

Building ecotheological awareness through the Gontor Islamic song “Akankah Dunia Rela”: An analysis of educational values in the lyrics

Assyifa Qori Lhegina^{1*}, Muqowim¹, Rosendah Dwi Maulaya², Tasman Hamami¹

¹Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia

²Universitas Darussalam Gontor, Indonesia

*24204012036@student.uin-suka.ac.id

Abstract

The escalating global ecological crisis indicates that environmental problems are not merely technical issues, but are closely related to moral, ethical, and spiritual dimensions. In Islamic education, the development of students' ecological awareness therefore needs to be integrated with theological perspectives to foster transformative and sustainable attitudes. This study aims to analyze the ecotheological values embedded in the lyrics of the song Akankah Dunia Rela and to examine their relevance as a learning medium in Islamic Religious Education (PAI) for building students' ecotheological awareness. The research employs a qualitative approach using interpretative-critical content analysis. The primary data source is the lyrics of Akankah Dunia Rela KH Hasan Abdullah Sahal, a Kiai from Gontor, supported by scholarly literature on Islamic ecotheology, environmentally oriented Islamic education, and the use of songs as educational media. The findings indicate that the song contains key Islamic ecotheological values, including ecological monotheism (tauhid ekologis), human stewardship (khalifah), the prohibition of environmental destruction (fasad fil ardh), moral responsibility, social and environmental care, spiritual reflection, and ecological advocacy. These values reflect an ethical relationship between God, humanity, and nature, and are highly relevant for integration into PAI learning. This study concludes that religious songs can serve as reflective and pedagogical media to cultivate students' ecological-spiritual awareness. Theoretically, this research contributes to the development of Islamic ecotheology in the cultural sphere, while practically offering a contextual and transformative learning medium for Islamic education.

Keywords: Islamic Ecotheology; Ecological Awareness; Religious Songs; Islamic Religious Education; Environmental Education

Abstrak

Krisis ekologi global yang semakin meningkat menunjukkan bahwa permasalahan lingkungan tidak semata-mata bersifat teknis, tetapi berkaitan erat dengan dimensi moral, etika, dan spiritual. Dalam konteks pendidikan Islam, pengembangan kesadaran ekologis peserta didik perlu diintegrasikan dengan perspektif teologis guna membentuk sikap yang transformatif dan berkelanjutan.

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Penelitian ini bertujuan untuk menganalisis nilai-nilai ekoteologis yang terkandung dalam lirik lagu *Akankah Dunia Rela* yang dirilis oleh KH. Hasan Abdullah Sahal yang merupakan Kiai Gontor serta mengkaji relevansinya sebagai media pembelajaran Pendidikan Agama Islam (PAI) dalam membangun kesadaran ekoteologis peserta didik. Penelitian ini menggunakan pendekatan kualitatif dengan metode analisis isi interpretatif-kritis. Sumber data utama berupa lirik lagu *Akankah Dunia Rela* yang didukung oleh literatur ilmiah terkait ekoteologi Islam, pendidikan Islam berwawasan lingkungan, serta pemanfaatan lagu sebagai media pembelajaran. Hasil penelitian menunjukkan bahwa lagu tersebut memuat nilai-nilai ekoteologi Islam yang signifikan, meliputi tauhid ekologis, peran manusia sebagai khalifah, larangan perusakan lingkungan (*fasad fil ardh*), tanggung jawab moral, kepedulian sosial dan lingkungan, refleksi spiritual, serta advokasi ekologis. Nilai-nilai tersebut merefleksikan hubungan etis antara Tuhan, manusia, dan alam, serta relevan untuk diintegrasikan dalam pembelajaran PAI. Penelitian ini menegaskan bahwa lagu religius dapat berfungsi sebagai media reflektif dan pedagogis dalam menumbuhkan kesadaran ekologis-spiritual peserta didik, sekaligus memperkaya pengembangan ekoteologi Islam dalam ranah budaya dan praktik pendidikan.

Kata Kunci: Ekoteologi Islam; Kesadaran Ekologis; Lagu Religius; Pendidikan Agama Islam; Pendidikan Lingkungan

Introduction

The global ecological crisis in recent decades has shown the complexity of environmental problems that can no longer be understood solely as technical or ecological problems, but as multidimensional problems that include moral, ethical, and spiritual aspects. The Intergovernmental Panel on Climate Change (IPCC, 2023) report confirms that rising global temperatures have exacerbated the frequency and intensity of ecological disasters such as floods, droughts, and extreme heat waves, which have a direct impact on the sustainability of human life. This condition places environmental issues as a contemporary challenge that demands the involvement of various sectors, including education and religion, in building ecological awareness and responsibility (Mas & Wibowo, 2025).

In the Indonesian context, the ecological crisis presents a significant paradox. As a country with abundant natural resources, Indonesia actually faces serious problems in the form of forest destruction, river pollution, and an increase in national waste generation which reaches more than 68 million tons per year (KLHK, 2024). This phenomenon shows that there is a gap between ecological potential and public awareness in protecting the environment. This ecological crisis reflects not only policy or technological failures, but also the question of human values and views of nature as part of moral and spiritual relations (Mas & Wibowo, 2025).

A number of studies confirm that ecological crises are closely related to moral and spiritual crises (Ramadhona et al., 2024; Nugraha, 2022). Placing environmental damage as a consequence of man's failure to control lust and ignoring the principle of cosmic equilibrium that underpins the creation of nature. This perspective reinforces the view that environmental issues cannot be separated from the way humans interpret their relationship with God and nature, so ecological solutions require a value approach and transcendental awareness (Syamsuddin, 2017).

In Islam, nature is understood as a creation of Allah that has intrinsic value and spiritual function. The Qur'an prohibits the action of *Facade Fil Ardh* and affirmed the role of human beings as *Caliph* who carries the mandate to maintain the balance of nature (QS. Al-Baqarah: 30; QS. Ar-Rum: 41). The comprehensive internalization of Islamic teachings should give birth to a high ecological sensitivity. However, social reality shows a paradox between the level of religiosity of the community and ecological practices that are still destructive (Syamsuddin, 2017).

Responding to this paradox, ecotheology develops as an approach that integrates the theological dimension with ecological awareness through the understanding of the God-human-nature relationship as a moral and spiritual unity (Ramadhona et al., 2024). Therefore, the ecological crisis stems from a crisis of understanding and awareness, so a theological reconstruction is needed that places nature as a common home and a trust across generations. In this context, education is a strategic arena to build ecological awareness systematically and sustainably (Nugraha, 2022).

A number of previous studies have emphasized the urgency of education in producing agents of change that have ecological ethics through the strengthening of spiritual values. Affandi emphasized that the development of environmentally friendly Islamic theology (eco-Islam) serves as a strategic foundation for da'wah and character education to overcome the global environmental crisis (Affandi et al., 2022). Practically, research on the implementation of this concept has been applied in educational institutions such as the Darul Hijrah Putera Martapura Islamic Boarding School through the integration of values *ecotauhid* into all curricular and extracurricular aspects. This holistic approach, through programs such as *Agrosilvofishery*, proven to be able to transform the consciousness of students into religious characters and care about the sustainability of nature (Suraijiah et al., 2025).

Furthermore, the discourse on Islamic ecotheology is also associated with the strengthening of legal instruments and the role of socio-religious organizations on a macro scale. Other research highlights the importance of value integration

Trust (Stewardship) into regulatory frameworks, such as Law No. 18 of 2013, so that forest conservation efforts shift from mere legal compliance to moral responsibility and worship (Nur et al., 2025). This paradigm shift is supported by the real actions of large organizations such as NU, Muhammadiyah, and a network of Islamic boarding schools that have integrated human doctrine as *Caliph* into environmental crisis mitigation programs, from renewable energy management to waste treatment (Mustofa et al., 2025). These findings show that the synergy between theological values and educational practices is the key to building sustainable ecological awareness.

On the other hand, songs have been recognized as an effective medium in character education because they are able to touch the cognitive, affective, and emotional dimensions of students (showing that Islamic songs are effective in internalizing the religious and moral values of the younger generation, while Anggraeni through ethnopoetic studies affirms that traditional songs contain the values of love for the environment and social responsibility. However, these studies have not specifically linked songs to the formation of ecotheological awareness in the context of Islamic Religious Education (Manguju, 2022; Sama' et al., 2021).

Based on the analysis of these studies, it can be emphasized that there is a significant gap in the study of integration aspects between Islamic ecotheology, song media, and PAI learning. Research on Islamic ecotheology generally develops in the form of conceptual studies, curriculum development, or learning models, while studies on the use of songs in education emphasize more on the formation of general character or personal religiosity of students. Thus, studies that specifically analyze religious songs as a medium for internalizing ecotheological values in PAI learning are still very limited. This gap shows that there is an important space for novelty to be studied, both theoretically and practically, in order to strengthen the contribution of Islamic education to the development of ecological awareness based on Islamic values.

This study aims to analyze the ecotheological values contained in the lyrics of the song *Akankah Dunia Rela* and examine its implications as a PAI learning medium in building students' ecotheological awareness. This research offers novelty by combining the study of Islamic ecotheology and art-based cultural media, especially religious songs, as a means of internalizing values in PAI learning.

Research Methods

1. Types and approaches to research

This research uses a qualitative approach with a type of content analysis. This approach was chosen because the purpose of the research was not to measure the relationship of variables statistically, but to understand and interpret the symbolic, theological, and pedagogical meanings contained in cultural texts in the form of song lyrics. Content analysis allows researchers to uncover latent meanings in texts that are loaded with religious, moral, and ecological messages. In this study, the content analysis is interpretive-critical, which is not only describing the content of the text explicitly, but also relating it to the theoretical framework of Islamic ecotheology and Islamic Religious Education (PAI). Thus, the song is positioned as a cultural-religious text that represents the relationship between God, humans, and nature.

2. Data Source

The main source of data for this research is a document in the form of lyrics to the song *Akankah Dunia Rela* which is a song created by KH. Hasan Abdullah Sahal led by Pondok Modern Darussalam Gontor (PMDG), which was thoroughly analyzed as a narrative-religious text. The lyrics of the song were chosen because they contain symbolic expressions of the order of nature, the deviation of human behavior, ecological damage, as well as a spiritual call to return to divine values. Secondary data sources were obtained from relevant scientific literature, including articles from accredited national journals, academic books, and previous research results that discuss Islamic ecotheology, Islamic religious education from an environmental perspective, character education, and the use of songs as learning media. The literature used is limited to publications in 2015–2025 to ensure the relevance and up-to-date of the study.

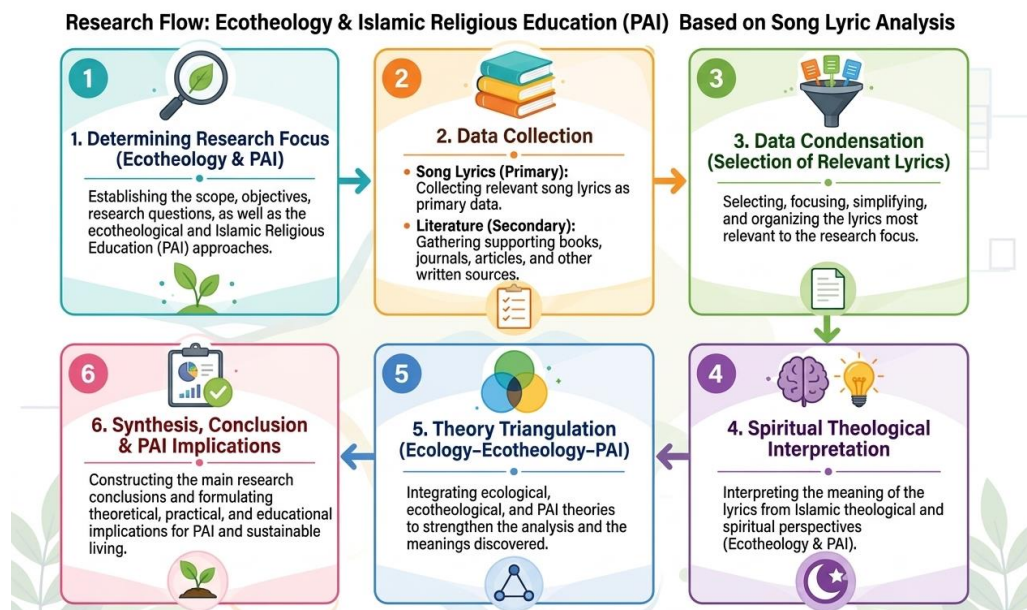
3. Data Collection Techniques

The data collection technique was carried out through documentation studies. The main data was collected by reading, studying, and recording parts of song lyrics that are relevant to ecotheological themes, such as the order of nature (*sunnatullah*), deviations from human nature, ecological damage, and moral and spiritual invitations. Secondary data are collected through a search of the scientific literature as a conceptual foundation and reinforcement of analysis, as is commonly used in text-based qualitative research (Miles et al., 2018).

4. Data Analysis Techniques

Data analysis is carried out through several stages. First, data condensation, which is selecting and focusing lyric pieces related to issues of ecology, spirituality, and morality. Second, the categorization of values, by grouping lyrical pieces into categories of Islamic ecotheological values, such as *tauhid*

ecological, the caliphate's mandate, the prohibition of doing harm (*fasād fī al-arḍ*), spiritual introspection, and social concern. Third, theological-spiritual interpretation, by associating the meaning of lyrics with the main concepts of Islam, such as the mandate of the caliphate (QS. Al-Baqarah: 30) and the prohibition of destroying the earth (QS. Al-A'raf: 56; QS. Ar-Rum: 41). Fourth, theoretical triangulation, which is comparing the results of interpretation with the perspective of Islamic ecotheology, ecological studies, and the normative purpose of Islamic Religious Education to strengthen the validity of findings and avoid the subjectivity of a single interpretation (Miles et al., 2018).



Picture 1. Research Method Framework

Results and Discussion

Islamic ecotheology is a theological approach that seeks to re-read the relationship between God and man and nature through a spiritual framework that places nature as an integral part of God's creation. In contemporary studies, ecotheology is defined as an attempt to interpret religious teachings in order to formulate ecological ethics relevant to the modern environmental crisis (Jamal, 2025). In an Islamic perspective, ecotheology is rooted in *tauhid* which teaches that all creation is in divine order (*Sunnatullah*) and submit to the cosmic laws that show God's perfection. Nature is seen as *Stuart O'Neill*, which are the signs of divinity that are a means for man to recognize the greatness of Allah (Harmayani, 2022). Therefore, the relationship between God-humans-nature is not hierarchical-exploitative, but relational-ethical in which humans have a role in maintaining ecological trusts as part of their piety.

Prohibition *Facade* or the destruction of the earth strengthens the ethical dimension of Islamic ecotheology. The prohibition of destroying the earth is listed in QS. Al-A'raf: 56 and QS. Ar-Rum: 41 is increasingly relevant in the context of the modern environmental crisis triggered by human activity. Contemporary research concludes that S.S. S. S. It is not just a physically destructive act, but also an indicator of a person's spiritual deviation—when he forgets his mandate and acts contrary to the Sunnatullah (Husin, 2022). Therefore, Islamic ecotheology offers not only an ecological critique, but also a moral critique of consumptive lifestyles, excessive exploitation of nature, and industries that undermine the balance of the earth.

Ecological ethics in Islam then provide practical guidelines for maintaining environmental sustainability. Principles such as the prohibition of *israf* (excess), the command to maintain cleanliness, moderation in consumption, and intergenerational responsibility are seen as *Eco-ethics* Islam that must be integrated into educational, social, and cultural practices. The study of modern ecotheology shows that this ethics is not abstract, but can be applied directly through value education and habituation of sustainable lifestyles (Fahri, M., & Zainuri, 2021).

Finally, the dimension of natural disasters in Islamic ecotheology is understood not only as a geological or meteorological phenomenon, but also as a reflection of human-caused ecological imbalances. Recent research by Siregar (2023) explains that disasters are often read as *Moral Rebuke* that reminds people to return to the values of *tauhid* and the trust of the caliphate (Siregar, 2023). Thus, the theoretical framework of Islamic ecotheology becomes a comprehensive foundation for reading modern ecological phenomena including the symbols of natural destruction that appear in the lyrics of songs *Will the World Be Willing*—as a sign of man's broken relationship with God and nature. This framework allows lyrical analysis to be carried out not only aesthetically, but also spiritually, ethically, and ecologically.

A. Song lyric analysis : *Will the world be willing to its ecological meaning*

The song *will the world be willing* is a song created by KH. Hasal Abdullah Sahal leader of Pondok Modern Darussalam Gontor (PMDG), this song is part of the second part of the song that was previously crowded as well, namely the song *Return to the Trilogy*, *Will the world be willing* itself is the result of a reflection of various phenomena that occur in the world today.

"The earth rotates on its axis... Morning and evening also alternate... everything went perfectly. "

The lyrics above describe the cosmic order that is a manifestation of *Sunnatullah*. This section shows that nature works according to the law of order *Divine* that never deviates. In the perspective of Islamic ecotheology, this order of nature is referred to as *Ecological tauhid*, that is, the belief that all creation is subject to God's will and functions as *Stuart O'Neill* (Harmayani, 2022). Thus, this verse affirms that nature has a natural obedience to God, which theologically contains the message that man should imitate such obedience (Ismail, 2023). These lyrics contain an implicit criticism that humans, as sentient beings, should be better able to maintain the ecological harmony that God has given Set.

"Is it appropriate for man to deny his nature... damage is also due to his actions. The earth seemed to be unmoved. The land was shaken. The sea poured out all its anger. The mountain seems to be unstoppable. Fire suppresses wrath. The wind blows away all the rage"

The lyrics affirm the deviation of humans from their role as *Khilafah Fil Ardh*. In contemporary Islamic ecotheology, the main cause of the modern ecological crisis lies not in the change of nature, but in the loss of consciousness *Fitrah* man to protect the earth. This verse is in line with QS. Ar-Rum: 41 about S.S. S. S. What happens as a result of human activity. This concept emphasizes that humans often abuse the position of the caliphate as a legitimacy for the exploitation of nature, even though theologically the caliphate is a moral-spiritual mandate and not an absolute right. The verse of this song powerfully displays the ethical criticism that ecological damage is a reflection of human moral decay (Ramadhan, 2021).

Symbols of nature that are "unwilling"—"*The ground is shaken... The sea overflows with anger... The Mountain of Wrath... The wind blows away with wrath*" presents an ecotheological representation of disasters as a cosmic response to ecological imbalances. Although the poet uses metaphors, Islamic ecotheology understands disasters not only as geophysical phenomena, but also as moral messages due to the disruption of the ecological balance (Husin, 2022). In the framework of ecotheology, disaster is read as a spiritual call to restore the human-nature relationship to harmony. Therefore, the expression "anger of nature" in the song is not a literal understanding, but a symbol of the breakdown of the ecological order produced by human behavior (Siregar, 2023).

"Why does a lie deny his conscience? Isn't there truth in the soul? Mankind was created by him as the most perfect creature. But in fact, arrogance exists. Damage is also due to his actions "

These lyrics affirm the ethical dimension of ecological damage. This song shows that the environmental crisis is not only material, but also moral. That environmental damage is closely related to the damage to human integrity:

dishonesty, greed, and loss of ecological empathy (Yulianita, 2020). Within the framework of modern Islamic ecotheology, ecological morality is an integral aspect of faith, since behavior toward nature reflects the spiritual qualities of human beings (Fahri, M., & Zainuri, 2021). Thus, this song shows that ecological damage starts from the damage of the heart and conscience.

"Tell the truth, don't justify the truth. Rest assured that there will be a light of light."

Lyrics present a strong advocate dimension. From an ecotheological perspective, voicing environmental improvement is part of *Amar Ma'ruf is A Man Who Is Unhappy Ecological* (Ismail, 2023). Contemporary research emphasizes the importance of *Eco-advocacy* as a form of social worship, which is to invite the community to protect the environment and reject destructive behavior. These lyrics theologically encourage humans to be active in restoring the earth.

Closing part "*May His protection, forgiveness and guidance always be abundant for us, always abundant forever*"

The section shows that ecological restoration requires a spiritual foundation. Modern research reveals that sustainable ecological awareness cannot be built with technical instruments alone, but must be based on spirituality, courtesy values, and human closeness to God (Harmayani, 2022). Thus, this song teaches that prayer and guidance are not just rituals, but spiritual energy that moves humans to carry out ecological mandates consistently (Harmayani, 2022).

B. Ecotheological values for PAI learning

1. *The value of Tawheed*

Value *tauhid* ecological is the main basis for the integration of ecotheology with PAI. The realization that nature is completely subject to God's will encourages students to understand the environment as part of the system *Divine that must be respected*. Harmayani (2022) research emphasizes that when students see nature as *Stuart O'Neill*, so caring for and preserving it is no longer seen as just a social activity, but as a form of worship. Thus, PAI learning needs to lead students to understand that maintaining ecological balance is a form of practice *tauhid* practically in everyday life (Harmayani, 2022).

2. *The value of the caliphate*

The value of the caliphate further provides an ethical basis for students to be responsible for the earth. In Islamic ecotheology, humans are positioned as guardians of the earth (*Khilafah Fil Ardh*) who have moral, ecological, and spiritual responsibilities (Ramadhan, 2021). This understanding is very important in PAI learning because it fosters environmentally caring, non-

destructive, and proactive behavior in protecting nature. This emphasizes that the internalization of the value of the caliphate in students has the potential to create a more ecological and responsible generation for future sustainability.

3. *Anti-damage value of facades*

Anti- value *Facade* reinforcing that environmental damage is theologically forbidden. QS. Al-A'raf: 56 and QS. Ar-Rum: 41 is the spiritual foundation that must be instilled through PAI. Husin's (2022) research shows that the understanding of S.S. S. S. increase students' ecological awareness and make them more sensitive to overexploitation, pollution, and other environmental problems. Reducing waste, recycling, and avoiding consumptive behavior can be real practices to develop anti-*Facade* at school (Husin, 2022)

4. *The value of honesty*

The values of honesty and integrity are also an important part of ecotheology. Song Lyrics *Will the World Be Willing* alluding to moral deterioration as the cause of environmental damage. In PAI learning, the value of honesty can be linked to integrity in managing natural resources, such as not wasting electricity, water, or covering up actions that damage the environment. The modern ecological crisis is closely related to the loss of moral ethics, including dishonesty in production, consumption, and reporting of environmental damage (Yulianita, 2020). Thus, PAI needs to emphasize that noble morals are the foundation for responsible ecological behavior.

5. *Values of social care*

The value of social care and environmental empathy is also relevant in the context of modern PAI learning. Islamic ecotheology emphasizes that the destruction of the earth has an impact not only on humans, but also on all living things (Fahri, M., & Zainuri, 2021). Therefore, PAI should teach ecological empathy the awareness that small actions such as littering or wasting energy can harm other creatures. This value trains students to think comprehensively, care for others, and understand that caring for the earth is a form of affection for God's creation.

6. *The value of introspection and spiritual awareness*

The value of introspection and spiritual awareness also emerges strongly in Islamic ecotheology. Natural disasters are often understood as a reflection of moral and ecological imbalances. Siregar (2023) emphasized that religious education needs to invite students to do *Ecological Reflection* Revisiting everyday behaviors that have the potential to damage the earth (Siregar, 2023). Thus, PAI

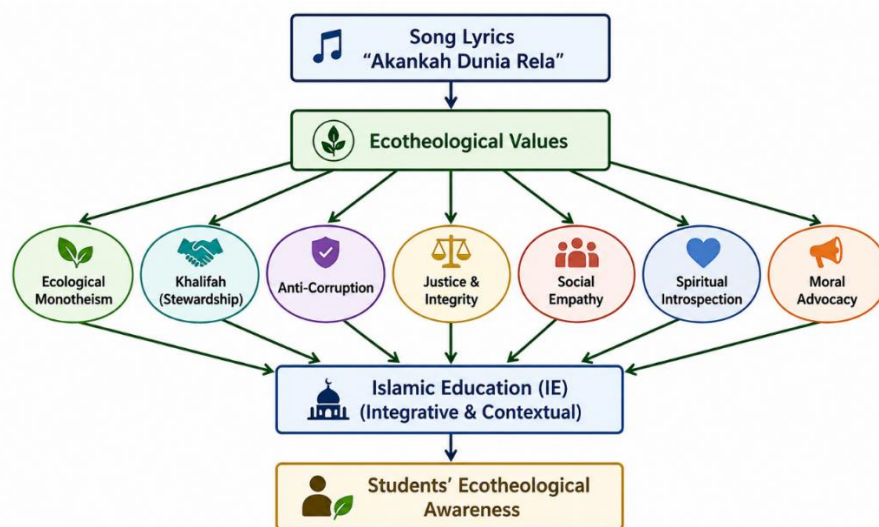
can strengthen students' spirituality to be more pious and aware that every ecological action is related to their relationship with Allah.

7. Advocacy value

The last value is advocacy and the courage to speak the truth. Songs *Will the World Be Willing* invites people not to "justify the truth" but to express the truth. In PAI, this value can be associated with the ecological *amar ma'ruf nahi munkar*. Students are educated to dare to reprimand friends who damage the environment, criticize habits that are not environmentally friendly, and voice the importance of preserving the earth. This shows that ecological courage (*Eco-advocacy*) is an essential element in faith-based value education to create broader social change (Ismail, 2023).

Studies on ecological awareness in education have been carried out extensively, both through science approaches, environmental pedagogy, and character education. However, most of the research emphasizes cognitive, behavioral, and methodological aspects of learning, such as *Project-based learning* or environmentally sound schools, without linking them deeply to the theological and spiritual dimensions of the students (Maulaya, 2025). In fact, the ecological crisis does not only stem from a lack of knowledge, but also from a crisis of human values, meanings, and spiritual awareness of nature

In the context of Islamic education, research on ecotheology generally focuses on normative concepts, curriculum integration, or environment-based PAI learning models. Meanwhile, studies that utilize cultural and aesthetic media, especially religious songs, as a means of internalizing ecotheological values are still very limited. So, the following is a model of integrating PAI values through again to build students' ecotheological awareness.



Picture 1. Concept Map of Embedded Ecotheological Values

The Picture 2 shows a conceptual framework model that connects the lyrics of a song titled *Will the World Be Willing* to increase students' ecotheological awareness through the medium of lyrics again in PAI learning. This process begins by exploring the ecotheological values in the lyrics of the song, which are then grouped into seven main dimensions: *ecological monotheism*, leadership/preservation *caliphate*, anti-corruption, justice & integrity, social empathy, spiritual introspection, and moral advocacy. All of these dimensions are integrated into the PAI curriculum which is integrative and contextual, with the ultimate goal of forming the character of students who care about environmental sustainability based on divine values.

Conclusion

The lyrics of the song *Akankah Dunia Rela* contain comprehensive Islamic ecotheological values, including ecological monotheism, the role of humans as caliphs, the prohibition of doing damage (*façade fil ardh*), moral responsibility, social concern, spiritual reflection, and ecological advocacy. These findings show that the lyrics of the song are very relevant to be integrated as a reflective and pedagogical PAI learning medium to foster students' ecological-spiritual awareness in dealing with environmental crises. Theoretically and practically, the use of religious songs offers a novelty in the method of internalizing values that is able to touch the affective dimension of students to form characters who care about the sustainability of nature based on divine values.

Suggestions and Acknowledgments

This study recommends that educators and developers of the Islamic Religious Education curriculum optimize the use of cultural media, such as religious songs, as a means of internalizing Islamic ecotheological values in order to build students' ecological-spiritual awareness in a contextual and sustainable manner. Further research is suggested to develop an empirical study related to the effectiveness of using songs as a PAI learning medium through a classroom action approach or educational experiment, so that a more comprehensive picture of pedagogical impact is obtained. Thank you to the supervisors and academic partners who have provided direction, input, and theoretical reinforcement during the writing process of this article, as well as to all parties who directly or indirectly contributed to the completion of this research.

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