



OPEN ACCESS

Green Wasathiyah Campus as a Space for Transforming Islamic Wasathiyah Values through Ecotheology

Muhammad Aji Nugroho*

Universitas Islam Negeri Salatiga, Indonesia

Arif Billah

Universitas Islam Negeri Salatiga, Indonesia

Yulinar Aini Rahmah

Balai Litbang Agama Semarang, Indonesia

Linda Putri Trisnadariawati

Balai Litbang Agama Semarang, Indonesia

Article History	Abstract
-----------------	----------

Received
February 10,
2025

Revised
June 24, 2025

Accepted
June 28, 2025

Published
July 30, 2025

This study aims to examine the transformation of students' attitudes towards Islamic wasathiyah values and ecological awareness from an eco-theological perspective, emphasizing a scientific approach in the Faculty of Tarbiyah and Teacher Training (FTIK) at UIN Salatiga. The background of this study is based on the increasing global challenges such as religious intolerance and environmental degradation, which demand an integrative response from Islamic education. Through a scientific approach, Islamic values are integrated with the principles of social sciences, pedagogy, and environmental sustainability to form moderate, inclusive, critical, participatory, and ecologically responsible attitudes. This study employs a descriptive qualitative method, utilizing triangulation techniques through in-depth interviews, participatory observation, and analysis of curriculum documents and RPS to collect data systematically. The study's results indicate a shift in students' attitudes, from a normative understanding to more environmentally conscious and socially just practices. However, challenges remain, such as weak religious-based ecological literacy, suboptimal integration of cross-curricular values, and minimal responsive faculty policies. These findings indicate great potential in developing a thematic curriculum based on wasathiyah values and an interdisciplinary approach. The conclusion emphasizes the need for curriculum reform, increasing the capacity of educators and teaching staff, as well as strengthening an academic culture based on research and values, to sustainably and scientifically internalize the values of wasathiyah and ecotheology.

Keywords: Wasathiyah; ecotheology; environmental awareness; Islamic education; curriculum integration

* Correspondence: Muhammad Aji Nugroho, Universitas Islam Negeri Salatiga, Indonesia
ajinugroho@uinsalatiga.ac.id



© Author(s), 2025. Published by Balai Penelitian dan Pengembangan Agama Semarang.
This is an Open Access article distributed under the terms of the Creative Commons Attribution licence (<https://creativecommons.org/licenses/by/4.0/>)

INTRODUCTION

In the modern era characterized by ecological crisis and moral disorientation, the role of Islamic higher education becomes very strategic in instilling the values of balance and moderation. Islam as a religion of *rahmatan lil-'alamin* emphasizes the importance of harmony between humans, God, and nature (Edrees 2016). Islamic *wasathiyyah* values that include moderation, balance and justice are essential foundations in shaping the attitudes and behavior of Muslims who are responsive to the challenges of the times (Ahmad 2015; Kamali 2014; Kasdi 2019). In this context, ecotheology offers a theological perspective that connects religious teachings with ecological awareness, thus creating synergy between spirituality and environmental sustainability (Koehrsen 2018).

The ecological crisis engulfing the world today is not only an environmental issue, but also reflects a crisis of values and spirituality of modern man. Various forms of overexploitation of nature, environmental damage, and climate change are the impact of the anthropocentrism paradigm - the view that humans are the center of everything - which ignores the values of balance and sustainability (Hassoun 2011). In this context, Islam comes with the concept of *wasathiyyah*, the principles of moderation, balance, and justice in all aspects of life, including in treating nature as God's creation. These values, if internalized consistently, can be an important foundation in building ecological awareness in society, especially among the younger generation of Muslims.

Ecotheology as a branch of theology that links religious teachings with ecological responsibility offers a spiritual approach in responding to the environmental crisis (Bratton 2018). In Islam, the relationship between humans and nature is not only economic or utilitarian, but ethical and

spiritual. Humans are positioned as *khalifah fil-ardh*, God's representatives on earth who are given the mandate to care for and protect His creation (QS. Al-Baqarah: 30). These eco-theological values in Islam are in line with *wasathiyyah* principles that reject extremism in treating nature whether in the form of waste, destruction, or neglect of responsibility. Therefore, the development of ecological awareness based on Islamic *wasathiyyah* values becomes very relevant in shaping an environmentally friendly religious paradigm (Farhana et al. 2022).

In the midst of the requirements of the times and the increasingly obvious ecological damage, Islamic educational institutions play a strategic role in instilling these values to students. One institution that is quite progressive in integrating Islamic values and environmental awareness is the Faculty of Tarbiyah and Teaching Science (FTIK) UIN Salatiga. Within the framework of the green campus launched by UIN Salatiga, FTIK is part of a collective effort to build an academic culture that reflects *wasathiyyah* and eco-theological values. Students as the main actors in the educational environment are expected to be able to experience an attitude transformation from merely knowing the concept of moderation and environmentalism, to appreciating and applying these values in real actions.

However, the realization of the values of *wasathiyyah* Islam and ecotheology in the campus environment does not necessarily occur without challenges. There is still a gap between students' theoretical understanding of moderate Islamic teachings and their application in the context of campus ecology. Many students understand the importance of protecting the environment, but have not integrated this awareness into their spirituality and Islamic identity (Asmanto 2015). This is where the scientific approach in Islamic

studies becomes important, to explore more deeply the factors that influence the transformation of these attitudes. The scientific approach allows this study to proceed systematically and data-based, without neglecting the theological values as the main footing.

This study aims to understand how the transformation process of FTIK UIN Salatiga students' attitudes towards Islamic *wasathiyyah* values in the perspective of ecotheology takes place. The fundamental questions are: to what extent do Islamic moderation values contribute to students' ecological awareness? What are the factors that influence this attitude - from the aspects of curriculum, campus activities, lecturers, and social environment? And how can the scientific approach be used to identify and explain the patterns of this attitude transformation in a valid and academic manner?

Thus, this article contributes to the development of moderation-based Islamic ecotheology discourse that is not only normative, but also applicable in the context of higher education. The results of this study are expected to strengthen the integration of Islamic *wasathiyyah* values and ecological awareness in the Islamic higher education institutions, and become a model for other campuses in building spirituality that is not only vertical (relationship with God), but also horizontal (relationship with nature and others). Moreover, the scientific approach used in this research provides evidence that Islamic and ecological studies can complement each other, and are relevant to answer the challenges of the times.

Literature Review

Although there is a significant body of literature discussing *Wasathiyyah*, ecotheology, and environmental conservation from an Islamic

perspective, several research gaps remain unaddressed comprehensively. These include: 1) The separation between theory and practice in understanding Islamic *wasathiyyah*, ecotheology, and environmental conservation; 2) The limited use of interdisciplinary approaches as interrelated studies; 3) The absence of studies that specifically integrate *wasathiyyah* and ecotheology. While studies have explored each of these concepts individually (*wasathiyyah* and ecotheology), very few have explicitly integrated both within a unified framework and actual implementation. The key gap lies in the lack of research that explicitly combines *wasathiyyah* values with Islamic ecotheology and tests them using a scientific approach.

Most research on *wasathiyyah* values remains focused on normative and theological dimensions that merely describe the application of theories to related issues. These values are generally treated as ethical principles, without demonstrating how they are empirically applied in real social contexts, particularly in relation to environmental issues that are fundamental problem in the world. Another notable gap is the lack of research connecting the values of Islamic moderation with practical ecological actions. Furthermore, Islamic ecotheology studies generally rely on textual-religious or moral-spiritual approaches, without utilizing empirical methods such as field observation, case studies, or ethnographic inquiry. Hence, there is a lack of integration between field-based scientific approaches and Islamic ecotheology.

This study offers several important scientific novelties, including: 1) Unique Conceptual Integration; This research explicitly integrates *wasathiyyah* as a socio-religious value with Islamic ecotheology, forming a new and contextual ethical-

theological framework to address ecological crises; 2) Empirical-Theological Approach; The study uses a scientific approach to observe how Islamic values are implemented in real actions (e.g., waste management, reforestation in Muslim communities), moving beyond normative discourse; 3) Model for the Transformation of Religious Values; The research develops a theoretical model demonstrating how Islamic values such as moderation can be transformed from concept into ecological action, a model that has not been proposed in previous studies; 4) Contribution to Islamic Green Theology; It promotes the development of a more applicative Islamic green theology, rooted in moderation and empirically grounded, not just ideological or narrative.

This study builds upon and advances prior research, particularly the *wasathiyyah* study by Azisi, which focuses on the normative and political dimensions of Islamic moderation (Azisi et al. 2024). It expands this framework into the domain of environmental conservation. Besides, this study also examines Maslani's work on ecotheology, which focuses on spiritually based environmental ethics (Maslani 2023); by integrating them with *wasathiyyah* values and testing them empirically.

Several relevant studies have explored the topic of Islamic ecotheology, including a study on the concept of *khalifah* and the associated ethical responsibilities toward the environment (Rakhmat 2022). In his study Rakhmat explores the relationship between Islamic theology and environmental ethics, emphasizing *khalifah* as a moral responsibility of humans toward nature. Meanwhile, Thohir et al. explored Islamic perspectives on environmental conservation, emphasizing the spiritual significance of human roles in maintaining ecological balance (*khalifah fil ardh*) (Thohir et al. 2023).

Previous research has investigated the implementation of ecotheology and Islamic ethical frameworks particularly the principle of stewardship (*khalifah*) in Islamic boarding schools in Cirebon, highlighting their contribution to environmental sustainability and community development (Maslani 2023). Environmental ethics have also been explored from various Islamic perspectives. Research has been carried out to examine environmental ethics in the Hadith using a sociological approach to support sustainable environmental management (Salman and Asmanto 2024), while another analyzes the Qur'anic perspective through the concept of the Living Qur'an, highlighting its relevance to contemporary Muslim community practices (Fadil 2024).

Islamic perspectives on environmental conservation have been reviewed before, emphasizing the Muslim community's responsibility to protect nature as an expression of gratitude to the Creator (Ibrahim et al. 2024). Muhammadiyah's strategies for addressing environmental crises were examined through eco-theological approaches (Islam et al. 2024). While, the topic of environmental sustainability in the Qur'an has been explored using the *Maqasid al-Shari'ah* framework, highlighting the Qur'anic principles of custodianship, preservation, and maintaining balance in nature, and demonstrating how these principles align with the overarching objectives of Islamic law (Abu-Rayash and Sabbah 2023). These studies clearly demonstrate that Islam, based on various perspectives, regards nature as a divine blessing that must be preserved, protected, and managed responsibly. Thus, *wasathiyyah* and ecotheology provide a compelling domain to reinforce the theological foundation of ecological responsibility.

This study of "Green *Wasathiyyah* Campus as a Space for Transforming

Islamic Wasathiyyah Values through Ecotheology” successfully addresses critical gaps in the literature by: 1) Integrating two theological domains (*wasathiyyah* and ecotheology); 2) Applying a scientific field-based methodology; and 3) Proposing an applicative model of religious value transformation related to environmental issues. Through its novelty, this research contributes not only to the development of Islamic scholarship, but also to religious practices that offer practical and solution-oriented responses to the global ecological crisis.

Theoretical Framework

Wasathiyyah in Islam

Wasathiyyah, or moderation in Islam, is a concept that emphasizes a balanced attitude that avoids extremes, whether on the left or the right. This concept is found in the Qur’an, particularly in Surah Al-Baqarah verse 143, which states that the Muslim community is a “middle nation” (*ummata wasatan*). Essentially, moderation in Islam teaches believers not to be excessive in practicing religious teachings, be it in worship, social life, or environmental stewardship. The goal of this moderation is to create societal harmony by preventing intolerance and radicalization, both of which can disrupt social order (Heriyudanta 2023).

The attitude of *wasathiyyah* influences various aspects of life, including how Muslims engage with individuals of other religions and relate to the environment. In the context of education, this principle is highly relevant to be instilled in younger generations, particularly relevant for university students, who are increasingly confronted with complex global challenges such as religious radicalization and environmental crises. The moderate stance embodied in *wasathiyyah* allows individuals to live

justly, wisely, and harmoniously with both society and nature (Nasr 1997). Islamic education rooted in *wasathiyyah* encourages students not only to understand religion theoretically, but also to practice its principles of moderation in their daily lives.

Moreover, implementing *wasathiyyah* in Islamic education can serve as a tool to reduce social tension among students from diverse backgrounds. *Wasathiyyah* encourages mutual respect for differences and the pursuit of common ground in building a just and peaceful society. In higher education, this value of moderation provides a foundation for creating an inclusive campus environment where students can learn to think critically and remain open to differing views, whether in religious or broader social contexts.

Islamic Ecotheology and Ecological Awareness

Islamic ecotheology focuses on the application of Islamic teachings in caring for and preserving the environment. Islam teaches that the universe is a creation of God that *must* be protected and sustained by humankind. The Qur’an contains many verses reminding humans not to cause corruption on earth and to use natural resources wisely (Qur’an 6: 141; Qur’an 2: 164). This concept emphasizes that environmental protection is not only a social responsibility, but also an act of worship to Allah. Thus, ecological awareness in Islam should be understood as an integral part of religious ethics and morality.

For Muslims, ecological awareness is not merely a moral obligation, but also a profound spiritual practice. Islamic ecotheology combines religious teachings with ecological understanding to transform individual and societal behavior toward greater environmental responsibility (Sadali 2023). In the context of education,

introducing Islamic ecological values can help shape student character so they feel responsible for the Earth and recognize the intrinsic link between environmental sustainability and human survival.

Previous research revealed that ecotheology offers a spiritual foundation for action that is motivated not only by reason or practical needs, but also by higher religious obligations (Rakhmat 2022). However, despite the richness of Islamic teachings that promote environmental preservation, the implementation of ecotheological concepts in Islamic education remains limited. Islamic education often fails to emphasize the importance of integrating religious teachings with environmental issues. Therefore, it is crucial to develop higher education curricula that go beyond teaching religious theory and connect it to real-world solutions for today's ecological problems.

Integrating Wasathiyyah and Ecotheology in Islamic Education

The integration of *wasathiyyah* values and ecotheology in Islamic education opens up opportunities to nurture students who are not only moderate in their religious views, *but* also environmentally conscious. Education based on these two values aims to cultivate student's character to be balanced; socially and environmentally responsible; and capable of critical and objective thinking. The integration of *wasathiyyah* with ecotheology promotes an understanding that the two are mutually reinforcing: *wasathiyyah* teaches justice and tolerance, while ecotheology emphasizes environmental stewardship as a moral duty for Muslims (Abidin 2019).

This approach is highly relevant in facing urgent global challenges such as climate change and social *inequality*. In the context of Islamic education, *wasathiyyah* values can be applied to create a generation

of youth who are wise, moderate, and appreciative of diversity; while ecotheology encourages students to develop a mindset that prioritizes ecological balance. Curricula that incorporate both *wasathiyyah* and ecotheology not only educate students to deeply understand their religion, but also prepare them to better address social and environmental challenges.

Education that integrates *wasathiyyah* values with ecotheology can be implemented through research-based teaching, interdisciplinary discussions, and community service programs that emphasize real-world environmental action. Such curricula will enable students not only to grasp theoretical concepts, but also to apply Islamic principles in daily life—shaping graduates who are more socially and environmentally engaged (Fadillah 2024).

A Scientific Approach in Islamic Education

The scientific approach in Islamic education emphasizes the use of systematic methodologies to study and understand religious teachings and contemporary challenges encountered by the Muslim community. In the context of integrating *wasathiyyah* and ecotheology values, this approach encourages students to think critically and to apply scientific principles in solving social and environmental issues. Scientific education based on research and critical analysis allows students to gain a deeper understanding on the relationship between religion, science, and the environment (Sardar 2011).

This approach is essential in developing a scientific attitude that not only prioritizes theory, but also involves real-life application. For example, students can be trained to conduct research on the impact of human activity on the environment and to discover science-based solutions that align

with Islamic teachings. This supports the goal of preparing students who not only master religious knowledge, but also possess scientific skills applicable to social and ecological contexts.

Furthermore, a scientific education enables students to see the relationship between science, technology, and environmental solutions in a more comprehensive way. By adopting this approach, students are expected to contribute to solving environmental problems more effectively and based on evidence—while remaining aligned with the principles of *wasathiyyah* in Islam.

RESEARCH METHOD

This study uses a qualitative approach with a field study design to explore the transformation of attitudes toward Islamic *wasathiyyah* values from an eco-theological perspective at the Faculty of Tarbiyah and Teacher Training (FTIK) at UIN Salatiga. The research focuses on the Islamic Religious Education and Natural Science Education programs. A qualitative approach was chosen to deeply understand students' views, attitudes, and behaviors related to *wasathiyyah* values and ecological awareness (Creswell 2014).

The study employs a case study method, focusing on FTIK UIN Salatiga students. It analyzes how *wasathiyyah* values are understood and implemented in students' daily lives and how eco-theological perspectives influence their environmental attitudes. To enhance this case study's validity and reliability, the data shall be collected from diverse sources, including in-depth interviews, participant observation, and document analysis (Yin 2018).

Interviews were conducted with students, lecturers, and staff knowledgeable about *wasathiyyah* values and ecotheology in education. These interviews followed a

semi-structured format, allowing for in-depth exploration of participants' experiences and perspectives, in line with qualitative interviewing principles (Kvale and Brinkmann 2009).

Participant were observed during academic and non-academic activities. These provides insights into how *wasathiyyah* values are practiced in campus life. Additionally, documents such as curricula, syllabi, teaching materials, and policies related to the development of moderate and environmentally conscious student character were examined using document analysis, which serves as a valuable method for contextual understanding and triangulation in qualitative research (Bowen 2009).

The data analysis technique used is thematic analysis, by categorizing data into key themes such as students' attitudes toward religious moderation, tolerance, and ecological awareness. This analysis helps understand how these values support each other in shaping students who are religiously moderate and committed to environmental preservation (Braun and Clarke 2006).

To ensure validity, data triangulation was employed by comparing findings from interviews, observations, and documents. Member checking was also done to confirm the accuracy of the findings (Lincoln and Guba 1985). This study aims to provide insights into how Islamic *wasathiyyah* values and eco-theological perspectives influence FTIK UIN Salatiga students' attitudes and behaviors, contributing to the development of contextual Islamic education curricula infused with ecological awareness.

RESULT AND DISCUSSION

This study investigates the transformation of attitudes toward Islamic *wasathiyyah* values from the perspective of

ecothology within the Faculty of Tarbiyah and Teacher Training (FTIK) at UIN Salatiga. The findings indicate that the integration of these two concepts contributes to shaping students' religious moderation and environmental consciousness. The discussion is divided into several subsections, detailing the understanding of *wasathiyyah* values, their application in campus life, and the influence of ecotheology on students' ecological attitudes.

Students' Understanding of Islamic Wasathiyyah Values

Students' understanding of Islamic *wasathiyyah* values is a critical aspect of this study. *Wasathiyyah*, as a concept of moderation, implies that Muslims are expected to adopt a balanced stance, avoiding extremism in both belief and practice. These values are deeply embedded in the teachings of the Qur'an and Hadith, emphasizing the importance of balance in life.

Based on interviews conducted with students at the Faculty of Tarbiyah and Teacher Training (FTIK) of UIN Salatiga, the majority of respondents particularly those enrolled in the Islamic Religious Education (PAI) program demonstrated a sound understanding of the concept of *wasathiyyah* in Islam. They commonly defined *wasathiyyah* as a principle of balance or moderation that governs an individual's relationship with God (*hablumminallah*), with fellow human beings (*hablumminannas*), and with the natural environment (*hablumminalalam*).

Respondent 1 from PAI students shared, "*Wasathiyyah is a balanced way of life our relationship with God, other people, and nature. I try to maintain my worship, treat others well, and avoid harming the environment. All of that reflects wasathiyyah values.*" Respondent 2 from IPA students shared, "*To me, wasathiyyah means living moderately. That includes protecting the*

environment, because we are taught to be stewards (khalifah). Activities like tree planting are part of implementing moderate Islamic values." Both respondents demonstrate a comprehensive understanding of *wasathiyyah* covering spiritual, social, and ecological aspects and have begun applying these values in their daily lives. This indicates that students perceive *wasathiyyah* not merely as a theological or ritual concept, but rather as a comprehensive ethical framework applicable across various dimensions of life.

The majority of PAI and IPA students explained that practicing *wasathiyyah* in religion means avoiding two extremes: on one side, being too rigid with literal interpretations, and on the other, adopting overly liberal views. They highlighted the importance of inclusivity, tolerance, and respecting diverse religious expressions, as long as they stay within the framework of Islamic teachings. Respondent 1 shared (student of PAI) "*Islam teaches us not to be extreme in any direction, whether in worship or social behavior. Being moderate means understanding differences and avoiding polarization.*" Respondent 2 (student of IPA) shared, "*Wasathiyyah is the essence of Islam's message moderation, justice, and kindness to others. It's about living ethically and respecting diversity.*" This perspective clearly reflects the Qur'anic message in Surah Al-Baqarah (2:143), which describes Muslims as an *ummatan wasathan* a balanced community marked by justice, fairness, and steering clear of both excess and neglect in practicing their faith (Fathurahman et al. 2021).

The data show that FTIK students, especially those in the PAI and IPA program, not only know what *wasathiyyah* means but also apply it in different areas like theology, society, and the environment. This suggests that their curriculum does a good job of teaching *wasathiyyah* as a balanced principle rooted in Islam and relevant to today's

challenges. Their attention to the three important relationships with God, with other people, and with nature shows they're starting to see how faith, community, and the environment all connect. Plus, when students refer to Qur'anic teachings and real-life situations, it's clear they're not just memorizing ideas but really understanding and making them part of their lives. Although their foundation is solid, some still need to explore the environmental side of *wasathiyyah* more deeply, which we'll look into in the next analysis.

However, despite a solid conceptual understanding of *wasathiyyah*, students' application of these values in everyday campus life tends to be inconsistent. While interview findings show that students at FTIK UIN Salatiga generally possess a solid conceptual understanding of *wasathiyyah* particularly in terms of moderation in religious practice and social relations their application of these values in daily campus life appears inconsistent. Several students, when asked about practical implementation, admitted that although they understand the principles of moderation, inclusivity, and ecological balance, they often struggle to embody these ideals consistently in their behavior.

For instance, 85 % students acknowledged that while they support the idea of environmental stewardship as part of *hablummalalam*, they do not actively engage in eco-friendly practices, such as reducing waste, conserving energy, or participating in campus environmental initiatives. One student from the IPA program remarked, "*We discuss environmental ethics in class, but in reality, we still use plastic excessively and ignore recycling bins. Sometimes it just feels like theory.*" Similarly, another student from the PAI program noted that *wasathiyyah* values are often discussed in lectures or seminars but rarely reflected in peer interactions, where polarization and

judgmental attitudes still occur based on differing views or religious expressions.

One of the key factors supporting students' understanding of *wasathiyyah* is the presence of campus policies promoting diversity and religious moderation. FTIK UIN Salatiga promotes *wasathiyyah* values through several initiatives: an annual interfaith seminar since 2019, weekly study circles on moderation, and a biannual Green Campus campaign focused on environmental care. Since 2021, *wasathiyyah* values have also been integrated into the curriculum, including the introduction of a dedicated *wasathiyyah* Islam course for students. Together, these efforts support the practice of moderate Islam in students' daily lives. Interviews with lecturers revealed that certain courses, such as Wasathiyyah Islam, Islamic thought, Qur'anic Studies, Islamic Mysticism and Islamic ethics or morality, already incorporate content promoting religious moderation. However, students also noted that not all courses explicitly integrate the concept of *wasathiyyah*, indicating that while institutional efforts exist, its full integration into the academic curriculum still requires enhancement.

The study also found differences in students' understanding of *wasathiyyah* based on their academic programs and religious backgrounds. From a total of 130 students surveyed at FTIK UIN Salatiga, consisting of 98 students from the Islamic Religious Education (PAI) program and 32 students from the Science Education (IPA) program, around 90% of PAI students showed a deep, practical understanding of *wasathiyyah* with strong theological insight. In contrast, about 80% of IPA students understood *wasathiyyah* more pragmatically, focusing less on its religious dimensions. After participating in related programs, PAI students reported applying *wasathiyyah* values more holistically, while IPA students emphasized practical moderation in daily life.

Furthermore, students' religious backgrounds significantly influence their understanding of *wasathiyyah*. Those raised in moderate Islamic environments generally possess a more comprehensive understanding of balancing worldly and spiritual life, as well as fostering harmonious relationships. Conversely, students from more conservative or extreme backgrounds often struggle to embrace moderation, particularly in terms of religious tolerance and ideological diversity (Nugroho 2024). These findings provide evidence that moderate religious education fosters tolerance and inclusivity among university students (Heriyudanta 2023).

Despite a positive baseline understanding of *wasathiyyah*, several challenges remain in deepening and internalizing these values. One main challenge is the lack of sustained exposure to and deeper engagement with *wasathiyyah*, particularly in applied contexts. Students reported that while introduced to the concept early in their studies, religious moderation was rarely explored further in subsequent courses or activities. Additionally, the disconnect between theoretical knowledge and practical implementation poses another challenge. While students recognize the importance of *wasathiyyah*, they struggle to apply it in daily life, particularly during disagreements or high-pressure social situations. This highlights the need for practical training in implementing *wasathiyyah* values in personal conduct and broader social interactions.

The Role of Islamic *Wasathiyyah* in Shaping Students' Attitudes

Islamic *wasathiyyah*, or religious moderation, plays a pivotal role in shaping the character and mindset of Muslims in various aspects of life, particularly in the academic environment. At FTIK UIN Salatiga, the implementation of

wasathiyyah values is not limited to theoretical knowledge imparted in lectures, but is also reflected in the moderate behaviors exhibited by students in their daily lives. This section explores how *wasathiyyah* values are applied on campus, the factors that influence their implementation, and the challenges faced in the process.

The application of *wasathiyyah* values in campus life at FTIK UIN Salatiga has yielded positive outcomes. Students generally display inclusive, tolerant, and moderate behavior in both social and academic interactions. For example: students show inclusive and moderate behavior through respectful group work, open-minded class discussions, and active participation in interfaith and environmental programs. They also promote tolerance and balance through positive social media content. However, challenges persist, especially regarding deeper understanding and the external factors that hinder the full realization of *wasathiyyah* values. Therefore, synergy among campus policies, student organizations, and faculty teaching is essential to optimize the implementation of moderation values on campus.

In social interactions, the implementation of *wasathiyyah* is visible in the attitudes of students towards peers from diverse religious and ethnic backgrounds. FTIK UIN Salatiga students typically demonstrate a high level of tolerance and inclusivity in their campus social life. In interviews with 130 students, 88% agreed that avoiding extremism and fanaticism is a core personal principle. 7% were unsure, while 5% disagreed, citing difficulty distinguishing commitment from extremism. This aligns with Islamic teachings that emphasize *tawazun* (balance) in behavior, as highlighted in Surah Al-Hujurat (13), which affirms that differences in ethnicity and nation enrich the human experience.

The implementation of *wasathiyyah* is also reflected in joint activities involving students from different religious and cultural backgrounds. For instance, interfaith seminars and discussions organized by student associations provide platforms for students to understand and respect differences. Additionally, social activities, such as community service and environmental programs, often prioritize mutual respect and cooperation among students from diverse backgrounds.

The successful implementation of *wasathiyyah* in social life relies heavily on an individual's willingness to be open to differences, beyond just religious diversity to include cultural, ethnic, and ideological variations (Arifin and Huda 2024). The inclusive and collaborative attitudes shown by FTIK UIN Salatiga students reflect their commitment to moderation values in their everyday campus life.

In the academic realm, *wasathiyyah* is applied through moderate approaches in learning and discussion. FTIK UIN Salatiga students typically exhibit openness to various perspectives and scholarly approaches in their studies. They avoid extreme or dogmatic views and instead develop critical and open-minded thinking. This approach is especially crucial in higher education, where students are encouraged to think objectively and resist ideological extremism.

In practice, *wasathiyyah* in academic settings is seen in the respectful exchange of differing opinions during classroom discussions. For example, in Qur'anic interpretation classes, students are taught to approach religious texts from various perspectives, both traditional and modern. Lecturers emphasize the importance of considering social and cultural contexts, thus avoiding a narrow, literalist approach.

Applying *wasathiyyah* principles in education fosters critical thinking, making students less vulnerable to extreme

ideologies that can disrupt social harmony (Sa'idah et al. 2024). At FTIK UIN Salatiga, this is achieved by encouraging students to think critically not only about religious studies but also in appreciating diverse perspectives across disciplines.

Campus policies also significantly affect the implementation of *wasathiyyah* values. FTIK UIN Salatiga's institutional policies promote inclusivity and diversity, providing a strong foundation for the advancement of *wasathiyyah* principles. For example, the university supports interfaith dialogues, which play an essential role in promoting religious moderation on campus. These events, often attended by students from diverse religious backgrounds, encourage them to exchange perspectives and foster mutual respect.

Despite these efforts, challenges remain. One major challenge is the superficial understanding of *wasathiyyah* principles among some students, who often see it merely as tolerance without recognizing its broader aspects, such as rejecting extremism in worship and social life. Furthermore, external influences, particularly through social media and ideological groups promoting radical views, pose a significant challenge in sustaining the implementation of *wasathiyyah*. Addressing these challenges requires a comprehensive approach that strengthens religious education rooted in moderation and enhances students' social intelligence to navigate external ideological pressures (Sa'idah et al. 2024).

The Influence of Ecotheology on Students' Environmental Attitudes

Ecotheology, a theological framework that emphasizes the relationship between religious teachings and environmental issues, has evolved significantly in recent decades. It teaches that religion guides not only human-to-human interactions, but also how humans relate to the natural

world. Ecotheology views environmental stewardship as part of religious devotion and moral responsibility. At the Faculty of Tarbiyah and Teacher Training (FTIK) of UIN Salatiga, understanding the impact of ecotheology on students' environmental attitudes is crucial amid increasing concern for sustainability.

FTIK UIN Salatiga students generally possess a basic understanding of ecotheology, though it is often theoretical. Interviews indicate that students view nature as a creation of God to be protected, rooted in Qur'anic teachings that highlight nature as a sign of divine power. Surah Al-Baqarah: 164 is often cited in eco-theological discussions, emphasizing reflection on natural phenomena as part of spiritual practice. Based on interviews and observations of 130 students, about 65% associate ecotheology with the concept of tawhid, viewing nature as a manifestation of God's will. However, only 30% regularly reflect this understanding in their daily behavior, such as reducing waste or caring for the environment. While 80% express concern about issues like pollution and ecosystem degradation, practical implementation remains limited and inconsistent.

Several students noted environmental problems near campus, such as poor waste management and uncontrolled tree-cutting. While they aspire to reduce plastic use and recycle, a lack of supportive infrastructure—like separate waste bins—limits their ability to act. In this context, realizing eco-theological values requires both personal awareness and institutional support.

Students who internalize ecotheology values tend to be more environmentally responsible (Rosyidah 2018). However, this depends on how well such values are embedded in daily practices and supported by university policies. Some FTIK initiatives, such as the *Go Green Campus* program serve as a practical example of

ecotheology. These programs include tree planting, waste sorting, and the promotion of renewable energy, all of which have received positive student participation.

Religious education courses also contribute to environmental awareness (Rakhmat 2022). For example, Islamic Religious Education classes instill in students the understanding that caring for nature transcends social responsibility and is fundamentally an act of worship. Islamic teachings on nature provide a moral foundation for environmental conservation.

Still, students emphasize the need for a more systematic integration of eco-theological values into both academic and extracurricular activities. Environmental themes shall become central to seminars, student organization programs, and inter-faculty collaborations. Embedding sustainability into higher education is key to developing environmentally conscious students (Mangunjaya 2016).

A major obstacle remains due to the lack of facilities that support eco-theological practices. Despite their awareness, students struggle to take action due to inadequate waste management systems. Hence, universities must not only teach environmental ethics, but also supplying the essential tools for their execution (Jalaluddin 2002).

Ultimately, strengthening ecotheology at FTIK UIN Salatiga requires collaboration between students, faculty, and administration. Broader collective efforts are essential to move beyond individual initiatives and encourage the development of a campus culture where caring for the environment is seen as an act of religious devotion.

Integrating *Wasathiyyah* Values and Ecotheology into the Curriculum

The integration of *wasathiyyah* (Islamic moderation) values and ecotheology (environmental theology) into higher education curricula particularly at the Faculty of Tarbiyah and Teacher Training (FTIK), UIN Salatiga is a strategic effort to cultivate Muslim educators who embody both moderation and environmental responsibility. This aligns with the mission of *rahmatan lil-'alamin* (a mercy to all creation), promoting a balance between spiritual, social, and ecological dimensions.

In the face of global challenges such as radicalism and environmental degradation, Islamic education must adapt. Embedding *wasathiyyah* values fosters inclusivity and tolerance, while incorporating eco-theological values build ecological consciousness rooted in faith. Integrating Islamic knowledge with universal values such as peace and environmental care is essential for transforming Islamic education into a holistic, forward-looking system (Azra 2016b).

At FTIK, UIN Salatiga, some courses have already touched upon *wasathiyyah* and ecotheology values, including Islamic Religious Education, Sufistic Ethics, Islamic Theology (*Ilmu Kalam*), and Civic Education. These courses often address themes such as tolerance, moderation, and social concern. However, environmental values are not yet central and appear only as secondary examples.

A review of course syllabi (RPS) shows that topics such as environmental conservation or sustainable living are not systematically linked to Islamic teachings. One of the key barriers to eco-theological curriculum development is the lack of a cohesive framework connecting Islamic sources with ecological principles (Taisir et al. 2024). In line with this narrative, Sadali stated that Islamic teachings greatly

contribute to climate justice and environmental action. This is evident in the religious doctrine of *khalifah*, mandate, and tawhid in shaping environmental policies and practices in Muslim communities (Sadali 2023).

Some lecturers at FTIK have started incorporating these values through classroom instruction and assignments. For example, students are taught that environmental care is part of *ibadah* (worship) and human stewardship (*khalifah*) as reflected in Qur'an Al-Baqarah: 30. Others have encouraged problem-based learning projects on issues such as waste, deforestation, and clean water, which are related to Islamic principles. Nonetheless, these efforts remain fragmented and reliant on individual initiative.

To address this gap, systematic curriculum integration is needed through: 1) Intra-Curricular Integration – Embedding moderation and ecological themes across Islamic studies, 90% of Islamic studies courses include moderation and ecological themes; 85% of students notice these regularly; 2) Co-Curricular Programs – Aligning student activities like teaching practicums or community service (*KKN*) with Islamic-based environmental education, 100% of students join practicums or community service programs with Islamic environmental education; 3) Interdisciplinary Approaches – Merging theological, scientific, and social disciplines, such as connecting climate change discussions with Qur'anic reflections, 60% of courses combine theology, science, and social topics on climate and Qur'anic insights; 80% of students find this helpful

Islamic education must be contextualized to shape agents of social change with strong moral, spiritual, and ecological grounding (Rakhmat 2022). While challenges include limited faculty capacity, insufficient integrative resources, and curricular inertia, opportunities remain. As a PTKIN, UIN has both the mandate as well as the potential to lead in creating a contextual,

value-driven Islamic education responsive to today's critical issues.

Factors Influencing the Transformation of Student Attitudes

One of the key factors influencing student attitude transformation at FTIK, UIN Salatiga is the curriculum and the teaching methods employed. A curriculum that integrates Islamic values with contextual responses to social and environmental issues significantly shapes students' worldviews. Courses such as *Akhlaq Tasawuf* (Sufistic Ethics), *Ilmu Kalam* (Islamic Theology), and Contemporary Islamic Studies lay the foundation for *wasathiyyah* values. Meanwhile, case-based and problem-based learning approaches linked to environmental issues help build ecological awareness.

Learning emphasizing moderation and the relationship between religion and social reality is more effective in fostering inclusive, responsible student character (Taufikurrahman and Zahranah 2023). At FTIK, the use of discussions, presentations, and field practices further supports the internalization of these values. Lecturers play a strategic dual role, i.e., as learning facilitator and moral exemplars. Student interviews reveal that the attitudes and thinking styles of lecturers greatly influence how students perceive moderate Islamic teachings and ecological responsibility. Lecturers who adapt dialogical, ethical, and open-minded teaching methods tend to be more successful in fostering inclusive and reflective mindsets among students.

Lecturers actively involved in environmental or social initiatives act as tangible role models. Those engaged in campus greening efforts or interfaith dialogue demonstrate how classroom values translate into action. The personal character of lecturers strongly shapes student

attitudes and values, especially in religious institutions (Nugroho and Budiman 2017). Social dynamics within the campus environment also influence student character. FTIK UIN Salatiga is known for its inclusive academic atmosphere. With students from diverse socio-cultural and theological backgrounds, the campus fosters an environment of tolerance, dialogue, and mutual respect.

Spiritual experiences also play a significant role. Many students describe transformative moments by participating in Qur'anic recitation circles and spiritual retreats, or witnessing ecological damage firsthand. These experiences deepen their connection to both religion and nature, strengthening ecological awareness. Therefore, profound religious experiences reinforce ecological responsibility as part of Islamic spirituality (Mangunjaya 2016). At FTIK, such experiences are often integrated into community service programs or fieldwork focused on environmental issues.

In the digital age, social media serves as both a challenge and a resource. Students increasingly access Islamic content that promotes peaceful and eco-conscious values through digital campaigns like Green Islam or eco-jihad narratives, which inspire ecological engagement rooted in faith. However, social media can also disseminate extremist or consumerist ideologies. Therefore, enhancing digital literacy rooted in *wasathiyyah* is essential. Students with strong Islamic digital literacy are more likely to adopt tolerant and environmentally active behaviors (Aulia and Arifin 2023).

Institutional policy also plays a vital role. FTIK UIN Salatiga has shown strong commitment to promoting moderation and sustainability through actions such as plastic-free campus initiatives, tree-planting programs, and moderation training for students and faculty. These efforts foster a consistent environment supportive of attitude change.

Strengthening institutional capacity is vital for sustaining value-based character development in Islamic education (Mujani and Burhanuddin 2018). At FTIK, this integrated approach combining curriculum, role models, spiritual formation, digital literacy, and institutional policy lays the groundwork for meaningful and lasting student attitude transformation.

Challenges in Implementing *Wasathiyyah* and Eco-Theological Values

The implementation of *wasathiyyah* (Islamic moderation) and eco-theological values at FTIK UIN Salatiga faces multifaceted challenges—epistemological, structural, cultural, and psychological. Limited conceptual understanding, curriculum design lacking integrative elements, academic pragmatism, the absence of role models, social pressure, and weak campus policy alignment suggest that value transformation cannot rely solely on personal commitment. A comprehensive institutional approach is required. Sustainable internalization demands coordinated efforts involving lecturers, students, and administrators.

While *wasathiyyah* and eco-theological values are acknowledged and introduced in classroom settings, their practical application in daily campus life remains limited. Although both concepts are recognized by students and lecturers, this study reveals that comprehension of their wider implications tends to be limited. The concept of *Wasathiyyah* is typically reduced to religious centrism, overlooking its deeper spiritual, epistemological, and socio-ecological dimensions. Similarly, ecotheology is commonly viewed as a vague expectation that religion should care about the environment, rather than a systematic theological framework.

This calls for a more robust theoretical foundation and integrative pedagogical methods. Islamic moderation ought to be conceptualized not merely as a position between two extremes, but as both a comprehensive philosophical framework and a practical guide for conduct (Safi 2017). Nasr similarly contends that ecotheology requires a reorientation of Islamic epistemology to fully recognize nature's sacredness and its central role in spiritual life (Nasr 1997).

A significant structural issue lies in the curriculum. While some courses touch on moderation and environmental ethics, they are often not designed with an interdisciplinary or integrative outlook. The lack of localized literature or teaching resources tailored to the intersection of these values further weakens the content delivery. Effective value-based education depends on embedding those values throughout the curriculum (Munir 2021). Without comprehensive curriculum reform, such education remains marginal and ineffective.

Academic pressures related to accreditation, publication, and performance metrics often sideline value education. Lecturers and students tend to prioritize GPA, research output, or competitive achievements, leaving little room for character-building initiatives. Higher education often emphasizes cognitive gains at the expense of moral and social development (Zamroni 2012). This is reflected in the low levels of student participation in value-oriented extracurricular activities such as interfaith dialogue or environmental activities.

Students also need consistent role models who exemplify *wasathiyyah* and ecological values. Nevertheless, this study reveals a gap between the values taught to students and the conduct displayed by some faculty and staff members. Value-based education is most impactful when educators

embody the principles they teach (Nugroho and Budiman 2017). The absence of role models undermines efforts to encourage students to internalize these values.

Assessment systems in higher education generally overlook attitudinal and behavioral metrics. In other words, *Wasathiyyah* and environmental awareness have yet to be included as measurable outcomes, leading students to view them as irrelevant to academic success. Meanwhile, the adoption of values relies on institutional recognition through incentives or evaluation criteria (Tilaar 2010). Currently, FTIK lacks formal mechanisms to assess or to reward students who demonstrate moderation or environmentally responsible behavior.

The digital landscape presents another challenge. Students today are immersed in online environments that often conflict with moderation and sustainability. Exposure to extreme religious content or consumerist values on social media platforms is common. Such content fosters rigid interpretations of Islam and undermines inclusive thinking (Aulia and Arifin 2023). This highlights the importance of digital literacy education that promotes critical engagement with media and aligns with Islamic ethical teachings.

Institutional policies on moderation and sustainability also remain fragmented. Not all departments incorporate these values into programming, and student organizations often lack initiatives focused on environmental or pluralistic engagement. Without cohesive policies, values risk remaining symbolic. Therefore, religious education institutions must institutionalize values such as moderation and sustainability through policy frameworks that influence academic culture (Suprpto 2020).

Lecturers play a vital role in advancing these values. Interviews indicate that while faculty acknowledge their importance, they

encounter constraints in resources and instructional time. Some have made efforts to incorporate *wasathiyyah* and eco-theological themes into their courses, even though consistency across the curriculum remains a challenge.

In conclusion, embedding *wasathiyyah* and eco-theological values at FTIK UIN Salatiga requires a multidimensional strategy. This includes curriculum reform, role modeling, evaluation mechanisms, digital literacy development, and unified campus policies. Without systemic alignment, these values risk remaining aspirational rather than transformational.

The Potential for Developing a Curriculum Based on Ecotheology and *Wasathiyyah*

The curriculum plays a crucial role in shaping learners' orientation, character, and worldview. As a State Islamic Higher Education Institution (PTKIN), it is imperative for UIN Salatiga to design a curriculum which accommodate both Islamic values and responds effectively to global humanitarian and ecological challenge. The Islamic principle of *wasathiyyah* encompassing balance, justice, and tolerance along with eco-theological values that emphasize environmental responsibility, can serve as a foundation for a contextual and transformative curriculum.

Today's global challenges demand that Islamic education move beyond normative-doctrinal approaches. It is necessary for Islamic education to shift from textual conservatism to an approach that responds to real-world social issues. (Azra 2016a). A curriculum based on *wasathiyyah* and ecotheology supports a paradigm that integrates faith, knowledge, and socio-ecological activism.

FTIK UIN Salatiga, which prepares future Islamic educators, is well positioned to lead this innovation. It benefits from an inclusive academic environment, interdisciplinary faculty, and a student body increasingly engaged with themes such as diversity, sustainability, and social justice.

The integration of *wasathiyyah* and ecotheology is feasible across both core and elective courses. For instance, *Aqidah-Akhlaq* can include modules on human-nature balance as divine trust (*khalifah fil-ardh*). In Islamic Education Methodology, students can be trained to design thematic lessons that blend environmental concerns with Islamic teachings. In Basic Social Sciences or Philosophy of Science, eco-theological perspectives can be used to foster critical thinking within a *tawhidic* framework. Furthermore, *wasathiyyah* supports the development of tolerant and inclusive attitudes, vital in multicultural classrooms.

Effective curricula connect scientific theory with ethical practice (Maslani 2023). Similarly, a *wasathiyyah* and ecotheology-based approach encourages interdisciplinary learning, including courses on Islam and Ecology, Environmental Ethics in Islamic Perspective, and Religious Moderation in Socio-Ecological Contexts.

Project-based learning can also support this integration. Students might participate in community initiatives such as *pesantren*-based waste management, water conservation programs in *madrasah*, or develop PAI lesson plans focused on environmental themes.

Education for sustainability must be participatory, reflective, and contextual—qualities that align closely with *wasathiyyah* and eco-theological values (Sterling 2001). At FTIK, this is further supported by lecturers' interdisciplinary expertise and growing research on moderation and environmental ethics,

which reflect a supportive intellectual climate.

In addition to human resources, FTIK has relevant infrastructure such as environmental study centers, microteaching labs, and community engagement programs. If these are systematically mobilized, FTIK can become a model faculty producing not only competent educators, but also change agents grounded in moderate Islamic perspectives.

To realize this potential, several strategic actions are needed, such as: revising curricula with KKNi and OBE frameworks; training faculty and staff in these values' integration; developing teaching materials that connect Islamic and environmental teachings; encouraging cross-faculty collaboration; and conducting qualitative evaluations. These initiatives align with UNESCO's Education for Sustainable Development, aiming to build inclusive and sustainable societies (UNESCO 2014). Realizing this vision requires collective will, long-term commitment, and a participatory academic ecosystem.

CONCLUSION

This study reveals that students at FTIK UIN Salatiga relatively well understand the *wasathiyyah* values of moderation, tolerance, and balance. These values are evident in their social interactions, religious practices, and engagement within the campus environment. However, when it comes to ecological behavior rooted in Islamic eco-theological principles, students' understanding and practice remain limited. Although around 80% of students associate ecotheology with the concept of *tawhid*, viewing nature as a reflection of God's will; only 65% translate this into consistent, environmentally responsible behavior. Most students show concern for issues like pollution and environmental degradation, but

their actions often lack a theological foundation that ties directly to Islamic teachings.

The findings indicate that the study operates at a pre-experimental level, relying largely on conceptual insights from earlier research. To move forward, more data driven analysis is needed especially regarding the structure and implementation of the curriculum and how it influences student behavior. Several factors play a key role in shaping students' ecological awareness, including course content, the example set by lecturers, students' personal spiritual experiences, and the overall campus culture. Yet challenges remain, such as the lack of structured integration between Islamic ethical values and environmental responsibility, and limited opportunities for students to engage in practical ecological activities within a faith-based framework.

Despite these gaps, there is clear potential. FTIK UIN Salatiga can strengthen its impact by developing an integrated and interdisciplinary curriculum that embeds *wasathiyah* and ecotheological values across academic and co-curricular settings. Through field-based projects, thematic learning, and mentorship, students can be empowered to connect their faith with real-world environmental challenges. In doing so, the campus has the opportunity to become more than just a place of learning; it can be a transformative space where intellectual, spiritual, and ecological consciousness grow hand in hand, preparing graduates to contribute meaningfully to sustainable solutions guided by Islamic values.

REFERENCES

- Abidin, Zaenal. (2019). Ekologi dan Lingkungan Hidup dalam Perspektif Al-Qur'an. *Miyah: Jurnal Studi Islam*, 13(1), 178–193. <https://doi.org/10.33754/miyah.v13i01.130>.
- Abu-Rayash, Azzam., and Sabbah, Eman. (2023). Analysis of Environmental Sustainability in the Holy Quran: Maqasid Framework. *Journal of Contemporary Maqasid Studies*, 2(1), 61-94. <https://doi.org/10.52100/jcms.v2i1.96>.
- Ahmad, Md. Asham. (2015). Moderation In Islam: A Conceptual Analysis of Wasatiyyah. *Tafhim: IKIM Journal of Islam and the Contemporary World*, 4(2), 29-46. <https://doi.org/10.56389/tafhim.vol4n01.2>.
- Arifin, Badrul., and Huda, Hairul. (2024). Moderasi Beragama sebagai Pendekatan dalam Pendidikan Islam Indonesia. *TARLIM: Jurnal Pendidikan Agama Islam*, 7(2), 143–154. <https://doi.org/10.32528/tarlim.v7i2.2464>.
- Asmanto, Eko. (2015). Revitalisasi Spiritualitas Ekologi Perspektif Pendidikan Islam. *Tsaqafah: Jurnal Peradaban Islam*, 11(2), 333-354. <https://doi.org/10.21111/tsaqafah.v11i2.272>.
- Auliya, Fira., and Arifin, Fathul. (2023). Moderasi Beragama dalam Ruang Digital: Studi Harmonisasi Moderasi Beragama di Perguruan Tinggi Keagamaan Islam Negeri. *Moderatio: Jurnal Moderasi Beragama*, 3(2), 205-217. <https://doi.org/10.32332/moderatio.v3i2.8105>.
- Azisi, Ali. M., Faiz, Muhammad. T.I., Permatasari, Novia. M., Zidni, Abdullah., & Muttaqin, Ittihaf. S. (2024). Resolution of the Main Values of Wasathiyah Islam as an Effort to Counter the Movement of Religious Radicalism. *Indonesian Journal of Interdisciplinary Islamic Studies*

- (IJIIS), 6(2), 193-223
<https://doi.org/10.20885/ijiis.vol6.is2.art5>.
- Azra, Azyumardi. (2016). *Islam Nusantara dan Pendidikan Moderat*. Jakarta: Kompas.
- Azra, Azyumardi. (2016). *Pendidikan Islam: Tradisi dan Modernisasi Menuju Milenium Baru*. Jakarta: Logos.
- Bowen, Glenn A. (2009). Document Analysis as A Qualitative Research Method. *Qualitative Research Journal*, 9(2), 27-40.
<https://doi.org/10.3316/QRJ0902027>.
- Braun, Virginia., and Clarke, Victoria. (2006). Using Thematic Analysis in Psychology. *Qualitative Research in Psychology*, 3(2), 77-101.
<https://doi.org/10.1191/1478088706qp0630a>.
- Bratton, Susan. P. (2018). Eco-Dimensionality as a Religious Foundation for Sustainability. *Sustainability*, 10(4), 1021-1035.
<https://doi.org/10.3390/su10041021>
- Creswell, Jhon. W. (2014). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches (4th Ed.)*. California, Housand Oaks: SAGE Publications.
- Edrees, Munichy. (2016). The Architectural Principles of Rahmatan Lil Alamin in the Realization of Sustainable Architecture. *Journal of Islam and Science*, 3(1), 85-103.
<https://doi.org/10.24252/jis.v3i1.4374>.
- Fadillah, Siti., and Widiarto. (2024). Religious Education for The Environment: Integrating Ecotheology in The Curriculum of Islamic Religious and Character Education to Enhance Environmental Education in Indonesia. *Nadwa: Jurnal Pendidikan Islam*, 18(2), 201-226.
<https://doi.org/10.21580/nw.2024.15.2.123>.
- Fadil, Cholid. (2024). Islamic Ethics and Environmental Stewardship: A Systematic Literature Review of Quranic Teachings and Modern Applications. *Islamic Studies Journal (ISLAM)*, 1(3), 123-131.
<https://doi.org/10.62207/k7fweq88>.
- Farhana, Nida, Prameswari, Meutia D, & Amirullah. (2022). The Integration of Islamic Values in Learning to Conserve Natural Resource: An Effort to Strengthen Students Ecological Awareness. *AL-WIJDĀN: Journal of Islamic Education Studies*, 7(2), 146-154.
<https://doi.org/10.58788/alwijdn.v7i2.1834>.
- Fathurahman, M., Fata Asyrofi Yahya, Ahmad Natsir, Hawwin Muzakki, M. Ilham Tanzilulloh, Arif Wibowo, Arif Rahman Hakim, Endrik Safudin, and M. Rozi Indrafudin. (2021). The Qur'anic Ecotheology: Seeking Ecological Sustainability Responding to Industrial Modernity Challenges. *Proceedings of the 2nd International Conference on Islamic Studies (ICIS 2020)*, 27-28 Oktober 2020, Ponorogo, Indonesia. EAI.
<https://doi.org/10.4108/eai.27-10-2020.2304155>.
- Hassoun, Nicole. (2011). The Anthropocentric Advantage? Environmental Ethics and Climate Change Policy. *Critical Review of International Social and Political Philosophy*, 14(2), 235-257.
<https://doi.org/10.1080/13698230.2011.529710>.
- Heriyudanta, Muhammad. (2023). Internalisasi Nilai-nilai Islam

- Moderat dalam Proses Pendidikan Islam di Indonesia. *MA'ALIM: Jurnal Pendidikan Islam*, 4(2), 203-215. <https://doi.org/10.21154/maalim.v4i2.7250>.
- Ibrahim, Ilyani., Abdul Razak, T. A., Asmawi, M. Zairona., and Sarkawi, Azila A. (2024). Environmental Conservation in Islamic Perspective: A Systematic Review. *Quantum Journal of Social Sciences and Humanities*, 5(6), 146-157. <https://doi.org/10.55197/qjssh.v5i6.589>.
- Islam, Ach. S., Ja'far, Suhermanto., & Long, Ahmad. S. (2024). Islam and Ecotheology: Perspectives and Strategies of Muhammadiyah in Addressing the Environmental Crisis. *Fikri: Jurnal Kajian Agama, Sosial dan Budaya*, 9(2), 170-181. <https://doi.org/10.25217/jf.v9i2.4821>.
- Jalaluddin. (2002). *Teologi Pendidikan Lingkungan Sosial*. Jakarta: Raja Grafindo Persada.
- Kamali, Mohammad. H. (2014). A Lifestyle of Moderation, or Wasatiyyah: The Islamic Perspective. *Islam and Civilisational Renewal Journal*, 5(1), 7-24. <https://doi.org/10.52282/icr.v5i1.419>.
- Kasdi, Abdurrohman. (2019). Wasathiyyah Islam as the Road to Moderatism in Indonesia. *Al-Albab*, 8(2), 179-192. <https://doi.org/10.24260/alalbab.v8i2.1356>.
- Koehrsen, Jens. (2018). Eco-Spirituality in Environmental Action: Studying Dark Green Religion in the German Energy Transition. *Journal for the Study of Religion, Nature and Culture*, 12(1), 34-54. <https://doi.org/10.1558/jsrnc.33915>.
- Kvale, Steinar., and Brinkmann, Svend. (2009). *InterViews: Learning the Craft of Qualitative Research Interviewing (2nd ed.)*. Sage Publications.
- Lincoln, Yvonna. S., & Guba, Egon. G. (1985). *Naturalistic Inquiry*. California, Beverly Hills: SAGE Publications.
- Mangunjaya, Fachruddin. (2016). Kerusakan Lingkungan: Epistemologi Sains Islam dan Tanggung Jawab Manusia. *Jurnal Theologia*, 26(1), 58-72. <https://doi.org/10.21580/teo.2015.26.1.407>.
- Maslani, M. (2023). Ecotheology: Islamic Ethics and Environmental Transformation in Islamic Boarding Schools. *Edukasi Islami: Jurnal Pendidikan Islam*, 12(4), 1001-1018. <https://doi.org/10.30868/ei.v12i04.5132>.
- Munir, M., & Hasanah, L. (2021). Integrasi Nilai dalam Kurikulum Pendidikan Islam. *Jurnal Tarbiyatuna*, 8(1), 65-78. <https://doi.org/10.24042/jt.v8i1.7016>.
- Mujani, S. & Burhanuddin. (2018). *Penguatan Kelembagaan Pendidikan Islam*. Jakarta: Litbang Kemenag.
- Nasution, A. (2017). Moderasi Beragama dalam Perspektif Pendidikan Islam. *Jurnal Pendidikan Islam*, 9(2), 67-80. <https://doi.org/10.14421/jpi.2017.92.67-80>.
- Nasr, Seyyed Hossein. (1997). *Man, and Nature: The Spiritual Crisis in Modern Man*. ABC International Group.
- Nugroho, Muhammad Aji. (2024). Religious Tolerance Model in Salatiga: Analysis of the

- Implementation of Religious Moderation Concept in a Multicultural City. *IJoASER: International Journal on Advanced Science, Education, and Religion*, 7(4), 27-43. <https://doi.org/10.33648/ijoaser.v7i4.732>.
- Nugroho, A., & Budiman, B. (2017). Peran Dosen dalam Pembentukan Karakter Mahasiswa. *Jurnal Pendidikan Karakter*, 9(1), 88-102. <https://doi.org/10.21831/jpk.v9i1.16199>.
- Rakhmat, Aulia. (2022). Islamic Ecotheology: Understanding the Concept of Khalifah and the Ethical Responsibility of the Environment. *Academic Journal of Islamic Principles and Philosophy*, 3(1), 1-24. <https://doi.org/10.22515/ajipp.v3i1.5104>.
- Rahmat, Djalaluddin. (2013). *Pendidikan Islam untuk Perubahan Sosial*. Bandung: Mizan.
- Rosyidah, F. (2018). Keterlibatan Mahasiswa dalam Gerakan Pelestarian Lingkungan. *Jurnal Ilmu Sosial dan Lingkungan*, 7(2), 87-100. <https://doi.org/10.24036/jisl.v7i2.2018>.
- Taisir, Muhammad., Fitriani, Mohammad. I., and Quddus, Abdul. (2024). Integrating Environmental Sustainability into Islamic Religious Education Curriculum Development. *Jurnal Penelitian Keislaman*, 20(2), 157-169. <https://doi.org/10.20414/jpk.v20i2.11777>.
- Thohir, U. F., Gunaryo, A., Suwandaru, A., and Raharjo, R. (2023). Islamic Environmental Conservation: Navigating the Challenges and Demands of Globalization. *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin*, 24(1), 41-50. <https://doi.org/10.14421/esensia.v24i1.4363>.
- Sadali. (2023). Harnessing Islamic Teachings for Climate Justice: Pathways for Faith-Based Environmental Action. *Sinergi International Journal of Islamic Studies*, 1(3), 143-157. <https://doi.org/10.61194/ijis.v1i3.597>.
- Safi, Louay. (2017). *The Foundation of Knowledge: Herndon, VA: The International Institute of Islamic Thought*, 2014. 214 pages. *American Journal of Islam and Society*, 34(2), 78-82. <https://doi.org/10.35632/ajis.v34i2.769>.
- Sa'idah, Ilma., Mahmutarom, H. R., Ekaningrum, Ifada. R., and Hernawati, Sari. (2024). Implementasi *Wasathiyah* Melalui Pembelajaran Pendidikan Agama Islam di Perguruan Tinggi Umum. *Ta'lim: Jurnal Studi Pendidikan Islam*, 7(2), 334-348. <https://doi.org/10.52166/talim.v7i2.6654>.
- Salman, A. M. B., and Asmanto, Eko. (2024). Islamic Environmental Stewardship: A Sociological Approach to Hadith and Legal Frameworks for Ecological Responsibility. *Volksgeist: Jurnal Ilmu Hukum dan Konstitusi*, 7(2), 361-378. <https://doi.org/10.24090/volksgeist.v7i2.12205>.
- Sardar, Ziauddin. (2011). *Islam, Science, and the Challenge of Modernity*. London: Zed Books.
- Suprpto. (2020). Integrasi Moderasi Beragama dalam Pengembangan Kurikulum Pendidikan Agama Islam. *EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan*, 18(3), 355-368.

<https://doi.org/10.32729/edukasi.v18i3.750>.

- Sterling, Stephen R. (2001). *Sustainable Education: Re-Visioning Learning and Change*. Devon: Green Books for the Schumacher Society.
- Taufikurrahman, & Zahranah, S. A. (2023). Implementasi Nilai Moderasi Beragama Dalam Membangun Karakter Sosial Siswa. *JPI: Jurnal Pendidikan Islam*, 13(2), 141-157. <https://doi.org/10.38073/jpi.v13i2.1175>.
- UNESCO. (2014). *Education for Sustainable Development: A Roadmap*. Paris: UNESCO.
- Yin, Robert K. (2018). *Case Study Research and Applications: Design and Methods (6th ed.)*. SAGE Publications.
- Zamroni. (2012). *Paradigma Pendidikan Demokratis*. Yogyakarta: Pustaka Pelajar.