

ECOSUFISM AS A PARADIGM OF ENVIRONMENTAL ETHICS IN ISLAMIC EDUCATION

Nur Isra' Ahmad*

Universitas Negeri Makassar, Indonesia

*Corresponding e-mail: nur.isra.ahmad@unm.ac.id

Article History: Received: 16-02-2026 | Revised: 22-04-2026 | Published: 12-05-2026

How to cite this article: Ahmad, Nur Isra'. "Ecosufism As a Paradigm of Environmental Ethics in Islamic Education." *Putih: Jurnal Pengetahuan tentang Ilmu dan Hikmah* 11, no. 1 (2026): 18-42.
[https://doi.org/10.51498/putih.2026.11\(1\).18-42](https://doi.org/10.51498/putih.2026.11(1).18-42)

ABSTRACT

The global ecological crisis, marked by extreme climate change, global warming, pollution, deforestation, and biodiversity loss, highlights that environmental problems are not merely technical but also carry ethical and spiritual dimensions. In the Indonesian educational context, many schools have yet to establish a sustainable ecological culture, making environmental education largely ceremonial and less effective in fostering ecological awareness among students. This study aims to formulate the paradigm of ecosufism as an Islamic educational approach that integrates Sufi values with ecological consciousness. The research method employed is library research, analyzing relevant scientific literature published between 2016 and 2026. The findings indicate that ecosufism represents an Islamic educational paradigm that unites Sufi principles with ecological awareness, thereby producing ecological spirituality rooted in Islamic teachings. The internalization of values such as tauhid, amanah, tazkiyatun nafs, zuhud, tafakur, ihsan, sabr, and shukr fosters ecospiritual individuals who are responsible for environmental preservation as part of worship. Within the curriculum, this internalization is realized through the integration of ecological issues into Islamic Religious Education subjects, daily environmentally friendly practices, teacher role modeling, and routine environmental programs. The conclusion emphasizes that Islamic education should not be limited to normative knowledge transfer but must cultivate a sustainable school culture that instills ecological awareness as part of humanity's role as khalifah on earth. The implication of this study is that ecosufism can serve as a strategic approach in national education policy and provide a foundation for future empirical research to test its effectiveness in enhancing students' ecological awareness.

Keywords: *Ecosufism, Environmental Ethics, Islamic Education*

ABSTRAK

Krisis ekologis global yang ditandai oleh fenomena perubahan iklim ekstrem, pemanasan global, polusi, deforestasi, serta menurunnya keanekaragaman hayati memperlihatkan bahwa masalah lingkungan tidak hanya bersifat teknis, melainkan juga memiliki dimensi etis dan spiritual. Dalam konteks pendidikan di Indonesia, masih banyak sekolah yang belum mampu menumbuhkan budaya ekologis berkelanjutan, sehingga pendidikan lingkungan lebih sering bersifat seremonial dan kurang efektif dalam membangun kesadaran ekologis peserta didik. Penelitian ini bertujuan merumuskan paradigma ekosufisme sebagai pendekatan pendidikan Islam yang mengintegrasikan nilai-nilai tasawuf dengan kesadaran ekologis. Metode penelitian menggunakan kajian pustaka (library research) dengan menelaah literatur ilmiah relevan dari tahun 2016 hingga 2026. Hasil penelitian menunjukkan bahwa ekosufisme merupakan paradigma pendidikan Islam yang menyatukan nilai-nilai sufistik dengan kesadaran ekologis, sehingga melahirkan spiritualitas ekologis yang berakar pada ajaran Islam. Internalisasi nilai-nilai seperti tauhid, amanah, tazkiyatun nafs, zuhud, tafakur, ihsan, sabar, dan syukur membentuk pribadi eco-spiritual yang bertanggung jawab terhadap kelestarian alam sebagai bagian dari ibadah. Dalam kurikulum, internalisasi diwujudkan melalui integrasi ekologis ke dalam materi ajar Pendidikan Agama Islam, pembiasaan harian ramah lingkungan, keteladanan guru, serta program lingkungan rutin. Simpulan penelitian menegaskan bahwa pendidikan Islam tidak cukup berhenti pada transfer pengetahuan normatif, melainkan harus membangun budaya sekolah berkelanjutan yang menanamkan kesadaran ekologis sebagai amanah khalifah di bumi. Implikasinya, ekosufisme dapat dijadikan pendekatan strategis dalam kebijakan pendidikan nasional serta menjadi dasar bagi penelitian empiris selanjutnya untuk menguji efektivitasnya dalam meningkatkan kesadaran ekologis peserta didik.

Copyright: 2026. The authors.

Introduction

The current global ecological crisis has reached a very serious stage and is causing great concern.¹ Extreme climate change, global warming, air pollution, deforestation, and reduced biodiversity are no longer just discourses, but reality that is directly felt by the community. In addition, the exploitation of nature that is carried out without limits shows an imbalance in the relationship between humans and their environment. Data from the Global Footprint Network shows that in 2025, Earth Overshoot Day falls on July 24, which is the date when humanity has spent the entire earth's ecological budget for an entire year.² This means that from that day until the end of the year, humans live in an ecological deficit using resources 80% faster than the earth's ability to recover them. This condition shows that environmental problems are not just technical problems or weak policies, but also have a deep ethical and spiritual dimension.³ Moral and spiritual values should be the main foothold in preserving the earth, so that humans do not only exploit nature, but also take care of it as a mandate that must be maintained.

This phenomenon is also evident in the world of education, where there are still many schools that do not have adequate waste management systems, excessive use of single-use plastics, and a lack of reforestation programs in the school environment. If it is associated with the context of education in Indonesia, the impact of this ecological crisis is increasingly real. Research at SMP Negeri 1 Bintuni, West Papua, shows that 68% of students still have low concern and discipline in maintaining cleanliness and sustainability of the school environment. Other barriers found include curriculum density (45%), limited facilities (40%), and lack of social support (35%).⁴ These findings confirm that environmental education in schools is often only ceremonial, without sustained habituation, and thus incapable of forming a deep ecological awareness.

This shows that environmental programs implemented in schools are more oriented towards symbolic activities, such as environmental day commemorations or cleanliness competitions, rather than building a consistent ecological culture in students' daily lives. As a

¹ Dela Khoiril Ainia and Lasiyo Lasiyo, "Peran Ecospirituality Dalam Etika Lingkungan Untuk Menghadapi Krisis Perubahan Iklim," *Scientia: Jurnal Hasil Penelitian* 9, no. 2 (2024): 62–72, <https://doi.org/10.32923/sci.v9i2.4890>.

² Sarah Steffen, "Alam Dan Lingkungan Global Tak Lagi Cukup, Kita Berutang Pada Bumi," <https://www.dn.com/Id/Sudah-Lewat-Batas-Planet-Bumi-Tak-Lagi-Mencukupi-Kita/a-73397993>, July 25, 2025.

³ Nur Isra' Ahmad et al., "Kehidupan Keagamaan Dan Pelestarian Lingkungan Pesisir Masyarakat Bahari Lantebung Kota Makassar," *Journal of Innovative and Creativity* 5, no. 2 (2025): 1531–40, <https://doi.org/10.31004/joecy.v5i2.337>.

⁴ Herlina M. R. Homer et al., "Strategi Peningkatan Kesadaran Lingkungan Melalui Program Ekstrakurikuler; Studi Kasus SMP Negeri I Bintuni Kabupaten Teluk Bintuni Papua Barat," *Jurnal Intelek Insan Cendikia* 3, no. 1 (2026): 1244–1267.

result, the values of concern for nature are not fully internalized in the behavior of students.⁵ Furthermore, this condition reflects a gap between the normative goals of environmental education and the practice of its implementation. Without systematic integration into the curriculum, facility support, and repetitive habituation, environmental education risks becoming a mere formality. Therefore, a more holistic approach is needed, namely connecting cognitive (knowledge), affective (attitude), and psychomotor (real action) aspects so that ecological awareness can be formed. This approach will be more comprehensive if it is enriched with a spiritual dimension.

One of the relevant spiritual approaches to answer this phenomenon is Sufism.⁶ Based on this perspective, ecological consciousness can be constructed through sufistic values that emphasize inner balance and moral responsibility to nature.⁷ Sufism is one of the branches of Islamic science that is loaded with spiritual dimensions.⁸ Sufism not only functions as a way to get closer to Allah SWT through the inner dimension, but also as a source of ethics that can be applied in various aspects of life. This view is in line with Seyyed Hossein Nasr's idea that the environmental crisis is essentially a spiritual crisis, so ecological solutions must be rooted in the reconstruction of human spiritual consciousness.⁹ Although some people think that Sufism is abstract and difficult to apply in social and educational contexts, the reality is that Sufism has a strong relevance to be implemented in various areas of life.¹⁰ Likewise, in education, Sufism functions as a moral and spiritual basis that is able to foster ecological awareness in students.

Sufism in Islamic education can be developed into a foundation for the birth of the ecosufism paradigm.¹¹ Ecosufism is a paradigm that combines the values of Sufism with ecological awareness.¹² This paradigm seeks to shift the human perspective from anthropocentric to cosmocentric, namely placing nature as *kauniyah* verses that reflect the

⁵ Sifaun Naziyah et al., "Implementasi Pendidikan Karakter Peduli Lingkungan di Sekolah Dasar," *Jurnal Basicedu* 5, no. 5 (2021): 3482–89, <https://doi.org/10.31004/basicedu.v5i5.1344>.

⁶ Adinda Syofiyatun Nabillah and Kamal Yusuf, "Teofani Lingkungan Sebagai Etika Kosmologis: Dialektika Prinsip Filosofis Memayu Hayuning Bawana Dan Ekosufisme," *Al-Mada: Jurnal Agama, Sosial, dan Budaya* 8, no. 3 (2025): 534–50, <https://doi.org/10.31538/almada.v8i3.7685>.

⁷ Muhajirul Fadhli and Qanita Fithriyah, "Upaya Meningkatkan Kesadaran Ekologis Dalam Perspektif Ali Jum'Ah," *Al-Hikmah* 19, no. 01 (2021): 77–95, <https://doi.org/10.35719/alhikmah.v19i01.46>.

⁸ Nur Isra' Ahmad, "Internalisasi Tasawuf Falsafi Fana Dan Wahdatul Wujud Dalam Pendidikan Islam," *Al-Zayn : Jurnal Ilmu Sosial & Hukum* 3, no. 3 (2025): 2782–2792, <https://doi.org/10.61104/alz.v3i3.1735>.

⁹ Dela Khoirul Ainia and Lasiyo Lasiyo, "Peran Ecospirituality Dalam Etika Lingkungan Untuk Menghadapi Krisis Perubahan Iklim," *Scientia: Jurnal Hasil Penelitian* 9, no. 2 (2024): 62–72, <https://doi.org/10.32923/sci.v9i2.4890>.

¹⁰ Nur Isra' Ahmad and Diarti Andra Ningsih, "Dikotomi Ilmu Dan Agama Dalam Pendidikan Islam: Kontribusi Perspektif Al-Hulul," *Pedagogy: Journal of Multidisciplinary Education* 2, no. 1 (2025): 81–90, <https://doi.org/10.61220/pedagogy.v2i1.262>.

¹¹ Fathor Rahim, *Corak Tasawuf Hamka Dalam Bingkai Peradaban dan Pendidikan Islam Berkelanjutan* (UMMPress, 2025).

¹² Ahmad Sholehuddin Suryanullah et al., "Echoing Ecological Ideas as an Option in Teaching Islamic Education in Indonesia: Menggaungkan Gagasan Ekologis sebagai Opsi dalam Pengajaran Pendidikan Islam di Indonesia," *Jurnal Living Hadis* 10, no. 1 (2025): 43–63, <https://doi.org/10.14421/livinghadis.2025.6204>.

greatness of the Divine. Thus, humans are invited to see the environment not just as an object of exploitation, but as part of the cosmic order that must be maintained. Therefore, protecting the environment is not only understood as a social obligation or regulatory demand, but further an integral part of worship and devotion to God.

Related to Islamic education, Sufistic values have a strong relevance to the paradigm of ecosufism.¹³ Both emphasize inner balance and responsibility towards nature. Values such as *zuhud* (simple living), *qanā'ah* (gratitude for limitations), patience, gratitude, and *iḥsān* form human consciousness to live responsibly towards others and the environment.¹⁴ By internalizing these values, students are not only directed to obey ritually, but also grow their concern for cleanliness, excessive consumption control, and nature conservation. Furthermore, ecosufism in Islamic education serves as an integrative paradigm that connects the spiritual dimension with daily practice. This paradigm not only shapes ritually obedient individuals, but also builds ecological consciousness rooted in sufistic values.¹⁵ Therefore, the ecosufism paradigm is significant in giving birth to a generation with spiritual integrity while having concern for ecosystem sustainability. This places Islamic education as a strategic vehicle to instill ecological ethics based on spirituality.

Previous research has highlighted ecosufism from various perspectives. For example, in Jaelani's research which emphasizes the principle of *tauḥīd* by placing humans as the caliph who is responsible for maintaining the balance of natural ecosystems.¹⁶ The focus of his study is more on the theological dimension as well as his contribution to ecology and spirituality-based environmental policy. Likewise, Fitri's research links ecosufism with the ProKlim (Climate Village) community program through the hierarchy of *takhalli*, *tahalli*, and *tajalli* as a sufistic approach to preserve nature, while increasing people's spiritual awareness in protecting the environment.¹⁷ The study emphasizes more on community-based social movements than on the formal education system. Meanwhile, Febriani presented a gender perspective in ecosufism,¹⁸

¹³ Nadi Nadi et al., "Eco Sufism: Bentuk Relasi Tuhan dan Alam dalam Menjaga Lingkungan dari Kerusakan," *Juteq: Jurnal Teologi & Tafsir* 3, no. 1 (2026): 89–98.

¹⁴ Alfi Restu Nur Fauzi and Kurnia Sari Wiwaha, "Menerapkan Nilai-Nilai Tasawuf dalam Pendidikan untuk Membentuk Karakter Para Pelajar," *VIRTUOUS* 1, no. 01 (2024): 58–72.

¹⁵ Achmad Musthofa et al., "Paradigma Filsafat Pendidikan Islam dalam Membangun Kesadaran Ekoteologis Peserta Didik," *PARADIGMA: Jurnal Pemikiran dan Penelitian Pendidikan* 11, no. 2 (2025): 218–29, <https://doi.org/10.64540/q7ksky22>.

¹⁶ Jaelani Jaelani, "Teologi Islam: Ekosufisme Dalam Harmonisasi Ketuhanan, Kemanusiaan, Dan Alam," *Lentera: Multidisciplinary Studies* 3, no. 2 (2025): 70–78, <https://doi.org/10.57096/lentera.v3i2.143>.

¹⁷ Dianing Pra Fitri, *Ekosufisme Sebagai Upaya Menjaga Kelestarian Lingkungan Melalui ProKlim (Program Kampung Iklim) | Spiritualita*, June 27, 2025, <https://jurnalfuda.iainkediri.ac.id/index.php/spiritualita/article/view/2795>.

¹⁸ Nur Arfiyah Febriani, "Ekosufisme Berwawasan Gender dalam Al-Qur'an," *Musawa Jurnal Studi Gender Dan Islam* 16, no. 1 (2017): 127–52, <https://doi.org/10.14421/musawa.2017.161.127-152>.

emphasizing that environmental conservation is not only based on spirituality, but also demands gender justice as part of the paradigm of an integral and sustainable society.

In contrast to these studies, this study emphasizes the implementation of ecosufism in the context of Islamic education, so that it does not only stop at the philosophical, theological, or social level, but is directed at the formation of students' ecological consciousness through the internalization of sufistic values. The paradigm of ecosufism, which is the integration of Sufism with ecological ethics, provides a transformative framework for connecting spirituality with ecological responsibility.¹⁹ By emphasizing a balance between the inner, moral, and ecological dimensions, ecosufism presents a more comprehensive approach to responding to environmental crises through Islamic education. Therefore, this research is important to study because it offers a new contribution in integrating Sufism spirituality with environmental education.

The main objective of this research is to formulate a comprehensive Islamic education paradigm, rooted in spirituality, while being able to respond to today's ecological challenges. By adopting the paradigm of ecosufism, Islamic education is directed to give birth to a generation that has spiritual integrity and concern for ecosystem sustainability. Education in this case not only serves as a means of intellectual development, but also as a strategic space to instill ecological ethics based on spiritual values. Through this approach, this research is expected to produce a systematic and applicable conceptual framework, which can be used as a foothold in the development of an Islamic Religious Education curriculum based on ecosufism.

Research Methods

This research method uses a library research approach, which is research conducted by studying, reviewing, and analyzing various literature relevant to the theme.²⁰ The literature review was chosen because this research is not oriented to the collection of field data, but to strengthening the conceptual framework and integrating theories.²¹ The data of this research is sourced from various articles published in national and international journals, especially those that discuss ecosufism in general, environmental ethics, and the relevance of ecosufism in Islamic education.

This research was carried out through a series of systematic steps. In the first stage, the researcher collects data and information from scientific journals relevant to the topic. The source

¹⁹ Jaelani, "Teologi Islam."

²⁰ Nur Isra' Ahmad et al., "Kontribusi Pendidikan Islam Terhadap Pembentukan Etika Konsumsi Islami," *IHSAN: Jurnal Pendidikan Islam* 3, no. 4 (2025): 1019–30, <https://doi.org/10.61104/ihsan.v3i4.2367>.

²¹ Nur Isra' Ahmad and Supriadi, "Etika Bisnis Digital Dalam Perspektif Islam: Prinsip Dan Implementasinya," *QAZI: Journal of Islamic Studies* 2, no. 2 (2025): 448–60, <https://doi.org/10.61104/qz.v2i2.464>.

of the article is limited to the span of 2016 to 2026, thus reflecting the latest developments in the study of ecosufism. The second stage is a deepening of the literature by reading and critically examining the articles to gain a comprehensive understanding of the concept of ecosufism and its application in Islamic education. In the third stage, the data that has been collected is recorded and documented, then processed through content analysis by determining criteria, data classification, thematic categorization, and evaluation of experts' views. Based on the search results, 89 articles were found that specifically discussed ecosufism, as well as 54 articles that linked ecosufism to the world of education in the last ten years, which indicates that this topic is increasingly relevant in the modern curriculum. In the fourth stage, the results of the analysis are synthesized to formulate conclusions based on the findings of the research.²² With this stage, the research is expected to be able to produce a conceptual framework that can be used as a basis for the development of an Islamic Religious Education curriculum based on ecosufism.

Results and Discussion

The Concept of Ecosufism as the Basis of Environmental Ethics

Ecosufism is essentially a paradigm that combines the values of Sufism with ecological awareness, thus giving birth to a form of ecological spirituality rooted in Islamic teachings.²³ Ecosufism is etymologically derived from two words: "eco" and "sufism." The word eco refers to ecology, which is a science that discusses the reciprocal relationship between living things and their environment, including humans and the universe. Meanwhile, Sufism is a term used to refer to Sufism, which is a spiritual path in Islam that emphasizes the closeness of humans to Allah through the appreciation of inner values such as *zuhud*, *wara'*, gratitude, and love.²⁴ The deeper meaning is a person who tries to keep his heart and behavior always in harmony with the will of Allah. When these two terms are combined, the concept of ecosufism was born, which can be simply understood as ecological spirituality based on Sufism. In international literature, ecosufism is also often referred to as "green sufism", which is green sufism that emphasizes the ecological dimension in Islamic spiritual practice.

Ecosufism in the theological dimension affirms that all creation is a manifestation of *tauḥīd*, that is, the recognition of the oneness of God and the connection of all things with Him.

²² Nur Isra' Ahmad, "Konsep Fana, Baqa', Dan Ittihad Abu Yazid al-Busthami Dan Relevansinya Dalam Pendidikan Islam," *IHSAN: Jurnal Pendidikan Islam* 3, no. 2 (2025): 165–73, <https://doi.org/10.61104/ihsan.v3i2.916>.

²³ Achmad Junaidi and Khairil Anwar, "The Integration of Eco-Sufism in Islamic Education at the Elementary Level," *Tunas: Jurnal Pendidikan Guru Sekolah Dasar* 10, no. 2 (2025): 178–83, <https://doi.org/10.33084/tunas.v10i2.9813>.

²⁴ Reni Dian Anggraini and Ratu Vina Rohmatika, "Konsep Ekosufisme: Harmoni Tuhan, Alam Dan Manusia Dalam Pandangan Seyyed Hossein Nasr," *Al-Adyan: Jurnal Studi Lintas Agama* 16, no. 2 (2021): 1–30, <https://doi.org/10.24042/ajsla.v16i2.9971>.

Nature is seen as a kauniyah verse, divine signs that reflect the asthma and nature of Allah, so that every phenomenon has a transcendental meaning that connects man with the Creator.²⁵ This awareness leads to ecological ethics: destroying nature means desecrating the sign of God's greatness, while preserving it means preserving the glory of the Divine symbols. This is in line with the words of Allah in the Qur'an which states that all creation is blessed to Him (QS. Al-Isrā': 44), which shows that nature has a spiritual dimension and a religious status.²⁶ Therefore, human treatment of the environment must always be based on an attitude of appreciation for the sacredness of creation as part of the recognition of the oneness of God.

The theological dimension of ecosufism is also rooted in the concept of wahdatul wujud, which affirms the unity of man and nature as part of the same cosmic reality.²⁷ This awareness gives birth to the attitude that humans should not see themselves as rulers over nature, but as part of a network of interdependent lives.²⁸ Thus, man's relationship with nature is not domination, but reciprocity and responsibility. In addition, ecosufism affirms the vision of *rahmatan lil 'alamin*, which places Islam as a blessing for all creation. This grace includes humans, animals, plants, and even abiotic elements such as water and soil. Therefore, maintaining the preservation of the ecosystem is part of the implementation of the universal grace of Islam.

Ecosufism in the epistemological dimension can be understood as a construction of knowledge born from the integration between the Sufistic tradition and ecological consciousness.²⁹ Epistemology, which discusses the source, method, and validity of knowledge,³⁰ in the context of ecosufism emphasizes that knowledge about nature is not only obtained through an empirical or rational approach, but also through spiritual experience and inner intuition that characterize Sufism. Thus, ecosufism presents a new perspective that nature is not just an object of scientific study, but also a space of contemplation that contains transcendental meaning.

Ecosufism in this epistemological dimension also affirms that knowledge of nature comes from three main dimensions that complement each other. First, revelation, namely the

²⁵ Della Rahmayani et al., "Integrasi Kosmologi Jawa Dan Ekoteologi Islam Dalam Pemikiran Seyyed Hossein Nasr," *Panangkaran: Jurnal Penelitian Agama Dan Masyarakat* 9, no. 2 (2025): 276–300, <https://doi.org/10.14421/panangkaran.v9i2.4660>.

²⁶ Abdur Rohman, "Studi Penafsiran Tasbih Alam Semesta Dalam Tafsir Mafatih Al-Ghaib," *Al Karima : Jurnal Studi Ilmu Al Quran Dan Tafsir* 2, no. 1 (2018): 69–76, <https://doi.org/10.58438/alkarima.v2i1.88>.

²⁷ Ahmad, "Internalisasi Tasawuf Falsafi Fana Dan Wahdatul Wujud Dalam Pendidikan Islam."

²⁸ Barnabas Ohoiwutun, *Posisi dan Peran Manusia dalam Alam: Menurut Deep Ecology Arne Naess (Tanggapan atas Kritik Al Gore)* (PT Kanisius, n.d.).

²⁹ Ahmad Sholehuddin Suryanullah et al., "Echoing Ecological Ideas as an Option in Teaching Islamic Education in Indonesia: Menggaungkan Gagasan Ekologis Sebagai Opsi Dalam Pengajaran Pendidikan Islam Di Indonesia," *Jurnal Living Hadis* 10, no. 1 (2025): 43–63, <https://doi.org/10.14421/livinghadis.2025.6204>.

³⁰ Dipalpa Rego et al., "Epistemologi Integratif: Sintesis Rasionalisme, Empirisme, Realisme, dan Tasawuf dalam Membangun Paradigma Ilmu Pengetahuan Modern," *Tarbiyatul Ilmu: Jurnal Kajian Pendidikan* 3, no. 1 (2025): 65–76.

Qur'an and hadith that affirm that nature is the verses of Allah that must be contemplated and maintained. Second, reason, which enables humans to understand order and the laws of nature as part of the sunnatullah. Through reason, humans can develop ecological science that is rational, systematic, and applicative. Third, dzauq or Sufistic inner experience, which gives depth of spiritual meaning to natural phenomena.³¹ These three dimensions complement each other, so ecological knowledge in ecosufism is not reductive, but holistic and integrative.

Furthermore, from this epistemological foundation, ecosufism rejects the existence of a dichotomy between science and spirituality. If in the modern tradition there is often a separation between science and religion, ecosufism actually affirms that the two can be synergized. Ecological science provides a rational framework for understanding the mutual relationship between humans and the environment, while Sufism presents an ethical and spiritual dimension that leads humans to treat nature with respect.³² Thus, the epistemology of ecosufism gives birth to knowledge that is not only scientifically correct, but also spiritually meaningful.

Furthermore, this continuity between science and spirituality affirms that knowledge of nature must be oriented towards charity. Knowledge does not stop at the theoretical level, but is manifested in concrete actions to preserve the environment. The Sufistic principle emphasizes that knowledge must give birth to charity, and charity must bring man closer to God. In the ecological context, knowledge about the importance of protecting forests, water, and air must be embodied in environmentally friendly behavior as a form of worship.³³

By combining theological and epistemological dimensions, ecosufism gives birth to a solid paradigm of environmental ethics. This paradigm connects theological beliefs about the sacredness of nature with Sufistic epistemology that emphasizes inner experience, so that every ecological action has a transcendental as well as a rational dimension. The result is an environmental ethics that lead humans to live simply, carefully, and gratefully, making the sustainability of nature an integral part of a servant's worship and devotion.

Ecosufism does not only stop at the conceptual level, but also serves as a practical paradigm that leads humans to treat nature responsibly. Experts emphasize that the modern ecological crisis is actually rooted in the spiritual crisis of human beings who have lost their sacred awareness of nature. Contemporary thinker Seyyed Hossein Nasr asserts that the destruction of the modern environment arises from the desacralization of nature in modern

³¹ Rego et al., "Epistemologi Integratif."

³² Nur Sadilah and M. Ied Al Munir, "Krisis Ekologis sebagai Krisis Spiritualitas: Telaah Filsafat Islam dalam Pemikiran Seyyed Hossein Nasr Tentang Pengelolaan Alam," *SUNGKAI: Jurnal Aqidah dan Filsafat Islam* 3, no. 1 (2025): 1–14.

³³ Syukron Jamal, "Konsep Dan Implementasi Ekoteologi Dalam Kurikulum Pendidikan Agama Islam," *Advances In Education Journal* 2, no. 1 (2025): 136–47.

civilization. According to him, ecological solutions are not enough through technology or policy alone, but require the restoration of the sacred view of nature as taught in Islamic spiritual traditions.³⁴ This view is in line with the approach of ecosufism which emphasizes the importance of metaphysical consciousness as the basis of human ecological behavior.

Such metaphysical consciousness has in fact long been affirmed in the classical Sufistic tradition. Al-Ghazālī emphasized that human spiritual perfection is determined by his ability to maintain a balance between physical needs and moral responsibilities. Excessive consumption is seen as a liver disease that can damage the harmony of life, including ecological harmony.³⁵ Meanwhile, Ibn 'Arabī affirms that nature is a *tajallī* (manifestation) of God's attributes, so that every element of nature has spiritual value because it reflects the Divine reality.³⁶ Thus, the classical Sufistic tradition reinforces the idea that ecological behavior is not just a social obligation, but rather part of a spiritual journey that leads humans to treat the environment with respect and love, not domination.

The foundation of ecosufism as an environmental ethics is further strengthened by the verses of the Qur'an that affirm the theological relationship between humans and nature. QS. Al-Baqarah [2]:60 and QS. Al-A'rāf [7]:56 affirms the prohibition of doing damage to the earth after Allah has repaired it, which shows that preserving the environment is part of obedience.³⁷ QS. An-Nahl [16]:65 describes rainwater as a sign of the greatness of Allah who gives life to the earth,³⁸ while QS. Ar-Rahmān [55]:7–8 affirms the principle of cosmic equilibrium so that man does not go beyond the limits.³⁹ These verses show that protecting the environment is not only a moral obligation, but also a spiritual mandate in maintaining the harmony of creation as a form of devotion to God.

Based on these theological and sufistic foundations, ecosufism also emphasizes the dimension of *ihsan* in the relationship between humans and nature. *Ihsān* not only means to do

³⁴ Ahmad Sururi et al., "Ecological Sufism Concepts in the Thought of Seyyed Hossein Nasr," *Research, Society and Development* 9, no. 10 (2020): e5769108611–e5769108611, <https://doi.org/10.33448/rsd-v9i10.8611>.

³⁵ Edi Zalharris et al., *Mystical Pathways to Ecological Harmony*, 5, no. 1 (2025): 785–98, <https://doi.org/10.51903/g1rgyw87>.

³⁶ M. Fatih Qosdana and Ulya Aslam Muzadi, "The Feminine Element of Nature Creation from Ibn Arabi's Perspective," *Journal of Islamic Thought and Philosophy* 4, no. 1 (2025): 39–54, <https://doi.org/10.15642/jitp.2025.4.1.39-54>.

³⁷ Yoga Pratama et al., "Pelestarian Lingkungan Dalam QS. Al-A'raf Ayat 56 Perspektif Tafsir Maqshidi," *Wahyain: Journal of Quranic Sociology and Hadith* 1, no. 2 (2025): 1–17.

³⁸ Alfian Sani, "Intensitas Lahan Di Era Disrupsi Perspektif al Quran (Analisis Pemberdayaan Ekonomi Umat)," *IQRO: Journal of Islamic Education* 6, no. 1 (2023): 13–20, <https://doi.org/10.24256/iqro.v6i1.4008>.

³⁹ Dinda Kartika and Faisal Abdullah, "Kesempurnaan Ciptaan Allah Dalam Keseimbangan Alam: Relevansi QS. Ar-Rahman: 7–9 Perspektif Al-Qur'an Dan Sains Modern," *JPIK – Jurnal Pendidikan Islam Dan Studi Keislaman* 1, no. 1 (2025): 16–35.

good to one's fellow man, but also includes the conscious treatment of the whole of creation.⁴⁰ This principle extends the meaning of worship from formal rituals to ethical actions in daily life, including the wise use of natural resources, the avoidance of overexploitation, and the commitment to maintaining ecosystem sustainability. Thus, ecosufism presents an environmental ethics that is not only normative, but also spiritual and pragmatic in human life.

By combining the foundations of the Qur'an, the classical Sufism tradition, and contemporary Islamic ecological thought, ecosufism forms an integrative framework of environmental ethics. This framework not only regulates man's external behavior towards nature, but also forms an inner consciousness that leads man to live simply, not excessively, and always be grateful for God's creation. In the end, ecosufism presents a paradigm that is able to bridge spirituality and ecological praxis.⁴¹ He places environmental protection as an expression of faith, a form of caliph responsibility, and a means of getting closer to God. Thus, environmental ethics in the perspective of ecosufism is not just a moral norm, but a spiritual path that integrates the sustainability of nature with the main goal of human life, which is devotion to God.

Internalization of Ecosufism Values in the Formation of Ecological Character

The internalization of ecosufism values in character formation is an approach to spiritual education that emphasizes the harmonious relationship between humans, God, and the universe.⁴² This perspective places the practice of maintaining the balance of nature as part of human spiritual expression, so that the relationship with the environment becomes one of the tangible manifestations of devotion to God. In the context of character formation, ecosufism provides a strong moral foundation because it places nature as part of the divine signs that must be respected, preserved, and utilized wisely.⁴³

The formation of character through ecosufism begins with the cultivation and strengthening of tauhīd, that is, the realization that all creation is in one interconnected Divine system.⁴⁴ This realization changes the human perspective of nature from an object of exploitation to a part of a cosmic order that has religious meaning. When a person understands

⁴⁰ Rahmat Ardi Imam Suhardi, "Konsep Ihsan Kepada Lingkungan (Suatu Kajian Awal dalam Upaya Mewujudkan Green Environment)," *Jurnal Keislaman* 5, no. 2 (2022): 218–29, <https://doi.org/10.54298/jk.v5i2.3452>.

⁴¹ Muhammad Zaki and Usman, "Ekosentrisme Religius Dalam Tafsir Sufi: Studi Tentang Etika Lingkungan Berbasis Spiritual Sains Dan Teknologi," *El Muntashir: Journal of Quranic Studies* 1, no. 2 (2025), <https://doi.org/10.20414/elmuntashir.v1i2.93>.

⁴² Ryan Radjendra et al., "Internalisasi Nilai-Nilai Islam Dalam Pendidikan Lingkungan Untuk Membangun Kesadaran Ekologis Peserta Didik," *Pendas: Jurnal Ilmiah Pendidikan Dasar* 10, no. 04 (2025): 219–34, <https://doi.org/10.23969/jp.v10i04.36547>.

⁴³ Raisul Muhadidsin et al., "Pendidikan Spiritualitas Yang Berbasis Ekologis Sebagai Upaya Menumbuhkan Kesadaran Lingkungan," *Karakter: Jurnal Riset Ilmu Pendidikan Islam* 3, no. 1 (2026): 85–99, <https://doi.org/10.61132/karakter.v3i1.1892>.

⁴⁴ Jaelani, "Teologi Islam."

that destroying nature means destroying the order of God's creation, there is an attitude of prudence in the use of resources, respect for life, and a commitment to maintaining the balance of the ecosystem.⁴⁵ Thus, tauhīd serves as the cognitive and spiritual foundation that forms the moral orientation before ecological behavior is manifested in real action.

The awareness of tauhīd is then realized practically through the internalization of the value of trust. If tauhīd forms a way of view, then trust forms a sense of responsibility. Individuals who understand themselves as trustees will see water, land, energy, and all resources as trusts that must be managed fairly and not excessively.⁴⁶ From this, concrete behaviors are born such as avoiding pollution, maintaining environmental cleanliness, and considering the ecological impact of each action. The mandate transforms environmental concern from a voluntary choice into a moral obligation inherent in human spiritual identity.

However, ecological responsibility will not be stable without inner transformation, so the value of tazkiyatun nafs becomes the next stage in character formation. Purification of the soul serves to control destructive traits such as greed, consumerism, and the urge to dominate nature.⁴⁷ Much of the environmental damage stems from man's desire for unlimited gain; therefore, when the soul is trained to live simply, restraint, and reduce materialistic orientation, ecological behavior arises naturally. From this purification process was born the attitude of zuhud, which is the ability to place the world proportionately and not be bound by an excessive lifestyle. Zuhud in the ecological context does not mean abandoning world life, but managing needs adequately, rejecting consumerism, and using resources responsibly.⁴⁸ Thus, zuhud becomes a practical expression of the success of tazkiyatun nafs because it translates inner cleanliness into a simple and sustainable ecological lifestyle.

The process of purification of the soul is strengthened through the practice of tafakur towards nature, which serves to foster emotional and spiritual awareness of the environment. Tafakur makes humans not only know the importance of protecting nature, but also feel connected to it.⁴⁹ Through the contemplation of the orderliness of ecosystems, the beauty of nature, and the dependence of human life on the environment, a deep ecological empathy

⁴⁵ Vina Mafaza et al., "Peran Ekoteologi Dalam Pendidikan Islam: Belajar Menjaga Alam Sebagai Amanah Tuhan," *Hikmah: Jurnal Studi Pendidikan Agama Islam* 2, no. 4 (2025): 161–78, <https://doi.org/10.61132/hikmah.v2i4.1498>.

⁴⁶ Muhammad Arsyad and Noor Hasanah, "Nilai Ekologis Islam: Konsep Khalifah Dan Amanah," *Al-Mustafid: Journal of Quran and Hadith Studies* 4, no. 1 (2025): 33–48, <https://doi.org/10.30984/mustafid.v4i1.1361>.

⁴⁷ Budi Suhartawan, "Konsep Al-Qur'an Tentang Tazkiyatun Nafs Dan Aplikasinya (Kajian Tafsir Tematik)," *Ar-Rasikhin: Jurnal Ilmu Al-Qur'an Dan Tafsir* 1, no. 2 (2025): 123–43, <https://doi.org/10.55759/arrasikhin.v1i2.13>.

⁴⁸ Mukhlas Habibi, "Revitalisasi nilai ekoteologi dalam pendidikan agama Islam di era disruptif: Kajian integratif tasawuf dan STEM," *Jurnal Studi Edukasi Integratif* 2, no. 1 (2025): 19–29.

⁴⁹ Irma Nur Afidah and Mutmainah Nur Desanda, "Model Pembelajaran Tadabbur Alam Dalam Mencintai Lingkungan Peserta Didik Madrasah Ibtidaiyah," *Jurnal PGMI UNIGA* 3, no. 1 (2024): 21–30, <https://doi.org/10.52434/pgmi.v3i1.41799>.

emerges. This empathy is especially important because eco-friendly behavior is often more influenced by emotional attachment than just rational knowledge. With tafakur, nature is no longer seen as an inanimate object, but as a space of spiritual reflection that forms moral sensitivity.

From this emotional awareness develops the value of *ihsān* towards creatures, which is the attitude of doing good in a comprehensive way to all creation.⁵⁰ *Ihsān* extends the meaning of ethics from human relations to cosmic relations with all living beings. Individuals who internalize *ihsan* not only avoid major damage, but also actively seek to maintain environmental balance, care for plants, protect animals, and reduce the negative impact of their activities. In the context of character, *ihsan* forms proactive behavior, which is not destructive, but also maintaining.

This value of *ihsan* further requires the stability of the inner attitude which is manifested in patience. Ecological patience means a willingness not to pursue instant gains that break the long-term balance.⁵¹ Nature works through a slow and gradual process; understanding these patterns trains humans to accept that sustainability takes time, planning, and self-control. Individuals who have ecological patience tend to choose a sustainable lifestyle, are less over-consuming, and are more willing to carry out conservation practices even if the benefits are not immediately apparent.

This patience then gives birth to gratitude, which becomes a psychological reinforcement for the sustainability of ecological behavior. Gratitude makes humans realize that all sources of life are gifts that must be preserved. This awareness encourages energy-saving behavior, maintaining environmental cleanliness, and caring for natural resources as a form of gratitude to God.⁵² Gratitude changes man's relationship with nature from consumption patterns to maintenance patterns, because a truly grateful person will not ruin the blessings he receives.

When put together, these values form a systematic process of character transformation. Ecological *tauḥīd* builds cosmic awareness, trust fosters moral responsibility, *tazkiyatun nafs* cleanses destructive impulses that are then manifested in the attitude of *zuhud* as a simple lifestyle, *tafakur* fosters ecological empathy, *ihsan* directs active actions to protect the environment, while patience and gratitude maintain the consistency of such behavior in the long term. This series shows that spiritually-based environmental ethics is not just a collection of

⁵⁰ Miftahul Jannah and Ali Akbar, "Perubahan Iklim Dan Krisis Ekologis Dalam Perspektif Al-Qur'an: Kajian Tafsir Atas Q.S. Al-A'raf Ayat 56," *Journal Education, Sociology and Law* 1, no. 3 (2025): 1189–98.

⁵¹ Miskahuddin Miskahuddin, "Konsep Sabar Dalam Perspektif Al-Qur'an," *Jurnal Ilmiah Al-Mu'ashirah: Media Kajian Al-Qur'an Dan Al-Hadits Multi Perspektif* 17, no. 2 (2020): 196–207, <https://doi.org/10.22373/jim.v17i2.9182>.

⁵² Syaira Azzahra and Siti Maysithoh, "Peran Muslim dalam Pelestarian Lingkungan: Ajaran dan Praktik," *At-Thullab: Jurnal Mahasiswa Didik Studi Islam* 6, no. 1 (2024): 1563–74, <https://doi.org/10.20885/tullab.vol6.iss1.art8>.

normative values, but a character-building mechanism that moves from theological consciousness to ecological habits in real life. Through this gradual process, an ecospiritual character is formed, namely a personality that combines divine awareness, spiritual depth, and ecological responsibility so as to give birth to life behaviors that are in harmony with the preservation of nature.

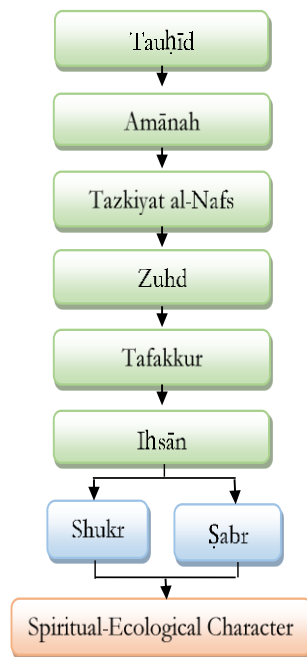


Figure 1. A Framework for Internalizing Sufistic Values

Internalization of Ecosufism in the Islamic Education Curriculum

The internalization of ecosufism values in the Islamic education curriculum needs to begin with the realization that the educational process is not only aimed at transferring religious knowledge, but also forms a spiritual character that is responsive to real life problems, including environmental crises.⁵³ In this context, the curriculum does not contain enough normative and textual teaching materials, but must be designed as a space for the formation of monotheistic awareness that fosters human responsibility towards nature as a divine mandate.⁵⁴ Practically, even if schools have limited resources, this internalization can still be started through basic steps, such as integrating environmental issues in the learning of Islamic Religious Education so that verses, hadiths, and moral concepts are always associated with the responsibility of protecting

⁵³ Sri Mutiara, "Urgensi Pendidikan Islam Dan Kesadaran Ekologis: Menumbuhkan Kepedulian Lingkungan Melalui Nilai-Nilai Al-Qur'an," *Unisan Jurnal* 4, no. 3 (2025): 30–40.

⁵⁴ Usman Yudi, "Green Islam Education: Menanamkan Kesadaran Ekoteologis Dalam Kurikulum Pendidikan Islam," *MODELING: Jurnal Program Studi PGMI* 12, no. 1 (2025): 482–95, <https://doi.org/10.69896/modeling.v12i1.2931>.

nature; implementing ecological daily habits in schools such as saving water, maintaining cleanliness, and reducing waste as moral exercises; ensuring that teachers become real role models in environmentally friendly behavior so that values are not only taught but exemplified; and running at least one routine environmental program involving all school residents so that students have a collective experience in caring for nature.⁵⁵ With this gradual but consistent approach, the teachings on the relationship between humans, God, and nature do not stop at cognitive understanding, but permeate into the inner attitudes, habits, and daily practices of students, so that Islamic education is able to give birth to a generation that is not only ritually pious, but also has an ecospiritual character that is reflected in a real concern for the preservation of the earth.

Internalization of Ecosufism in Islamic Religious Education Teaching Materials

Teaching materials are all learning content that is systematically arranged to help students achieve certain competency goals.⁵⁶ This material is not only in the form of information or knowledge, but includes concepts, values, skills, learning experiences, and activities designed so that students can understand, internalize, and apply what they learn in real life. In the context of Islamic Religious Education, the internalization of ecosufism means incorporating ecologically-oriented sufistic values into every teaching material, so that students not only understand Islamic teachings cognitively, but also live them as spiritual awareness manifested in environmental protection behavior.⁵⁷ On the basis of this understanding, the preparation of further learning materials is not enough to be done by adding environmental themes in general, but must be designed systematically and thematically in each branch of Islamic Religious Education.

At the implementation stage, the integration can be started from the material of faith, for example by developing the discussion of monotheism not only as an abstract recognition of the oneness of God, but as an ecological monotheism that affirms the order of nature as a sign of the unity of creation.⁵⁸ Teachers can compile sub-material about the order of nature as proof of God's power, then invite students to observe the school environment firsthand, such as the water cycle, plant growth, or the balance of small ecosystems in the school garden and relate it to the concept of orderly creation. With this approach, students do not only understand monotheism as a theological doctrine, but as an awareness that destroying nature means violating the order of God's creation.

⁵⁵ Vina Mafaza et al., "Peran Ekoteologi Dalam Pendidikan Islam."

⁵⁶ Ahmad and Ningsih, "Dikotomi Ilmu Dan Agama Dalam Pendidikan Islam."

⁵⁷ Siti Lutfiatul Muhamaliah et al., "Menanam Nilai Ekosufisme Dalam Pendidikan Dasar Untuk Meningkatkan Kepedulian Lingkungan," *Jurnal Multidisiplin Ilmu Akademik* 2, no. 1 (2025): 584–94, <https://doi.org/10.61722/jmia.v2i1.3614>.

⁵⁸ Vina Mafaza et al., "Peran Ekoteologi Dalam Pendidikan Islam."

In Qur'anic interpretation material, integration can be done by selecting verses that have an ecological message, then developing them into contextual studies.⁵⁹ The teacher does not stop at explaining the meaning of language or the reason for the passage of the verse, but invites students to interpret the relevance of the verse to the real environmental problems around them. For example, a verse about water can then be associated with the importance of maintaining school water sources, while a verse about the balance of nature can be associated with the phenomenon of excess waste or waste of electricity in the classroom. The interpretation material can then be supplemented with small project tasks, such as school water use audits or plastic reduction campaigns, so that the understanding of the verse turns into practical awareness.

In fiqh material, the strengthening of ecosufism can be arranged through the theme of "environmental fiqh" which emphasizes that Islamic law also regulates the relationship between humans and nature.⁶⁰ Teachers can create a learning unit about thaharah that not only explains the legal requirements for ablution, but also the ethics of using water not excessively. Students can be asked to practice water-saving ablution by measuring the volume of water used, then comparing it with wasteful practices.⁶¹ In the discussion of cleanliness, the material can be developed into the practice of waste sorting, maintaining the cleanliness of the classroom as part of faith, and understanding that littering carelessly is an act of damaging the environment.⁶² With this approach, fiqh is not understood solely as a ritual rule, but as a guideline for sustainable living.

Integration in the material of Sufism or morals is carried out by emphasizing the formation of inner character which is the root of ecological behavior.⁶³ The value of zuhud can be taught through discussions about simple lifestyles and concrete exercises such as bringing your own drinking bottles or limiting excessive consumption in the school cafeteria. The value of qana'ah can be trained through shared reflection on needs versus wants, for example with a "day without excess snacks" project or the reuse of stationery. The value of patience can be associated with the process of caring for school plants that takes a long time, while gratitude can be realized through gardening activities or cleaning the environment as a form of gratitude for the blessings

⁵⁹ Vina Mafaza et al., "Peran Ekoteologi Dalam Pendidikan Islam."

⁶⁰ Ahmad Sholehuddin Suryanullah et al., "Echoing Ecological Ideas as an Option in Teaching Islamic Education in Indonesia," 2025.

⁶¹ Juni Erpida Nasution, "Ecospirituality Islam: (Mengajarkan Cinta Lingkungan Melalui Pelajaran PAI)," *Baitul Hikmah: Jurnal Ilmiah Keislaman* 3, no. 2 (2025): 103–12, https://doi.org/10.46781/baitul_hikmah.v3i2.1996.

⁶² Mila Syahlaena, "Manajemen Pengembangan Ekoliterasi Anak Usia Dini Melalui Program Green School," *Edu Happiness: Jurnal Ilmiah Perkembangan Anak Usia Dini* 5, no. 1 (2026): 171–83, <https://doi.org/10.62515/eduhappiness.v5i1.1338>.

⁶³ Jamal, "Konsep Dan Implementasi Ekoteologi Dalam Kurikulum Pendidikan Agama Islam."

of nature. In this way, Sufism does not stop at moral concepts, but becomes an experience of character formation.

In order for the material to be truly operational, teachers can compile a teaching material structure consisting of four components: an explanation of religious concepts, postulates of the Qur'an or hadith, examples of real environmental problems, and simple practical tasks. For example, one topic about "the mandate to protect the earth" can contain a theological explanation of humans as guardians of the earth, supporting verses, case studies on local environmental damage, and the task of students to create an action plan to keep the classroom clean for one week. Structures like this help learners see the direct relationship between religious texts, spiritual values, and concrete actions.

In addition, ecosufism materials should also include elements of spiritual reflection at the end of the lesson.⁶⁴ After the practice or observation activity, students were invited to write down their inner experiences: what they felt when planting trees, how they felt when they succeeded in reducing waste, or what it means to take care of the environment as worship. This reflection is important because the main goal of ecosufism is not only a change in outward behavior, but also the growth of a stable spiritual consciousness. With structured reflection, ecological experiences transform into deep religious learning.

With the preparation of materials like this, the integration of ecosufism in Islamic Religious Education becomes systematic and easy to apply. Teachers do not need to create new subjects, but simply develop the content of existing material with contextual approaches, hands-on practice, and strengthening spiritual reflection. As a result, students not only understand Islam as a normative teaching, but as a life guide that guides them to maintain the balance of nature in their daily lives.

Implementing Ecological Daily Habits

Implementing ecological daily habits is a systematic effort to instill environmentally friendly behavior through routine activities that are carried out consistently in daily life at school, so that concern for nature is not only understood as knowledge, but also becomes a life habit that is automatically carried out by students. The most effective ecological character formation does indeed start from small habits that are carried out every day, because environmental behavior is not formed through momentary lectures, but through routines that are constantly repeated.⁶⁵ In the context of Islamic Religious Education, this habituation can be related to the

⁶⁴ Siti Jannah and Mita Laksono, "Efektivitas Penerapan Ecosufism-Based Learning Dengan Sikap Peduli Lingkungan Siswa Kelas VIII Di MTs Negeri 1 Tuban," *At-Tarbiyah: Jurnal Penelitian dan Pendidikan Agama Islam* 3, no. 2 (2026): 97–103.

⁶⁵ Syahlaena, "Manajemen Pengembangan Ekoliterasi Anak Usia Dini Melalui Program Green School."

value of cleanliness as part of faith as well as human responsibility in protecting the earth as God's mandate. Thus, ecological habituation is not just a school rule, but part of the formation of spiritual character that leads students to see environmental concern as a religious practice in real life.

On a practical level, schools can establish simple habits such as bringing their own drinking bottles and lunch boxes, reducing single-use plastics in the canteen, getting students used to turning off lights and fans when leaving class, and providing sorted trash cans that are really used in a disciplined manner.⁶⁶ Picket teachers can supervise the cleanliness of the classroom every morning, while before going home students are given five minutes to ensure that the learning room is neat again. Another practice that is very applicable is to create a classroom environmental responsibility schedule, where each group of learners takes turns caring for the classroom plants, managing simple compost from organic waste, or cleaning up a specific area. When ecological habits become part of the daily routine of the school, environmental concern is no longer understood as a special project, but develops into a culture of living that is carried out consciously and sustainably.

Teachers Must Be Role Models

Teachers are professional educators who are not only tasked with conveying knowledge, but also guiding, fostering, and shaping the personality of students as a whole.⁶⁷ In the sense of comprehensive education, teachers play the role of facilitators of learning, directors of intellectual development, as well as shaping moral values and character through daily interactions in the school environment.⁶⁸ From the perspective of Islamic education, the role of teachers is even broader because it includes functions as moral coaches, teachers of knowledge, and spiritual guides, so that their existence is not only measured by academic competence, but also by their exemplary behavior and moral integrity. Departing from this strategic position, the success of ecological character education is largely determined by the behavior of teachers,⁶⁹ because students are basically easier to imitate real actions than simply listening to advice.

Therefore, teachers need to show concrete practices in school life, such as bringing their own food containers, not throwing garbage carelessly, using paper sparingly, and reprimanding

⁶⁶ Syahlaena, "Manajemen Pengembangan Ekoliterasi Anak Usia Dini Melalui Program Green School."

⁶⁷ Nur Illahi, "Peranan Guru Profesional Dalam Peningkatan Prestasi Siswa Dan Mutu Pendidikan Di Era Milenial," *Jurnal Asy-Syukriyah* 21, no. 1 (2020): 1–20, <https://doi.org/10.36769/asy.v21i1.94>.

⁶⁸ Muh Judrah et al., "Peran Guru Pendidikan Agama Islam Dalam Membangun Karakter Peserta Didik Upaya Penguatan Moral," *Journal of Instructional and Development Researches* 4, no. 1 (2024): 25–37, <https://doi.org/10.53621/jider.v4i1.282>.

⁶⁹ Liana Rochmatul Wachidah et al., "Integrasi Pendidikan Karakter Bermuatan Lokal Madura Sebagai Penguatan Kesadaran Ekologi Pada Kurikulum Merdeka," *GHANCARAN: Jurnal Pendidikan Bahasa Dan Sastra Indonesia*, December 19, 2024, 516—531-516—531, <https://doi.org/10.19105/ghancaran.vi.17366>.

educatively when they see behavior that damages the environment.⁷⁰ In the learning process, teachers can also provide direct examples, such as turning off the projector as soon as it is finished using it or inviting students to open windows to take advantage of natural light before turning on the lights. Example becomes stronger when teachers are directly involved in school cleaning activities with students, not just giving instructions from afar, so that students see that protecting the environment is a real practice, not just an educational slogan. Within the framework of Islamic education, this consistency between speech and action makes ecological awareness appear as part of spiritual integrity, not just an institutional program. To reinforce this, schools can make an internal agreement that all educators apply the same standards of environmentally friendly behavior, so that students get consistent examples in all classrooms and in all school activities.

Running One Routine Environmental Program

In addition to daily habits, schools also need at least one environmental program that is run regularly so that ecological awareness has a wider and more organized space for collective practice.⁷¹ This kind of program functions as a forum for social learning, where students not only carry out environmentally friendly behaviors individually, but also experience cooperation in maintaining the environment together. The program doesn't have to be complicated or costly; The most important thing is the consistency of implementation and the involvement of all school residents. Through activities that are carried out regularly, students learn that caring for the environment is not just an incidental activity, but part of a shared responsibility that must be maintained in a sustainable manner.

At the implementation level, schools can choose different forms of activities that are easy to implement, such as "Clean Friday"⁷² or "Green Saturday", where a dedicated hour each week is used for community service, caring for school gardens, planting trees, or cleaning waterways. Pesantren-based schools can develop a "dhikr bil-environmental thing" program, for example each class has one tree that is cared for throughout the year and its growth is monitored as part of a learning project. Other practical programs include a competition for the cleanest and most energy-efficient classroom or room, the establishment of a school waste bank with a point

⁷⁰ Syahlaena, "Manajemen Pengembangan Ekoliterasi Anak Usia Dini Melalui Program Green School."

⁷¹ Muhadidsin et al., "Pendidikan Spiritualitas Yang Berbasis Ekologis Sebagai Upaya Menumbuhkan Kesadaran Lingkungan."

⁷² Andhika Nur Akbar Pratama and Risti Aulia Ulfah, "Pendidikan Karakter Peduli Lingkungan Melalui Kegiatan Jum'at Bersih Dan Sabtu Sehat Di SD Negeri 1 Semanding," *AL-THIFL: Jurnal Ilmiah Pendidikan Guru Madrasah Ibtidaiyah* 4, no. 1 (2024): 131–51, <https://doi.org/10.21154/thifl.v4i1.3103>.

system for students, or the implementation of a plastic-free day every week.⁷³ When these activities are carried out in a structured and repetitive manner, ecological values slowly turn into inherent institutional habits and eventually shape the school's cultural identity.

Based on the description above, by incorporating ecological values into teaching materials, daily habits, teacher examples, and routine environmental programs, schools can ensure that concern for nature is truly learned consciously, trained continuously, and experienced in real practice so that it does not stop as a slogan or a momentary activity. Internalization in the Islamic Religious Education curriculum provides a clear direction for all activities, creates continuity between activities, and provides institutional legitimacy, so that environmental education becomes an integral part of the process of forming a sustainable school culture. In this way, students not only gain knowledge, but are also formed into individuals who have spiritual awareness and ecological responsibility, so as to be able to maintain the environment in daily life as a tangible manifestation of piety and trust as caliphs on earth.

Conclusion

This study emphasizes that ecosufism is an Islamic educational paradigm that unites the values of Sufism with ecological awareness, thus giving birth to ecological spirituality rooted in Islamic teachings. The internalization of ecosufism values in the formation of ecological character is carried out through the cultivation of tauhīd, amanah, tazkiyatun nafs, zuhud, tafakur, ihsan, patience, and gratitude, which forms an ecospiritual person responsible for the preservation of nature as part of worship. In the context of the curriculum, this internalization is realized through the integration of ecological issues in Islamic Religious Education teaching materials, environmentally friendly daily habits, teacher examples, and routine environmental programs. With gradual and consistent steps, Islamic education not only transfers normative knowledge, but also forms a sustainable school culture that gives birth to a ritually pious generation as well as having an ecological character as a form of the caliphate's mandate on earth. The implication is that the paradigm of ecosufism opens up space for Islamic education to not only be oriented to ritual and cognitive aspects, but also to form an ecological character rooted in spirituality.

As a suggestion and recommendation, the need for an Islamic Religious Education curriculum is systematically designed by integrating the values of ecosufism so that students not only understand religious teachings cognitively, but also be able to internalize them in daily

⁷³ Novianto Ari Prihatin et al., "Implementasi Eco-Pesantren Sebagai Budaya Sekolah Menuju Education For Sustainable Development Di PPM Baitussalam," *SELAMI IPS* 18, no. 2 (2025): 248–59, <https://doi.org/10.36709/selami.v18i2.119>.

ecological behavior. To ensure that these values are truly alive in practice, teachers need to be real role models in implementing environmentally friendly behaviors so that the process of transferring values takes place through direct examples, not just theoretical explanations. This example must then be strengthened by institutional support. Ecological activities should conclude with spiritual reflection to reinforce their meaning as acts of worship. Schools should also implement routine environmental programs involving all members to build a sustainable ecological culture. Further research is needed to empirically test the curriculum's effectiveness, while policymakers are encouraged to adopt ecosufficiency as a strategic approach to strengthen spiritually grounded, environmentally oriented character education.

Bibliography

- Afidah, Irma Nur, and Mutmainah Nur Desanda. "Model Pembelajaran Tadabbur Alam Dalam Mencintai Lingkungan Peserta Didik Madrasah Ibtidaiyah." *Jurnal PGMI UNIGA* 3, no. 1 (2024): 21–30. <https://doi.org/10.52434/pgmi.v3i1.41799>.
- Ahmad, Nur Isra'. "Internalisasi Tasawuf Falsafi Fana Dan Wahdatul Wujud Dalam Pendidikan Islam." *Al-Zayn: Jurnal Ilmu Sosial & Hukum* 3, no. 3 (2025): 2782–92. <https://doi.org/10.61104/alz.v3i3.1735>.
- Ahmad, Nur Isra'. "Konsep Fana, Baqa', Dan Ittihad Abu Yazid al-Busthami Dan Relevansinya Dalam Pendidikan Islam." *IHSAN: Jurnal Pendidikan Islam* 3, no. 2 (2025): 165–73. <https://doi.org/10.61104/ihsan.v3i2.916>.
- Ahmad, Nur Isra', Fadil Muhammad, and Muh Qardawi Hamzah. "Kehidupan Keagamaan Dan Pelestarian Lingkungan Pesisir Masyarakat Bahari Lantebung Kota Makassar." *Journal of Innovative and Creativity* 5, no. 2 (2025): 1531–40. <https://doi.org/10.31004/joecy.v5i2.337>.
- Ahmad, Nur Isra', and Diarti Andra Ningsih. "Dikotomi Ilmu Dan Agama Dalam Pendidikan Islam: Kontribusi Perspektif Al-Hulul." *Pedagogy: Journal of Multidisciplinary Education* 2, no. 1 (2025): 81–90. <https://doi.org/10.61220/pedagogy.v2i1.262>.
- Ahmad, Nur Isra', and Supriadi. "Etika Bisnis Digital Dalam Perspektif Islam: Prinsip Dan Implementasinya." *QAZI: Journal of Islamic Studies* 2, no. 2 (2025): 448–60. <https://doi.org/10.61104/qz.v2i2.464>.
- Ahmad, Nur Isra', Supriadi Supriadi, and Khaerunnisa Khaerunnisa. "Kontribusi Pendidikan Islam Terhadap Pembentukan Etika Konsumsi Islami." *IHSAN: Jurnal Pendidikan Islam* 3, no. 4 (2025): 1019–30. <https://doi.org/10.61104/ihsan.v3i4.2367>.
- Ahmad Sholehuddin Suryanullah, Ahmad Rifai, and Fadhilah Suryanillah Darojah. "Echoing Ecological Ideas as an Option in Teaching Islamic Education in Indonesia: Menggaungkan Gagasan Ekologis Sebagai Opsi Dalam Pengajaran Pendidikan Islam Di

- Indonesia.” *Jurnal Living Hadis* 10, no. 1 (2025): 43–63. <https://doi.org/10.14421/livinghadis.2025.6204>.
- Ainia, Dela Khoirul, and Lasiyo Lasiyo. “Peran Ecospirituality Dalam Etika Lingkungan Untuk Menghadapi Krisis Perubahan Iklim.” *Scientia: Jurnal Hasil Penelitian* 9, no. 2 (2024): 62–72. <https://doi.org/10.32923/sci.v9i2.4890>.
- Anggraini, Reni Dian, and Ratu Vina Rohmatika. “Konsep Ekosufisme: Harmoni Tuhan, Alam Dan Manusia Dalam Pandangan Seyyed Hossein Nasr.” *Al-Adyan: Jurnal Studi Lintas Agama* 16, no. 2 (2021): 1–30. <https://doi.org/10.24042/ajsla.v16i2.9971>.
- Arsyad, Muhammad, and Noor Hasanah. “Nilai Ekologis Islam: Konsep Khalifah Dan Amanah.” *Al-Mustafid: Journal of Quran and Hadith Studies* 4, no. 1 (2025): 33–48. <https://doi.org/10.30984/mustafid.v4i1.1361>.
- Azzahra, Syaira, and Siti Maysithoh. “Peran Muslim Dalam Dalam Pelestarian Lingkungan: Ajaran Dan Praktik.” *At-Thullab: Jurnal Mahasiswa Studi Islam* 6, no. 1 (2024): 1563–74. <https://doi.org/10.20885/tullab.vol6.iss1.art8>.
- Fadhli, Muhajirul, and Qanita Fithriyah. “Upaya Meningkatkan Kesadaran Ekologis Dalam Perspektif Ali Jum'Ah.” *Al-Hikmah* 19, no. 01 (2021): 77–95. <https://doi.org/10.35719/alhikmah.v19i01.46>.
- Fauzi, Alfi Restu Nur, and Kurnia Sari Wiwaha. “Menerapkan Nilai-Nilai Tasawuf Dalam Pendidikan Untuk Membentuk Karakter Para Pelajar.” *VIRTUOUS* 1, no. 01 (2024): 58–72.
- Febriani, Nur Arfiyah. “Ekosufisme Berwawasan Gender dalam Al-Qur'an.” *Musāwa Jurnal Studi Gender Dan Islam* 16, no. 1 (2017): 127–52. <https://doi.org/10.14421/musawa.2017.161.127-152>.
- Fitri, Dianing Pra. *Ekosufisme Sebagai Upaya Menjaga Kelestarian Lingkungan Melalui ProKlim (Program Kampung Iklim) | Spiritualita*. June 27, 2025. <https://jurnalfuda.iainkediri.ac.id/index.php/spiritualita/article/view/2795>.
- Habibi, Mukhlas. “Revitalisasi nilai ekoteologi dalam pendidikan agama Islam di era disruptif: Kajian integratif tasawuf dan STEM.” *Jurnal Studi Edukasi Integratif* 2, no. 1 (2025): 19–29.
- Homer, Herlina M. R., Antoni Ungirwlu, and Anton Sineri. “Strategi Peningkatan Kesadaran Lingkungan Melalui Program Ekstrakurikuler; Studi Kasus SMP Negeri I Bintuni Kabupaten Teluk Bintuni Papua Barat.” *Jurnal Intelekt Insan Cendikia* 3, no. 1 (2026): 1244–67.
- Illahi, Nur. “Peranan Guru Profesional Dalam Peningkatan Prestasi Siswa Dan Mutu Pendidikan Di Era Milenial.” *Jurnal Asy-Syukriyyah* 21, no. 1 (2020): 1–20. <https://doi.org/10.36769/asy.v21i1.94>.

- Imam Suhardi, Rahmat Ardi. "Konsep Ihsan Kepada Lingkungan (Suatu Kajian Awal Dalam Upaya Mewujudkan Green Environment)." *Jurnal Keislaman* 5, no. 2 (2022): 218–29. <https://doi.org/10.54298/jk.v5i2.3452>.
- Jaelani, Jaelani. "Teologi Islam: Ekosufisme Dalam Harmonisasi Ketuhanan, Kemanusiaan, Dan Alam." *Lentera: Multidisciplinary Studies* 3, no. 2 (2025): 70–78. <https://doi.org/10.57096/lentera.v3i2.143>.
- Jamal, Syukron. "Konsep Dan Implementasi Ekoteologi Dalam Kurikulum Pendidikan Agama Islam." *Advances In Education Journal* 2, no. 1 (2025): 136–47.
- Jannah, Miftahul, and Ali Akbar. "Perubahan Iklim Dan Krisis Ekologis Dalam Perspektif Al-Qur'an: Kajian Tafsir Atas Q.S. Al-A'raf Ayat 56." *Journal Education, Sociology and Law* 1, no. 3 (2025): 1189–98.
- Jannah, Siti, and Mita Laksono. "Efektivitas Penerapan Ecosufism-Based Learning Dengan Sikap Peduli Lingkungan Siswa Kelas VIII Di MTs Negeri 1 Tuban." *At-Tarbiyah: Jurnal Penelitian dan Pendidikan Agama Islam* 3, no. 2 (2026): 97–103.
- Judrah, Muh, Aso Arjum, Haeruddin Haeruddin, and Mustabsyirah Mustabsyirah. "Peran Guru Pendidikan Agama Islam Dalam Membangun Karakter Peserta Didik Upaya Penguatan Moral." *Journal of Instructional and Development Researches* 4, no. 1 (2024): 25–37. <https://doi.org/10.53621/jider.v4i1.282>.
- Junaidi, Achmad, and Khairil Anwar. "The Integration of Eco-Sufism in Islamic Education at the Elementary Level." *Tunas: Jurnal Pendidikan Guru Sekolah Dasar* 10, no. 2 (2025): 178–83. <https://doi.org/10.33084/tunas.v10i2.9813>.
- Kartika, Dinda, and Faisal Abdullah. "Kesempurnaan Ciptaan Allah Dalam Keseimbangan Alam: Relevansi QS. Ar-Rahman: 7–9 Perspektif Al-Qur'an Dan Sains Modern." *JPIK – Jurnal Pendidikan Islam Dan Studi Keislaman* 1, no. 1 (2025): 16–35.
- Miskahuddin, Miskahuddin. "Konsep Sabar Dalam Perspektif Al-Qur'an." *Jurnal Ilmiah Al-Mu'ashirah: Media Kajian Al-Qur'an Dan Al-Hadits Multi Perspektif* 17, no. 2 (2020): 196–207. <https://doi.org/10.22373/jim.v17i2.9182>.
- Muhadidsin, Raisul, Nabila Firliya Zahra, and Hafidz Taqiyuddin. "Pendidikan Spiritualitas Yang Berbasis Ekologis Sebagai Upaya Menumbuhkan Kesadaran Lingkungan." *Karakter: Jurnal Riset Ilmu Pendidikan Islam* 3, no. 1 (2026): 85–99. <https://doi.org/10.61132/karakter.v3i1.1892>.
- Muhamaliah, Siti Lutfiatul, Shafira Aulia Agustin, Ilma Alfiyanti, and Muhammad Ramadhon Habibullah. "Menanam Nilai Ekosufisme Dalam Pendidikan Dasar Untuk Meningkatkan Kepedulian Lingkungan." *Jurnal Multidisiplin Ilmu Akademik* 2, no. 1 (2025): 584–94. <https://doi.org/10.61722/jmia.v2i1.3614>.

- Musthofa, Achmad, Dwy Anggra, Yahya Husein Al-Azhari, and Febry Suprpto. "Paradigma Filsafat Pendidikan Islam Dalam Membangun Kesadaran Ekoteologis Peserta Didik." *Paradigma: Jurnal Pemikiran Dan Penelitian Pendidikan* 11, no. 2 (2025): 218–29. <https://doi.org/10.64540/q7ksky22>.
- Mutiara, Sri. "Urgensi Pendidikan Islam Dan Kesadaran Ekologis: Menumbuhkan Kepedulian Lingkungan Melalui Nilai-Nilai Al-Qur'an." *Unisan Jurnal* 4, no. 3 (2025): 30–40.
- Nabillah, Adinda Syofiyatun, and Kamal Yusuf. "Teofani Lingkungan Sebagai Etika Kosmologis: Dialektika Prinsip Filosofis Memayu Hayuning Bawana Dan Ekosufisme." *Al-Mada: Jurnal Agama, Sosial, dan Budaya* 8, no. 3 (2025): 534–50. <https://doi.org/10.31538/almada.v8i3.7685>.
- Nadi, Nadi, Muhammad Arifin Gutu Putra, and Iffan Ahmad Gufron. "Eco Sufism: Bentuk Relasi Tuhan Dan Alam Dalam Menjaga Lingkungan Dari Kerusakan." *JUTEQ: Jurnal Teologi & Tafsir* 3, no. 1 (2026): 89–98.
- Nasution, Juni Erpida. "Ecospirituality Islam: (Mengajarkan Cinta Lingkungan Melalui Pelajaran PAI)." *Baitul Hikmah: Jurnal Ilmiah Keislaman* 3, no. 2 (2025): 103–12. https://doi.org/10.46781/baitul_hikmah.v3i2.1996.
- Naziyah, Sifaun, Akhwani Akhwani, Nafiah Nafiah, and Sri Hartatik. "Implementasi Pendidikan Karakter Peduli Lingkungan di Sekolah Dasar." *Jurnal Basicedu* 5, no. 5 (2021): 3482–89. <https://doi.org/10.31004/basicedu.v5i5.1344>.
- Ohoiwutun, Barnabas. *Posisi dan Peran Manusia dalam Alam: Menurut Deep Ecology Arne Naess (Tanggapan atas Kritik Al Gore)*. PT Kanisius, n.d.
- Pratama, Andhika Nur Akbar, and Risti Aulia Ulfah. "Pendidikan Karakter Peduli Lingkungan Melalui Kegiatan Jum'at Bersih Dan Sabtu Sehat Di SD Negeri 1 Semanding." *AL-THIFL: Jurnal Ilmiah Pendidikan Guru Madrasah Ibtidaiyah* 4, no. 1 (2024): 131–51. <https://doi.org/10.21154/thifl.v4i1.3103>.
- Pratama, Yoga, Fauzi Nasrullah, and Fitrah Al Sidiq. "Pelestarian Lingkungan Dalam QS. Al-A'raf Ayat 56 Perspektif Tafsir Maqshidi." *Wahyain: Journal of Quranic Sociology and Hadith* 1, no. 2 (2025): 1–17.
- Prihatin, Novianto Ari, Esti Setiawati, and Sunarti. "Implementasi Eco-Pesantren Sebagai Budaya Sekolah Menuju Education For Sustainable Development Di PPM Baitussalam." *SELAMI IPS* 18, no. 2 (2025): 248–59. <https://doi.org/10.36709/selami.v18i2.119>.
- Qosdana, M. Fatih, and Ulya Aslam Muzadi. "The Feminine Element of Nature Creation from Ibn Arabi's Perspective." *Journal of Islamic Thought and Philosophy* 4, no. 1 (2025): 39–54. <https://doi.org/10.15642/jitp.2025.4.1.39-54>.
- Radjendra, Ryan, Silpa, Chairul Amriyah, Junaidah, and Ihsan Mustofa. "Internalisasi Nilai-Nilai Islam Dalam Pendidikan Lingkungan Untuk Membangun Kesadaran Ekologis Peserta

- Didik.” *Pendas : Jurnal Ilmiah Pendidikan Dasar* 10, no. 04 (2025): 219–34. <https://doi.org/10.23969/jp.v10i04.36547>.
- Rahim, Fathor. *Corak Tasawuf Hamka Dalam Bingkai Peradaban Dan Pendidikan Islam Berkemajuan*. UMMPress, 2025.
- Rahmayani, Della, Ismi Nur Hidayah, Isnaini A. sifa Rohmah, Syahrul Fajar Ibrahim, and Rohim Habibi. “Integrasi Kosmologi Jawa Dan Ekoteologi Islam Dalam Pemikiran Seyyed Hossein Nasr.” *Panangkarana: Jurnal Penelitian Agama Dan Masyarakat* 9, no. 2 (2025): 276–300. <https://doi.org/10.14421/panangkarana.v9i2.4660>.
- Rego, Dipalpa, Efendi Efendi, and Muhammad Zalnur. “Epistemologi Integratif: Sintesis Rasionalisme, Empirisme, Realisme, Dan Tasawuf Dalam Membangun Paradigma Ilmu Pengetahuan Modern.” *Tarbiyatul Ilmu: Jurnal Kajian Pendidikan* 3, no. 1 (2025): 65–76.
- Rohman, Abdur. “Studi Penafsiran Tasbih Alam Semesta Dalam Tafsir Mafatih Al-Ghaib.” *Al Karima : Jurnal Studi Ilmu Al Quran Dan Tafsir* 2, no. 1 (2018): 69–76. <https://doi.org/10.58438/alkarima.v2i1.88>.
- Sadilah, Nur, and M. Ied Al Munir. “Krisis Ekologis Sebagai Krisis Spiritualitas: Telaah Filsafat Islam dalam Pemikiran Seyyed Hossein Nasr Tentang Pengelolaan Alam.” *SUNGKAI: Jurnal Aqidah dan Filsafat Islam* 3, no. 1 (2025): 1–14.
- Sani, Alfian. “Intensitas Lahan Di Era Disrupsi Perspektif al Quran (Analisis Pemberdayaan Ekonomi Umat).” *IQRO: Journal of Islamic Education* 6, no. 1 (2023): 13–20. <https://doi.org/10.24256/iqro.v6i1.4008>.
- Steffen, Sarah. “Alam Dan Lingkungan Global Tak Lagi Cukup, Kita Berutang Pada Bumi.” <https://Www.Dw.Com/Id/Sudah-Lewat-Batas-Planet-Bumi-Tak-Lagi-Mencukupi-Kita/a-73397993>, July 25, 2025.
- Suhartawan, Budi. “Konsep Al-Qur’an Tentang Tazkiyatun Nafs Dan Aplikasinya (Kajian Tafsir Tematik).” *Ar-Rasikhin: Jurnal Ilmu Al-Qur’an Dan Tafsir* 1, no. 2 (2025): 123–43. <https://doi.org/10.55759/arrasikhin.v1i2.13>.
- Sururi, Ahmad, Arqom Kuswanjono, and Agus Himmawan Utomo. “Ecological Sufism Concepts in the Thought of Seyyed Hossein Nasr.” *Research, Society and Development* 9, no. 10 (2020): e5769108611–e5769108611. <https://doi.org/10.33448/rsd-v9i10.8611>.
- Syahlaena, Mila. “Manajemen Pengembangan Ekoliterasi Anak Usia Dini Melalui Program Green School.” *Edu Happiness: Jurnal Ilmiah Perkembangan Anak Usia Dini* 5, no. 1 (2026): 171–83. <https://doi.org/10.62515/eduhappiness.v5i1.1338>.
- Vina Mafaza, Abdul Khobir, Farah Dilah Zahra, and Mohammad Ja’far Firdaus. “Peran Ekoteologi Dalam Pendidikan Islam: Belajar Menjaga Alam Sebagai Amanah Tuhan.” *Hikmah: Jurnal Studi Pendidikan Agama Islam* 2, no. 4 (2025): 161–78. <https://doi.org/10.61132/hikmah.v2i4.1498>.

- Wachidah, Liana Rochmatul, Albaburrahim Albaburrahim, and Novi Amilia Fitri. "Integrasi Pendidikan Karakter Bermuatan Lokal Madura Sebagai Penguatan Kesadaran Ekologi Pada Kurikulum Merdeka." *GHANCARAN: Jurnal Pendidikan Bahasa Dan Sastra Indonesia*, December 19, 2024, 516—531-516—531. <https://doi.org/10.19105/ghancaran.vi.17366>.
- Yudi, Usman. "Green Islam Education: Menanamkan Kesadaran Ekoteologis Dalam Kurikulum Pendidikan Islam." *MODELING: Jurnal Program Studi PGMI* 12, no. 1 (2025): 482–95. <https://doi.org/10.69896/modeling.v12i1.2931>.
- Zaki, Muhammad, and Usman. "Ekosentrisme Religius Dalam Tafsir Sufi: Studi Tentang Etika Lingkungan Berbasis Spiritual Sains Dan Teknologi." *El Muntashir: Journal of Quranic Studies* 1, no. 2 (2025). <https://doi.org/10.20414/elmuntashir.v1i2.93>.
- Zalharis, Edi, Saipul Annur, and Afriantoni Afriantoni. *Mystical Pathways to Ecological Harmony*. 5, no. 1 (2025): 785–98. <https://doi.org/10.51903/g1rgyw87>.