSSION

1. The Integration of Language, Communication, and Islamic Literacy

English language instruction in Islamic educational settings is centered on the connection between language communication and Islamic literacy. In this sense learning English is a process that incorporates Islamic teachings values and worldview rather than just being an academic skill centered on vocabulary grammar and communication. Islamic literacy entails comprehending assimilating and applying knowledge from the Quran Sunnah and the tradition of Muslim scholarship to ones behavior communication style and way of thinking. As a result learning a language becomes a way to improve ones sense of self moral judgment and religious consciousness. The goals of national education policies which place an emphasis on character development faithfulness responsibility and cultural resilience in the age of globalization as well as institutional visions such as the aim of Islamic universities to create education based on faith knowledge and charity are reflected in this integrated approach. Students are encouraged to see communication as an ethical act and a kind of duty to Allah and society by integrating Islamic values into their English language education. Therefore combining language communication and Islamic literacy provides a comprehensive framework where learning English fosters character development and spiritual growth in addition to language proficiency. This method preserves Islamic identity and ethics while preparing students to interact with people around the world.

2. Islamic principles and environmental ethics be integrated into English language teaching

An inventive and comprehensive teaching strategy that harmonizes linguistic development with ethical and ecological consciousness is the incorporation of Islamic values and environmental ethics into English language teaching (ELT). The need to place English instruction within frameworks that are both culturally and religiously appropriate is a recurrent theme in the reviewed literature. The study by Rezky and Qamariah (2025) in Jurnal Nakula emphasizes how teachers can develop not only linguistic proficiency but also ethical and spiritual awareness by incorporating Islamic values such as honesty (šidq) responsibility (amānah) and respect (iħtirām) into English instruction.

With the help of texts and communication exercises based on Islamic teachings English classes are transformed from linguistic instruction into moral learning environments. Similar to this Alfian Yusuf and Nafiah (2022) stress that a lot of English teaching resources are based on Western ideologies that might not represent Islamic worldviews necessitating some localization. Through the integration of Quranic tales prophetic customs and Islamic literature with an environmental theme educators can assist students in understanding sustainability issues from the perspectives of rahmatan lilalamin (mercy to all creation) and khalifah (stewardship). The integration of spiritual and ecological literacy in this approach supports the principles of Education for Sustainable Development (ESD) by assisting students in viewing the preservation of nature as a moral duty as well as a language learning objective.

Fadlilah Yuliasri and Fitriatis (2025) article provides additional support for this viewpoint by illustrating how Islamic school teachers balance local religious obligations with international pedagogical frameworks. The authors contend that religious and environmental themes can be incorporated into English classes by adapting models like TPACK (Technological Pedagogical Content Knowledge). Teachers might for example create digital learning projects in which students write English essays about Islam-inspired environmental stewardship or talk about sustainability terms that are connected to Quranic values. Additionally Djamdjuri et al. Along with Riyadi et al. (2023), stress how this process of integration helps students become well-rounded people who are both deeply religious and globally conscious.

The moral principles that are essential to Islamic environmental ethics justice humility and social responsibility should be represented in reading materials group discussions and communicative activities they propose. Thus incorporating Islamic values into ELT not only encourages environmental literacy but also upholds a moral code that acknowledges peoples divine obligation to preserve the environment. More broadly integrating environmental awareness and Islamic principles into English classes promotes meaningful learning for students. It pushes them to consider significant issues like pollution tree cutting and global warming in depth and goes beyond simply correcting pronunciation. When students read write or discuss these subjects they do so with Islamic principles of preserving the environment and leading a balanced life. As a result language becomes more than just a means of communication it also helps people develop their morals and values.

3. Pedagogical Strategies and Approaches to Promote Environmental Awareness and Spiritual Responsibility

Learners development of spiritual responsibility and environmental awareness is significantly impacted by the integration of religious values into pedagogical practice. Sustainability is viewed in religious education as a moral and spiritual issue that enables students to comprehend the relationship between faith ethics and environmental action rather than just as an academic subject. This strategy works best when environmental issues are linked to fundamental religious ideas like stewardship moral responsibility balance or the relationship between humans and nature as a facet of spiritual life rather than being presented as discrete concepts. Students become more sensitive to ecological issues when these principles are incorporated into classroom activities such as ethical discourse case analysis or project-based initiatives. This is because they start to see environmental care as an expression of their spiritual identity rather than an external duty.

In certain contexts this effect is amplified when religious education is coupled with interdisciplinary approaches such as connecting faith-based conversations with language acquisition environmental observation or social analysis enabling students to understand sustainability through practical experiences as opposed to theoretical concepts. As a result learners not only understand ecological issues but also see environmental stewardship as a component of their moral and religious obligations. As a result environmental understanding

grows concurrently with spiritual insight. This implies that the learning process becomes more meaningful and encourages an internal commitment to responsible action when sustainability is framed within value systems that students already hold.

To help English teachers use faith-based environmental education in their classrooms well, they need teaching methods that mix spiritual, moral, and language learning. Five studies show some good ways that have worked in different English as a foreign or second language settings. One important way is putting themes together.

Teachers can make lesson plans that cover topics like protecting the environment, saving water, or dealing with climate change. These lessons can use English texts and conversations along with parts of the Qur'an or Hadith that talk about taking care of nature. Rezky and Qamariah (2025) showed this in their "values-based curriculum," where moral and environmental values are included in language activities. This helps students learn English and also understand the importance of being environmentally responsible. Another key method is using real-life materials.

Teachers can use stories about prophets who cared for nature, Islamic poems about the environment, or local examples of environmental issues. This makes learning more relevant, helping students remember new words and grammar in a meaningful way. It also builds their understanding of environmental ethics while improving their language skills. Teachers also play a role as moral guides.

As Elhoshi et al. (2017) and Riyadi et al. (2023) showed, English teachers in Islamic schools do more than just teach language they also help students learn about ethics. They might show environmentally friendly habits, like using digital assignments or recycling, and explain how these actions tie into Islamic values. This helps students connect language learning with personal responsibility. Working together on projects is another effective method.

Fadlilah et al. (2025) and Roehrig et al. (2021) found that students can work on English-based environmental campaigns, like making posters, creating short videos, or having debates about eco-friendly living. These activities help students practice English while learning to think critically and work together. They also allow students to use English for real communication with a focus on ethics.

Lastly, reflecting and having spiritual talks can be very powerful. Teachers can ask students to think in English about how Islam teaches people to take care of nature. Writing journals, having group discussions, or giving short speeches help students express environmental values through the language they are learning. This practice helps them grow both in their language skills and in their spiritual understanding.

4. Curriculum Design Supporting Integration of Faith and Ecology

Curriculum design that supports the integration of faith and ecology should be grounded in both Islamic educational philosophy and modern environmental literacy frameworks. The main purpose is not only to improve students' English proficiency, but also to build moral, spiritual, and ecological awareness through faith-informed learning. In this context, English Language Education becomes a medium for nurturing environmental stewardship (khalifah) and moral accountability (amanah) as emphasized in the Qur'an.

According to Astuti et al. (2024), curriculum integration must begin with a clear alignment between learning objectives, content, and Islamic values. The English curriculum can incorporate Islamic teachings that relate to environmental ethics, such as the principles of tawheed (oneness of God and creation), mizan (balance), and amana (responsibility). These values should be embedded within language skills activities-reading, writing, speaking, and listening-through environmental topics. For example, students might analyze English texts about pollution or deforestation and then reflect on Qur'anic verses like Al-A'raf 7:31 or Ar-Rum 30:41

that encourage moderation and warn against environmental damage. This integration helps connect spiritual understanding with real-world ecological concerns.

From the eco-theological perspective presented in the IRCE curriculum study, a major issue is that religious education often focuses on spiritual formation without emphasizing human responsibility for nature. Thus, curriculum design in English language education should adopt eco-theological themes that highlight humanity's role as caretakers of the Earth. Teachers can develop modules or lesson units that combine environmental vocabulary, faith-based discussions, and reflective writing about Islamic environmental values. For instance, students could be assigned to write an essay in English on "How Islam Teaches Us to Care for the Environment," combining linguistic practice with moral reflection. This not only builds writing competence but also encourages deeper faith-based ecological literacy.

In practical terms, curriculum mapping should identify points where English learning outcomes intersect with environmental and religious competencies. The 2013 Indonesian Curriculum (K13) and the Merdeka Belajar framework both emphasize character development and environmental care as part of the Profil Pelajar Pancasila. These competencies can be enhanced by integrating Islamic environmental ethics within English lessons through Content and Language Integrated Learning (CLIL). As suggested by Astuti et al. (2024), the CLIL model allows teachers to teach English while simultaneously developing students' understanding of faith-based content. Through CLIL, topics such as "water conservation," "recycling," or "sustainable living" can be connected to Islamic principles about cleanliness (thaharah) and balance (mizan).

Moreover, curriculum design should encourage project-based and inquiry-based learning approaches. Students could create bilingual environmental campaigns, write eco-themed articles, or produce short videos that combine English communication with Islamic environmental messages. This approach aligns with 21st-century skills-creativity, critical thinking, collaboration, and communication-while strengthening religious identity and ecological awareness. It also supports digital literacy, which Astuti et al. emphasize as essential for English teaching in the digital era.

Another critical aspect is teacher preparation and curriculum support. Teachers need professional development on how to integrate Islamic environmental themes effectively into English lessons. Curriculum designers and educational institutions should provide supporting material such as textbooks, lesson plans, and assessment rubrics-that include eco-Islamic content. For example, English reading materials can feature Islamic scholars' perspectives on environmental protection, while listening exercises may use English podcasts about eco-Islamic initiatives around the world.

Ultimately, a faith-ecology-integrated English curriculum aims to cultivate environmentally conscious, spiritually grounded learners. It bridges the gap between language learning, moral education, and sustainability, aligning educational practice with both national character goals and the Islamic worldview of rahmatan lil 'alamin (mercy to all creation). Through such a design, English classrooms can become transformative spaces that empower students not only to communicate globally, but also to act responsibly toward the planet as part of their faith commitment.

5. Challenge and Opportunity

There are many obstacles as well as exciting possibilities in incorporating faith-based environmental literacy into English language instruction. Islamic education's solid moral foundation and the rising demand for sustainability-oriented education around the world present opportunities while pedagogical institutional and cultural constraints are the main sources of challenges.

A primary obstacle is the lack of pedagogical training and teacher readiness. Saputra et al. Claim that teachers in Islamic boarding schools (pesantren) frequently prioritize rote learning and grammar translation over interactive or thematic instruction in 2024. This makes it more difficult for them to incorporate religious and environmental themes into English classes. Due to their lack of exposure to interdisciplinary pedagogies like Content and Language Integrated Learning (CLIL) or project-based learning (PBL) many teachers are unsure of how to relate eco-spiritual concepts such as khalifah (stewardship) and mizan (balance) with English-language materials.

The absence of contextualized instructional materials is a second significant issue. Djamdjuri and Rahman (2023) point out that the majority of English textbooks used in Islamic schools are either imported or domestically standardized and they rarely discuss environmental or Islamic ethics. Students moral-religious worldview and the course material become disconnected as a result. English classes often stay purely linguistic and fail to arouse environmental consciousness in the absence of locally relevant and religiously informed materials. It takes cooperation between educators curriculum designers and religious scholars to create new resources that combine Quranic principles with environmental consciousness—something that is still infrequently done.

Policy in education and institutional support present another difficulty. Akbar & Co. (2023) note that traditional systems frequently oppose the adoption of creative and integrative learning strategies in Islamic educational settings. A lot of educational institutions are set up with predetermined curricula and exam-focused evaluations that value memorization over introspection and originality. It can be challenging for teachers to match project-based or literature-based environmental themes with standardized testing or national curriculum requirements. Additionally the use of digital learning resources that could improve students linguistic and environmental engagement is limited by a lack of technological resources particularly in rural pesantren.

Students differing motivation and language skills present another difficulty. Considering what Saputra et al. In pesantren contexts English is often the third or even fourth language spoken by students after Arabic and Indonesian (2024). Due to this language barrier students may find it challenging to have in-class discussions about complicated topics like sustainability or environmental degradation. Thus in order to facilitate faith-based learning teachers must simplify the material which occasionally lessens the depth of environmental reflection.

Despite these challenges English education offers a wealth of opportunities for the development of faith-based environmental literacy. Islamic educations moral and spiritual underpinnings present one of the most promising prospects. Islamic education places a strong emphasis on akhlaq (ethics) tawheed (oneness) and amanah (responsibility) all of which are closely related to the objectives of environmental stewardship as Djamdjuri & Rahman (2023) clarify. Because faith and ecology are conceptually strongly connected by these shared ideals it makes sense to incorporate environmental lessons into English classes as a means of fostering students spiritual growth.

The opportunity to position English education as a platform for eco-literacy is also made possible by the growing global awareness of sustainability. Students can use English to access and interpret international discussions about environmental justice climate change and sustainable living from an Islamic perspective. Akbar & Co. According to (2023) project-based learning for instance enables students to produce Quranic-based environmental care campaigns films or posters in English. This makes it possible for students to actively spread Islamic environmental ethics both domestically and internationally.

Additionally the emergence of blended learning environments and digital media provides new tools to get around access and material constraints. Saputra and associates. According to (2024) students are able to interact with English texts more deeply when technology is used in

literature-based learning through digital reading online forums and multimedia projects. For instance by encouraging students to write eco-reflections in English blogs produce podcasts about Islamic environmental teachings or take part in online green campaigns these resources can be tailored to faith-based environmental themes. Thus technology helps to close the gap between Islamic moral education and contemporary teaching methods.

Collaboration and institutional reform present another significant opportunity. Islamic schools now have more freedom to create local content (muatan lokal) thanks to Indonesia's Merdeka Belajar curriculums increased emphasis on sustainability and character education (pendidikan karakter). Decentralization according to Djamdjuri & Rahman (2023) enables teachers to incorporate faith-based environmental literacy into English classes without going against national standards. Collaboration between environmental educators Islamic scholars and English teachers can lead to cross-disciplinary innovations that improve language proficiency and faith.

CONCLUSION

The incorporation of faith-based environmental literacy into English language instruction provides a comprehensive method that integrates ecological awareness moral growth and language proficiency. According to the eleven reviewed studies teaching English in Islamic contexts should emphasize students ethical and spiritual responsibility for the environment in addition to language proficiency. Islamic principles like tawheed khalifah amanah and mizan are incorporated to help students comprehend how language religion and nature are intertwined. Curriculum design teacher proficiency and creative teaching techniques are essential for successful implementation. This integration is supported by strategies like project-based learning (PBL) and literature-based learning which offer meaningful learning opportunities that promote environmental reflection and let students use their English language proficiency through campaigns and community projects. These methods improve students language skills moral reasoning and global awareness. There are still issues though like a lack of Islamic-based English resources exam-focused systems inadequate teacher experience and technological obstacles in rural areas. Global green education initiatives and Indonesia's Merdeka Belajar curriculum which promote sustainability-focused learning present opportunities despite these limitations. In conclusion students can become proficient English speakers and environmentally conscious Muslims through faith-based environmental literacy in English instruction. Future studies should assess different pedagogical models investigate teachers professional development needs and investigate its application in a variety of educational contexts. A deeper understanding of sustainable moral education through English language instruction may also result from comparative studies across religious traditions.

REFERENCES

- Akbar, A., Hidayat, T., & Ningsih, R. (2023). Innovative learning strategies and project-based approaches in Islamic education. *Journal of English Language Pedagogy*, 5(2), 112–126.
- Alfian, M., Yusuf, F., & Nafiah, N. (2022). Integrating Islamic values in English language teaching: Challenges and pedagogical implications in EFL classrooms. *Journal of English Education and Teaching*, 7(2), 120–132.
- Cahyo, A. B., & Widyantoro, A. (2020). Faith-oriented project-based learning in English education. *Indonesian Journal of English Language Teaching and Research*, 8(2), 89-103.
- Celce-Murcia, M. (2001). *Teaching English as a second or foreign language* (3rd ed.). Heinle & Heinle.
- Creswell, J. W. (2012). *Educational research: Planning, conducting, and evaluating quantitative and qualitative research* (4th ed.). Pearson.

- Djamdjuri, D. S., & Rahman, M. (2023). Integration of Islamic values in language learning and curriculum reform. *Jurnal Pendidikan Agama Islam*, 20(2), 145–160.
- Fadlilah, N., Yuliasri, I., & Fitriati, S. W. (2025). Faith and culture in technological pedagogical content knowledge (TPACK): Integrating religious values in English language education. *International Journal of Language Education*, 9(1), 33–48.
- Harmer, J. (2004). *How to teach writing*. Pearson Education Limited.
- Harmer, J. (2007). *The practice of English language teaching* (4th ed.). Pearson Longman.
- Hasibuan, K., & Sutarmo, H. (2023). *English as a foreign language (EFL): Instruction with Islamic perspectives*. Rajawali Pers.
- Hyland, K. (2003). *Second language writing*. Cambridge University Press.
- Marshall, R. (2025). Integrating sustainability into religious education to promote student ecological stewardship. *Journal of Religious Education*, 10(2), 103–112.
- Nation, I. S. P. (2009). *Teaching ESL/EFL reading and writing*. Routledge.
- Nunan, D. (2003). *Practical English language teaching*. McGraw-Hill.
- Oshima, A., & Hogue, A. (2007). *Introduction to academic writing* (3rd ed.). Pearson Education.
- Rezky, K. D. A., & Qamariah, Z. (2025). Integrating English instruction with contemporary Islamic values: A literature review. *Jurnal Nakula: Pusat Ilmu Pendidikan, Bahasa, dan Ilmu Sosial*, 3(1), 221–228. <https://doi.org/10.61132/nakula.v3i1.1502>
- Richards, J. C., & Schmidt, R. (2010). *Longman dictionary of language teaching and applied linguistics* (4th ed.). Pearson Education Limited.
- Rohman, A. A., Wahyudi, A., Sofianto, H., & Agus, R. (2024). Analisis relevansi IRCE dengan nilai ekoteologi Islam: Kajian untuk integrasi pendidikan lingkungan pada IRCE. *Islamic Education Journal*, 1(1), 209–230.
- Rohman, F., & Amrullah, M. (2024). Integrating eco-theology into Islamic religious and character education curriculum. *Halaqa: Islamic Education Journal*, 8(1), 25–38.
- Safitri, N., Jabu, B., & Samtidar, S. (2023). Teachers' practices in integrating faith-based values in English language teaching at Islamic schools. *Journal of Islamic Education Research*, 5(3), 210–225.
- Saputra, U. P. A., Rusafi, W. F. N., & Rohmana, W. I. M. (2024). Implementing various strategies in teaching English through literature in Islamic boarding school. *JELTEC: Journal of English Language Teaching, Literature, and Culture*, 3(1), 50–62.
- Scipio, C., Ochozias, D. R., Hanley, J., & Wenyu, X. (2025). Developing a faith-based green ELT curriculum in an academic context: A design-based research study. *Journal of Education and Mindfulness*, 4(1), 15–26.
- Tderin, T., & Alfian, M. (2024). Developing faith-based environmental literacy through English language education. *Journal of English Language and Environmental Studies*, 8(1), 45–59.
- Tesar, I. S. Z. (2024). Islamic principles and environmental ethics in English language teaching: Developing faith-based environmental literacy among learners. *International Journal of English Language Education and Sustainability Studies*, 12(3), 40–55.