

ECOTHEOLOGY UNDERSTANDING AND DEPTH OF ECOTHEOLOGICAL VALUE INTERNALIZATION AMONG ISLAMIC HIGHER EDUCATION STUDENTS

Irma Dwi Tantri*, Khisni Aunurrokhim, Siti Hafitzah Annafingu, Diva Ghefira Rahmadani

UIN Saizu Purwokerto, Indonesia

Email: irmadwi2019@uinsaizu.ac.id

Abstract

Environmental degradation represents a pressing global challenge that directly impacts ecological sustainability and human well-being. In response, the Ministry of Religious Affairs of the Republic of Indonesia has introduced ecotheology within Islamic Higher Education Institutions (PTKIN) to strengthen environmental education and moral-spiritual values. This study aims to explore Islamic Higher Education students' understanding of ecotheology and map the depth of internalization of ecotheological values in their daily lives. Employing a qualitative-dominant mixed methods approach combined with descriptive quantification, data were gathered through semi-structured interviews with 30 students. Crucially, the interviews were initiated without any religious framing to capture authentic, practical motivations before later shifting to formal ecotheological concepts and textual literacy. The descriptive quantification and qualitative content analysis reveal a striking contrast: while formal textual literacy is exceptionally high (with 100% of participants fluently reciting the prophetic tradition (hadith) on cleanliness), 66.7% of students possess no functional knowledge of ecotheology. Furthermore, 70% of students operate strictly at the instrumental level of internalization, where daily environmental practices are driven by anthropocentric motivations such as personal comfort and facility utility rather than faith. Analyzed through Krathwohl's affective taxonomy and the SOLO taxonomy, these findings expose a structural cognitive gap where religious texts and daily ecological actions exist in separate. This study concludes that formal religious literacy does not automatically translate into a spiritual-ecological worldview. Consequently, PTKIN institutions must shift from one-way cognitive lectures to experiential learning models that explicitly bridge scriptural doctrines with real-world environmental stewardship.

Keywords: Ecotheology; Ecotheological values; Internalization, Islamic higher education; spiritual-ecological

Abstrak

Degradasi lingkungan merupakan tantangan global mendesak yang berdampak langsung terhadap keberlanjutan ekologis dan kesejahteraan manusia. Menanggapi hal tersebut, Kementerian Agama Republik Indonesia telah memperkenalkan konsep ekoteologi di lingkungan Perguruan Tinggi Keagamaan Islam Negeri (PTKIN) untuk memperkuat pendidikan lingkungan serta nilai-nilai moral-spiritual. Penelitian ini bertujuan untuk mengeksplorasi pemahaman mahasiswa mengenai ekoteologi dan memetakan kedalaman internalisasi nilai spiritual-ekoteologis dalam kehidupan sehari-hari mereka. Dengan menerapkan pendekatan metode campuran didominasi kualitatif yang dikombinasikan dengan kuantifikasi deskriptif, data dikumpulkan melalui wawancara semiterstruktur dengan 30 mahasiswa. Secara krusial, wawancara diawali tanpa adanya pembingkai (framing) agama untuk menangkap motivasi praktis yang autentik sebelum kemudian dialihkan pada konsep ekoteologi formal dan literasi tekstual. Hasil kuantifikasi deskriptif dan analisis konten kualitatif menunjukkan perbedaan yang kontras: meskipun literasi tekstual formal tercatat sangat tinggi (di mana 100% responden lancar melafalkan hadis tentang kebersihan), 66,7% mahasiswa tidak memiliki pengetahuan fungsional mengenai ekoteologi. Lebih lanjut, 70% mahasiswa berada di tingkat internalisasi instrumental, di mana praktik lingkungan sehari-hari didorong oleh motivasi antroposentris seperti kenyamanan pribadi. Melalui taksonomi afektif Krathwohl dan taksonomi SOLO, temuan ini menyingkap adanya kesenjangan kognitif struktural di mana teks keagamaan dan tindakan ekologis sehari-hari berada dalam kompartemen yang terpisah. Penelitian ini menyimpulkan bahwa literasi keagamaan formal

tidak otomatis bertransformasi menjadi cara pandang spiritual-ekologis. Oleh karena itu, PTKIN perlu beralih dari model indoktrinasi kognitif menuju model pembelajaran berbasis pengalaman (*experiential learning*) yang secara eksplisit mengintegrasikan doktrin teologis dengan aksi nyata pemeliharaan lingkungan.

Kata Kunci: Ekoteologi; Internalisasi; PTKIN; Spiritual-ekologis

1. INTRODUCTION

Environmental degradation has become one of the most urgent global challenges in the twenty-first century. Climate change, pollution, biodiversity loss, deforestation, and uncontrolled waste production increasingly threaten ecological sustainability and human well-being. According to the United Nations Environment Programme, global municipal solid waste generation continues to increase significantly, while poor waste management contributes to environmental and public health crises (<https://www.unep.org/zerowasteday/did-you-know/real-impact-waste?>). In Indonesia, the Ministry of Environment and Forestry reports that the country has 523 landfill sites (TPA) serving a population of over 285 million people. Daily, approximately 35,74 tons of waste are managed, while around 109,05 tons remain uncollected, meaning 75% of the total waste is not yet properly managed. Plastic waste is among the most dominant environmental threats due to its high volume and slow decomposition. Despite high verification of landfill facilities across 514 cities and regencies (95%), progress in administrative compliance is still only 49%, and overall waste management reaches just 25% of the national target <https://sampahnasional.kemenlh.go.id/>. These statistics highlight the scale of Indonesia's waste challenge and the urgent need for effective waste management strategies, public education, and integration of environmental awareness programs in institutions, including universities, to promote ecological sustainability.

Environmental problems are not merely ecological or technological issues but are also closely related to ethical, cultural, and spiritual dimensions. Modern ecological crises largely stem from anthropocentric perspectives that position nature merely as an object of exploitation rather than as an interconnected part of human existence. In this context, education plays an important role in cultivating ecological awareness and environmental responsibility. Higher education institutions, particularly Islamic universities, are expected not only to promote environmental literacy but also to foster moral and spiritual consciousness toward nature.

Within Islamic perspectives, humans are regarded as *khalifah* (stewards) entrusted with maintaining ecological balance and preserving creation. The Qur'an explicitly warns against environmental destruction caused by human actions:

“Corruption has spread on land and sea as a result of what people's hands have done, so that Allah may cause them to taste ‘the consequences of’ some of their deeds and perhaps they might return ‘to the Right Path’. (Qur'an 30:41).

This verse demonstrates that environmental degradation is closely related to human moral behavior and spiritual responsibility. Consequently, environmental care in Islamic education should not only emphasize practical environmental behavior but also develop ethical and spiritual awareness regarding human relationships with nature.

The growing discourse of ecotheology offers an important framework for integrating religion and environmental consciousness. Ecotheology refers to theological perspectives that examine the relationship between humans, God, and nature while emphasizing moral responsibility toward ecological sustainability (Ruswanda, 2025). Seyyed Hossein Nasr argues that the

ecological crisis reflects a deeper spiritual crisis in humanity's relationship with nature (Seyyed Hossein Nasr, 1996). Therefore, environmental preservation should be understood not only as ecological activism but also as a manifestation of spiritual and moral responsibility.

In recent years, sustainability and environmental awareness programs have increasingly emerged within Islamic higher education institutions (*Perguruan Tinggi Keagamaan Islam Negeri / PTKIN*) in Indonesia. UIN Prof. K.H. Saifuddin Zuhri Purwokerto, for example, has promoted ecological awareness through environmental campaigns integrated into student activities. One notable initiative is the implementation of tree-planting activities during the *Pengenalan Budaya Akademik dan Kemahasiswaan* (PBAK) program for new students (<https://ppid.uinsaizu.ac.id/index.php/2025/08/29/dukung-program-ekoteologi-kemenag-ri-mahasiswa-baru-uin-saizu-diajak-tanam-bibit-pohon/>). This activity introduces environmental responsibility as part of student character formation and institutional culture in Islamic higher education. Such initiatives reflect attempts to integrate ecological awareness and environmental ethics into campus life.

Several previous studies have explored environmental awareness and ecological attitudes among university students. Research by Misiaszek (2015) emphasized the importance of *social-ecological awareness* in environmental education to foster collective responsibility toward sustainability. Studies in Indonesian higher education contexts also found that university students generally demonstrate positive environmental attitudes but often lack consistency in ecological practices (Finayanti et al., 2025). Other studies have discussed green campus initiatives, Islamic environmental ethics, and sustainability education in Indonesian Islamic educational institutions (Dermawan & Sain, 2025). Research by Syukri et al., (2024) further highlighted the integration of Islamic values into environmental education in pesantren contexts.

However, despite increasing environmental programs and sustainability campaigns, limited studies have examined how deeply ecological values are understood and internalized by university students, particularly within Islamic Higher Education contexts. Existing studies mainly focus on environmental behavior, literacy, or institutional sustainability programs, while students' theological and spiritual understanding of environmental responsibility remains underexplored. Consequently, it is still unclear whether environmental awareness among Islamic Higher Education students has developed beyond procedural and instrumental dimensions toward deeper relational and spiritual-ecological consciousness.

To address this gap, this study employs a conceptual framework that maps four levels of internalization of ecological values, synthesizing multiple theoretical perspectives. Surface and Instrumental levels, drawn from Affective Domain-Krathwohl (Anderson & Krathwohl, 2001) and Environmental Literacy (Orr, 1992), represent initial internalization stages where behaviors are primarily habitual or motivated by practical benefits. Relational level, drawn by SOLO Taxonomy (Biggs & Collis, 1982), reflects awareness of social impacts and the interconnectedness of actions within communities. Finally, Spiritual-Ecological level, derived from Ecotheology (Seyyed Hossein Nasr, 1996) and transformative environmental learning, represents deep internalization where behaviors are guided by moral, ethical, and theological understanding, viewing stewardship of nature as a spiritual responsibility. Table 1 presents the characteristics of each level and its theoretical underpinnings.

Level Internalization	Affective Domain	SOLO Taxonomy	Environmental Literacy	Ecotheology	Key Characteristics
Surface	Receiving, Responding	Pre-structural/ Uni-structural	Knowledge (basic awareness)	–	Habitual, procedural
Instrumental	Valuing	Multi-structural	Attitude, Behavior (applied knowledge)	–	Practical, comfort-driven
Relational	Organization	Relational	Behavior (interconnected application)	–	Socially aware, considers others
Spiritual-Ecological	Characterization by Value	Extended Abstract	Transformative learning (applied, reflective)	Environmental stewardship	Moral-spiritual integration

This study is significant because PTKIN students represent future Muslim intellectuals, educators, and social leaders whose ecological perspectives may influence broader societal attitudes toward environmental sustainability. Moreover, the study contributes to the growing discourse on ecotheology and Islamic environmental education by integrating ecological awareness with ethical, theological, and spiritual dimensions in higher education contexts.

Therefore, this study aims to explore Islamic Higher Education students' understanding of ecotheology and its practical application, as well as to map the depth of internalization of ecotheological values in daily life. The study categorizes students' ecological understanding into four hierarchical levels: *surface*, *instrumental*, *relational*, and *spiritual-ecological*. This framework allows for an examination of both conceptual knowledge and the extent to which Islamic environmental values are internalized in students' behaviors and reflections.

2. RESEARCH METHOD

This study employed a qualitative dominant mixed methods approach using qualitative content analysis and descriptive quantification to explore Islamic Higher Education students' understanding of ecotheology and its practical application, as well as to map the depth of internalization of ecotheological values in daily life (Creswell & Plano Clark, 2018). Qualitative data served as the primary source of interpretation, while quantitative data were used descriptively to strengthen the findings through frequencies and percentages of categorized responses.

The study was conducted at UIN Prof. K.H. Saifuddin Zuhri Purwokerto, which has implemented environmental awareness programs, including tree-planting activities during the *Pengenalan Budaya Akademik dan Kemahasiswaan (PBAK)* program as part of ecotheological socialization in campus life. Participants consisted of Islamic Higher Education students who voluntarily agreed to participate in the study. The sample specifically included students from programs outside the Environmental Science (*Prodi Ilmu Lingkungan*). This approach was chosen to explore how ecotheological understanding and environmental care values are internalized among students who do not have prior formal training in environmental studies, providing insights into the natural, everyday perceptions and motivations of a general student population rather than those already specialized in ecological knowledge. Participants were

selected using incidental sampling, involving students who were available and willing to be interviewed during the data collection process. Data collection continued until thematic saturation was achieved.

The primary data collection technique was semi-structured interviews. Open-ended interview questions were designed to encourage participants to explain their environmental experiences, ecological awareness, perceptions of ecotheology, and reflections on environmental responsibility naturally and contextually. Probing questions were also used to deepen participants' responses.

The interview guideline was developed based on the synthesis of several theoretical perspectives, including Affective Domain-Krathwohl (Anderson & Krathwohl, 2001), Environmental Literacy (Orr, 1992), SOLO Taxonomy (Biggs & Collis, 1982), and Ecotheology (Seyyed Hossein Nasr, 1996). Based on these perspectives, this study categorized students' ecological understanding into four levels: *surface*, *instrumental*, *relational*, and *spiritual-ecological*.

In this study, the interview questions were deliberately structured to begin with students' daily environmental practices and motivations, rather than immediately probing their knowledge of ecotheology or religious directives. This approach was intended to capture authentic, naturally motivated behavior and to prevent students from providing normative or socially desirable responses based solely on perceived religious obligations. By starting with concrete, everyday actions, such as waste management and general campus cleanliness, students were encouraged to describe their actual practices and underlying motivations. Only after establishing this baseline were participants asked about their knowledge of ecotheology and related Islamic teachings, allowing the research to distinguish between practical behavior, conceptual understanding, and deeper moral-spiritual internalization.

Subsequently, quantitative analysis in this study was conducted through several stages. First, each level of understanding was assigned a numerical score: *surface* = 1, *instrumental* = 2, *relational* = 3, and *spiritual-ecological* = 4. Second, all students' responses that had been categorized were counted according to the frequency of occurrence within each level. Third, the researchers identified the dominant level tendency of each participant based on the category that appeared most frequently throughout the interview data. Fourth, the data were summarized using frequency distribution tables and percentages to describe the overall tendency of students' ecological understanding levels. The percentage formula used in this study was as follows:

$$P = \frac{f}{N} \times 100\%$$

Where:

P = percentage of category

f = frequency of category occurrence

N = total number of participants

The quantified data were subsequently presented in the form of distribution tables and diagrams to illustrate patterns in Islamic Higher Education students' levels of environmental understanding within Islamic higher education contexts. Through this technique, the study not only produced narrative interpretations regarding students' perceptions and ecological awareness but also provided an empirical mapping of the tendencies in students' ecological understanding levels.

3. RESULT AND DISCUSSION

Mapping the Levels of Internalization: A Descriptive Quantification

To explore the depth of ecotheological internalization among PTKIN students, this study conducted in-depth qualitative interviews with 30 participants. At the outset of the interviews, students were asked to describe their daily environmental practices without any explicit reference to ecotheology or Islamic teachings. This methodological approach was deliberately designed to capture the students' intrinsic and practical motivations for maintaining cleanliness and caring for the campus environment, thereby avoiding the immediate influence of normative or religious framing. By initiating the discussion in this manner, the study aimed to reveal authentic patterns of environmental engagement and the natural cognitive-emotional bases for pro-environmental behavior. Subsequently, the qualitative data regarding these daily practices and underlying motivations were analyzed using qualitative content analysis and categorized into four hierarchical levels of internalization. To provide a structural overview of these findings, a descriptive quantification was performed based on the final coding results, as summarized in Table 1.

Table 1. Descriptive Quantification of Environmental Internalization Levels

Level	Keyword	Code	Frequency	Percentage (%)
Surface	Habit, Rule, Routine	S	2	7%
Instrumental	Comfort, Hygiene, Convenience	I	21	70%
Relational	Social impact, Responsibility	R	4	13%
Spiritual-Ecological	Faith, Moral, Stewardship	SE	3	10%
Total			30	100

The data in Table 1 reveals a significant concentration of students at the instrumental level (70.0%), while only a negligible minority (10%) attained the spiritual ecology level. This distribution provides a vital roadmap for the qualitative analysis that follows.

Students' Practices and Motivation

The qualitative inquiry into students' daily routines showed a baseline of positive environmental behavior, such as proper waste disposal and the use of reusable water bottles to reduce plastic consumption. However, through qualitative content analysis, it became evident that these actions are predominantly driven by anthropocentric motivations, specifically personal comfort and physical aesthetics, rather than theological imperatives. This is reflected in several representative responses:

“Supaya fasilitas enak dipakai ke depannya dan lingkungan bersih.” (S1)

(So that the facilities remain comfortable to use in the future, and the environment is clean.)

“Karena merasa risih dan kurang enak dipandang.” (S5)

(Because it feels unpleasant and uncomfortable to see it dirty.)

“Lingkungan bersih memberikan kenyamanan dan menjadi tanggung jawab mahasiswa.” – (K8)
(A clean environment provides comfort and represents students’ responsibility.)

From the perspective of Krathwohl’s affective taxonomy, this phenomenon suggests that the students’ internalization is currently situated within the preliminary stages of *receiving* and *responding*. While they acknowledge environmental issues and respond through practical actions, there remains a transition yet to be fully realized toward the *valuing* stage, where environmental care becomes an intrinsic moral commitment.

Students’ Conceptual Understanding: Textual Literacy and Ecotheology Knowledge

To systematically map the students’ conceptual understanding of “Ecotheology”, the qualitative interview responses were categorized and subjected to descriptive quantification. Table 2 presents the distribution of the students’ conceptual understanding of “Ecotheology”.

Table 2. Students’ knowledge of ecotheology

Categories	Frequency	Percentage (%)
Integrates religion, moral reflection, stewardship	4	13.3
Environmental topic, partial knowledge	6	20.0
No knowledge	20	66.7
Total	30	100

The descriptive quantification in Table 2 show that majority of the students (66.7%) possess no functional knowledge of ecotheology, while only a small minority (13.3%) comprehend it as an integrative framework of religion, moral reflection, and stewardship.

The interview results explain these numbers further by showing that the students’ understanding of the concept is still disconnected. Among the few (13.3%) who possessed integrated knowledge, students could define the concept holistically, stating that “*Ecotheology integrates environment with religion*” (S5) or that it represents “*the interconnection of humans, nature, and God*” (K2). Conversely, those with partial knowledge (20.0%) viewed it through a narrow, strictly scientific lens, describing it simply as “*knowledge about the environment*” (S3) or “*a science that discusses the environment*” (S8), completely stripping the concept of its theological essence.

A striking contrast emerged when the interview shifted from the institutional term “ecotheology” to traditional Islamic tenets. When asked about specific scriptural injunctions regarding environmental care, every single participant (100%) fluently and immediately recited the widely known *hadith*: “*Cleanliness is part of faith.*” This reveals a clear gap: while the students possess an excellent baseline of textual religious literacy, this formal knowledge remains disconnected from both their understanding of ecotheology and their day-to-day behavioral motivations.

Analyzed through the SOLO Taxonomy, this phenomenon indicates that the students’ understanding is still at the beginning stages of connecting their knowledge with their daily behavior (*unistructural* or *multistructural* levels). They possess separate, isolated clusters of information in their minds. They memorize the religious texts on one side, and they perform practical tasks on the other, as shown by K1 who stated, “*Because it has become a daily habit,*” or S1 who cleaned simply “*so that the facilities remain comfortable to use.*” However, they fail to reach the *relational level* because there is no functional cognitive bridge connecting their

scriptural knowledge with their everyday actions. Consequently, when asked about their initial motivations, they defaulted to physical comfort (instrumental) rather than their religious framework.

This missing link is consistent with David W. Orr's distinction between superficial *environmental education* and genuine *ecological literacy*. The fact that students can readily recite scripture, yet 66.7% of them possess no knowledge of ecotheology, proves that campus socialization remains purely theoretical. Because the educational experience lacks *experiential learning*, students continue to isolate their ritual piety from their ecological practices. Ultimately, these findings highlight a vital opportunity for Islamic higher education. While the institution has successfully established textual competence, there remains a meaningful space to transform this formal literacy into an active, faith-driven environmental stewardship that explicitly connects scriptural tenets with daily ecological responsibility.

The Emerging Pattern of Ecological Internalization

When all pieces of the gathered data are synthesized, a clear, interconnected pattern emerges regarding how Islamic higher students internalize ecotheological values. In this pattern, students are highly capable of remembering holy texts, but they are still developing their spiritual-ecological awareness, as their daily green practices are mostly guided by practical needs. The core problem discovered in this study is not a lack of environmental action or religious knowledge, but rather a profound fragmentation between the two.

This structural disconnection forms a distinct behavioral pattern. Because the students' cognitive structure remains at the *multistructural* level of the SOLO Taxonomy, the *hadith* they memorize ("Cleanliness is part of faith") is stored as an isolated academic fact, completely detached from their daily choices. Consequently, their pro-environmental actions, such as throwing away trash or carrying reusable bottles have yet to be deeply driven by their faith. Instead, their behavior defaults to the *instrumental level* of Krathwohl's taxonomy, driven entirely by anthropocentric motives like personal comfort or facility utility.

This specific pattern extends and refines several previous studies on environmental awareness among higher education students. While Misiaszek (2015) emphasized the critical importance of socio-ecological awareness to foster collective responsibility toward sustainability, the findings of this study demonstrate that purely textual-doctrinal approaches are insufficient to build that collective responsibility. Furthermore, this study confirms the general trend noted by Finayanti et al. (2025) in Indonesian higher education contexts, which found that university students demonstrate positive environmental attitudes but often lack consistency in their ecological practices. However, this research provides a deeper qualitative explanation for that inconsistency: the missing link is not a lack of care, but a structural cognitive and affective gap where religious doctrines fail to serve as behavioral drivers.

Furthermore, while prior literature has heavily discussed green campus initiatives, Islamic environmental ethics, and sustainability education in Indonesian Islamic educational institutions (Dermawan & Sain, 2025), as well as the successful integration of Islamic values in alternative contexts like *pesantren* (Syukri et al., 2024), this study exposes a unique challenge in the formal higher education sector. In Islamic higher education, the formal socialization of "Ecotheology" during campus orientation (PBAK) tends to remain as a ceremonial activity. As a result, a meaningful religious value is reduced to formal campus slogan, which validates David W. Orr's warning about superficial environmental education

failing to become true ecological literacy. This finding aligns with Seyyed Hossein Nasr's critique of modernity, which argues that modern education often changes how people view nature. Instead of seeing the environment as God's sacred creation that must be protected as an act of worship, students are guided by a secular mindset that treats nature merely as a resource for human convenience.

In summary, the findings illustrate that a strong baseline of scriptural literacy does not automatically guarantee a transition into a spiritual-ecological worldview. By comparing these results with the works of Syukri et al. (2024) and Finayanti et al., (2025), it becomes clear that the missing link in this educational ecosystem is the lack of integrative, experiential learning that can bridge textual doctrines with concrete faith-driven actions. Recognizing this pattern provides a vital roadmap for Islamic higher education institutions. Rather than continuing the traditional path of mere textual indoctrination, there is a clear, constructive opportunity to reform socialization models and curricula. By explicitly tying theological tenets to real-world environmental stewardship, institutions can help students advance from instrumental habits toward a collective, deeply-rooted spiritual-ecological responsibility.

4. CONCLUSION

In conclusion, this study highlights a clear gap between students' textual-normative religious knowledge and the practical internalization of ecotheological values in their daily lives. The findings demonstrate that while students possess an excellent baseline of scriptural literacy (evidenced by a 100% fluency in reciting the prophetic tradition on cleanliness), their environmental practices remain driven by instrumental motivations like personal comfort, and 66.7% possess no functional knowledge of ecotheology. This *multistructural* understanding reflects a structural disconnection where religious texts and daily ecological actions exist in isolated compartments, confirming that formal religious literacy does not automatically translate into a spiritual-ecological worldview. Consequently, it is suggested that institutional must shift from one-way cognitive lectures to experiential learning models that explicitly bridge scriptural doctrines with real-world environmental stewardship.

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