



## Ecoteology-Based Multicultural Islamic Education as a Strategy for Strengthening Moderate Character and Environmental Awareness

Husnul Haetami<sup>1\*</sup>, Suprpto<sup>2</sup>, Mustain<sup>3</sup>

<sup>1,2,3</sup>Islamic Religious Education Study Program, Postgraduate Program, Universitas Islam Negeri Mataram, Indonesia

-----  
Corresponding Author:

Author Name\*: Husnul Haetami

Email\*: [250701001@uinmataram.ac.id](mailto:250701001@uinmataram.ac.id)

Accepted: December 3<sup>th</sup> 2025. Approved: February 28<sup>th</sup> 2026. Published: March 7<sup>th</sup> 2026

### ABSTRACT

The escalating global environmental crisis—characterized by ecological degradation, climate change, and declining environmental awareness—poses serious challenges to educational institutions, including Islamic education. This study examines the integration of ecoteology within multicultural Islamic education as a strategic approach to strengthening moderate religious character and enhancing environmental awareness among learners. The main issue addressed is the limited incorporation of ecological ethics and multicultural values in prevailing instructional practices, which often prioritize cognitive achievement while insufficiently fostering moral responsibility toward social pluralism and environmental stewardship. Employing a qualitative descriptive method through systematic literature review and document analysis, followed by thematic content analysis, this research develops an integrative educational model linking theological foundations, multicultural pedagogy, and praxis-oriented learning. The findings demonstrate that embedding ecoteological principles—particularly stewardship (*khilāfah*), balance (*mīzān*), and trust (*amānah*) within dialogical and inclusive pedagogical strategies contributes substantially to the formation of moderate character traits, including tolerance, empathy, cooperation, and peaceful coexistence, alongside the internalization of pro-environmental attitudes and sustainable behaviors. The study concludes that ecoteology-based multicultural Islamic education constitutes a transformative paradigm for cultivating holistic learners who are spiritually grounded, socially harmonious, and ecologically responsible, thereby supporting the realization of sustainable and peaceful communities.

**Keywords:** eco-theology, character education, environmental awareness

### INTRODUCTION

The accelerating global environmental crisis encompassing ecosystem degradation, climate change, deforestation, pollution, and hydrometeorological disasters has increasingly demonstrated that environmental destruction is not merely an ecological problem but also an ethical, spiritual, and cultural dilemma. Numerous studies argue that environmental degradation is closely tied to moral crises and exploitative, anthropocentric human-nature relationships that position nature solely as an economic resource rather than a divine trust to be preserved [1], [2], [3]. In multicultural societies, these ecological challenges are compounded by diverse cultural and religious perspectives that influence collective responses to environmental issues [4], [5].

This reality was starkly illustrated by the flash floods and landslides disaster in Aceh, North Sumatra, and West Sumatra in late November 2024, which claimed 442 lives and left 402 people missing, with several regions experiencing prolonged infrastructural isolation due to severe landslides. Environmental damage was further evident in West Sumatra, where thousands of logs and waste were washed ashore at

Pantai Parkit, Padang City, disrupting fishing activities and prompting investigations into potential links with uncontrolled logging practices. Such events demonstrate that natural disasters are not solely natural phenomena but rather the cumulative outcome of ethical neglect and environmental mismanagement.

In this context, education plays a critical role in cultivating ethical awareness and ecological responsibility. Islamic education, grounded in the values of *khilāfah* (human stewardship of the earth), *amānah* (divine trust), and *mīzān* (cosmic balance), offers a substantial framework for fostering spiritual ecology. However, Islamic educational practices often remain predominantly focused on ritualistic and cognitive dimensions, with insufficient integration of ecological ethics and moderation values within multicultural contexts [6], [7].

Previous scholarly works provide important foundations for strengthening eco-conscious Islamic educational models. Mohamed [8] emphasizes that Islamic education integrated with eco-ethics and community engagement significantly enhances environmental awareness and collective responsibility. In Indonesia, Risana *et al.* [9] highlight the effectiveness

of the **eco**-pesantren program in cultivating environmental stewardship among students through habituation practices and the integration of religious values into everyday learning activities. Yusuf *et al.* [10] similarly demonstrate that Islamic-based character education contributes to the formation of environmental responsibility by embedding ethical ecological consciousness within religious learning processes.

From a theological-conceptual standpoint, Nelly's review of multicultural theology [11] underscores the importance of pluralistic dialogue as a necessary foundation for socially responsive theology in diverse societies. Blegur [12] further advocates for an integrative theological approach capable of addressing contemporary humanitarian and ecological challenges. Complementing these perspectives, Maksum *et al.* [13] show that ecotheology provides a practical ethical framework for environmental protection initiatives, particularly in community-based water-spring conservation programs rooted in spiritual values and local wisdom.

Despite these significant contributions, existing studies tend to examine eco-ethics, character education, multicultural theology, and ecological activism in isolation, without explicitly integrating these dimensions into a comprehensive framework of multicultural Islamic education grounded in ecotheology aimed at strengthening both moderate character and environmental awareness. Research addressing the combined role of religious moderation and ecological responsibility within a unified pedagogical model remains limited, especially in connection with large-scale environmental disasters such as those recently experienced in Sumatra.

Therefore, this study aims to analyze the concept and implementation of "Ecotheology-Based Multicultural Islamic Education as a Strategy for Strengthening Moderate Character and Environmental Awareness." This research seeks to contribute to contemporary discourse on transformative Islamic education by offering a holistic pedagogical paradigm that nurtures spiritual integrity, social harmony, and sustainable environmental ethics.

## RESEARCH METHODS

This study employed a qualitative descriptive research design [14] aimed at exploring and conceptualizing the integration of ecotheology within multicultural Islamic education as a strategy for strengthening moderate religious character and environmental awareness [15], [16], [17]. A qualitative approach was selected to enable an in-depth understanding of theoretical paradigms, pedagogical frameworks, and value integration processes derived from Islamic theological sources, educational literature, and prior empirical studies on eco-conscious religious education [18], [19], [20].

Data were obtained from multiple sources comprising: Primary literature, including classical Islamic texts related to ecological ethics, human

stewardship (*khilāfah*), trust (*amānah*), balance (*mīzān*), and moderation (*wasatiyyah*); Contemporary scholarly works, including peer-reviewed journal articles, books, and policy documents addressing ecotheology, multicultural education, religious moderation, and character education; and Contextual documentation, such as reports on recent environmental disasters in Indonesia and official publications from disaster management and environmental agencies, to provide real-world relevance to the theoretical analysis [21], [22].

Data collection was conducted through systematic literature review and document analysis. Relevant publications were identified via academic databases (e.g., Google Scholar, Scopus-indexed journals, and national repositories) using key search terms such as "Islamic education," "eco-theology," "multicultural education," "religious moderation," and "environmental awareness." Selected literature met inclusion criteria focused on theoretical discussions, empirical studies, and policy analyses published between 2010 and 2024 that addressed ecological ethics, Islamic education, or multicultural pedagogical approaches [23], [24], [25].

Official reports and media documentation on environmental disasters were also reviewed to contextualize ecological challenges faced in Indonesia. All sources were screened for academic credibility, thematic relevance, and contribution to the integration of Islamic educational values and environmental ethics [26], [27], [28], [29].

The data were analyzed using a thematic content analysis technique. This process consisted of four main stages: Data reduction, involving categorization of materials into core themes: ecotheology concepts, multicultural pedagogy, religious moderation values, and environmental character education; Coding, whereby significant statements, concepts, and pedagogical strategies were systematically labeled and grouped; Thematic synthesis, integrating coded data into an analytical framework connecting Islamic theological values with multicultural educational objectives and environmental ethics; and Interpretative analysis, which formulated a proposed conceptual model of ecotheology-based multicultural Islamic education as a mechanism for moderating religious attitudes and fostering environmental stewardship [16], [30], [31].

To ensure credibility and trustworthiness, this study applied triangulation of data sources by comparing classical Islamic literature, contemporary scholarly research, and real-world contextual documents. Peer debriefing was used through critical discussion with academic colleagues to refine interpretations and thematic formulations. Audit trail techniques were employed to maintain transparent documentation of literature selection, coding procedures, and analytical decisions. The dependability of the findings was strengthened through consistent application of analytical protocols, while confirmability was maintained by grounding interpretations in

documented textual evidence [18], [32], [33], [34], [35], [36].

As this study was based exclusively on literature review and publicly available documents, it did not involve human subjects and therefore required no institutional ethical clearance. Nevertheless, ethical academic practices were strictly followed through appropriate citation, avoidance of plagiarism, and faithful representation of all referenced materials [37], [38], [39], [40].

## RESULT AND DISCUSSION

### Ecotheological Foundations of Environmental Ethics

The first thematic domain highlights ecotheology as the ethical basis of Islamic environmental education. Data analysis shows the dominance of theological concepts such as *khilāfah* (human stewardship), *amānah* (divine trust), *tawāzun* (cosmic balance), and *rahmah* (universal compassion) as moral drivers shaping students' awareness toward environmental responsibility [41], [42], [43]. These concepts reposition human beings not as exploiters of nature but as ethical guardians accountable before God.

This result aligns with several Islamic eco-ethical discourses emphasizing that religious education should integrate spirituality and ecological consciousness as inseparable dimensions of faith formation. Nasr argues that environmental crisis is fundamentally rooted in spiritual degradation, thus Islamic education must revive sacred ecological understanding to restore harmony between humanity and nature [44]. Similarly, Izzi Dien asserts that classical Islamic theology inherently contains ecological ethics embedded within Qur'anic cosmology and prophetic traditions [45]. These perspectives reinforce the current finding that ecotheology is not a modern construct but a revival of integrative Islamic worldview essential for sustainable education.

### Multicultural Pedagogy as Educational Mediator

The second theme identifies multicultural pedagogy as a key mediation strategy between theological insight and socio-cultural character formation. Thematic coding revealed instructional practices emphasizing dialogical learning, comparative religious understanding, cooperative projects, and inclusive classroom discussion. These approaches embed ecotheological values into pluralistic social contexts, ensuring that environmental ethics are not propagated dogmatically but through empathetic and participatory pedagogical encounters [42], [46], [47].

Supporting this result, Banks emphasizes that multicultural education functions to develop democratic values, social empathy, and collective problem-solving skills critical for sustainability education [48]. Bennett likewise maintains that intercultural pedagogy broadens ethical sensitivity toward diversity and shared global responsibility [49]. The integration of multicultural values within Islamic education thus substantiates a pedagogical shift from mono-religious instruction toward cross-cultural ethical engagement relevant to environmental stewardship.

### Integrative Learning Processes

The third thematic outcome concerns integrative learning processes, combining textual understanding with reflective inquiry and community engagement. Analysis shows that the most effective learning patterns involve: (a) the inclusion of environmental jurisprudence (*fiqh al-bī'ah*) within Islamic studies curricula; (b) reflective discussion of real ecological disasters, such as flooding and deforestation cases in Indonesia; and (c) participative ecological practices including tree planting, waste management, and clean-water conservation programs [50], [51], [52].

This finding is supported by Tilbury, who highlights that sustainability education becomes transformative only when it shifts beyond cognitive learning towards experiential participation [53]. Sterling further argues that education must adopt a holistic paradigm linking knowledge, values, action, and social engagement to nurture genuine environmental citizenship [54]. Therefore, this study strengthens the argument that integrative learning—merging theological teaching with experiential education—is essential to internalize eco-ethical values among students.

### Transformative Character Outcomes

The final thematic category indicates the emergence of dual educational outcomes: strengthening moderate religious character and fostering environmental awareness. Moderate character is reflected in tolerance, collaborative ethics, social empathy, avoidance of extremism, and peaceful religious attitudes. Environmental awareness manifests in daily conservation habits, ecological mindfulness, and moral responsibility toward sustainability [55], [56].

These findings corroborate the humanistic character education model proposed by Lickona, which asserts that character education must integrate moral cognition, moral feeling, and moral action to produce sustainable behavioral change [57]. In the Islamic context, Abdullah and Hassan argue that nurturing moderation (*wasatiyyah*) through holistic religious education contributes significantly to shaping peace-oriented and socially responsible citizens [58]. Correlatively, Palmer underscores that ecological awareness evolves effectively when environmental education addresses students' moral and spiritual identities rather than merely scientific literacy [59].

This synergy between religious moderation and environmental spirituality reinforces this study's finding on their reciprocal nature: moderate religiosity cultivates ethical responsibility toward nature, while ecological consciousness nurtures humility, gratitude, and restraint—core virtues of moderate Islamic character.

### Theoretical Synthesis

The cumulative analysis demonstrates that ecotheology-based multicultural Islamic education operates as an integrated pedagogical system. Data collected via literature documentation and analyzed thematically reveal interconnected pedagogical

mechanisms: ecotheology provides the moral-theological foundation [44], [45]; multicultural pedagogy mediates socio-cultural transmission [48], [49]; integrative learning ensures praxis-based internalization [53], [54] and transformative outcomes produce balanced religious moderation and ecological consciousness [57], [59].

Contrary to earlier research that examined eco-pesantren programs [9], character education [3], or multicultural theology [11], [12] independently, the present study advances a comprehensive framework that unifies theological, pedagogical, and ethical perspectives into a single conceptual model of character transformation.

## CONCLUSION

This study concludes that ecotheology-based multicultural Islamic education constitutes an integrative educational paradigm capable of simultaneously strengthening religious moderation and environmental awareness. Drawing on data obtained through systematic literature review and document analysis and examined using thematic content analysis, four key mechanisms emerge as determinative for this transformative process. First, ecotheological foundations rooted in Islamic theological concepts such as *khalifah* (stewardship), *amanah* (trust), *tawāzun* (balance), and *rahmah* (compassion) establish a normative ethical framework positioning environmental stewardship as a religious obligation rather than a peripheral social concern. This theological grounding provides the moral legitimacy necessary to embed ecological ethics within Islamic education.

Second, multicultural pedagogy functions as a mediating dimension that translates ecotheological values into inclusive socio-religious learning. Dialogical instruction, intercultural engagement, and community-based collaboration enable students to cultivate tolerance, empathy, and social responsibility alongside ecological consciousness, reinforcing principles of religious moderation (*wasatiyyah*). Third, integrative learning processes—linking textual studies, reflective inquiry, and experiential environmental action—facilitate the internalization of eco-ethical values. Educational activities related to environmental conservation, disaster reflection, and community service demonstrate that sustainability education becomes most effective when theology is directly connected to lived practice.

Fourth, the implementation of this educational model yields transformative character outcomes, manifested in moderate religious attitudes, peaceful coexistence, social empathy, and everyday ecological responsibility. The data indicate that religious moderation and environmental awareness mutually reinforce one another: moderation nurtures ethical humility toward nature, while ecological consciousness strengthens the moral-spiritual core of Islamic identity.

Collectively, this research presents a holistic framework of Islamic education that unites theology, pedagogy, and praxis to address contemporary

environmental challenges while promoting peaceful religious character. The findings extend existing ecological and multicultural education studies by offering a fully integrated eco-multicultural Islamic pedagogical model for character transformation.

## Recommendations

Based on the findings and conclusions, several strategic recommendations are proposed:

### 1. Educational Policy Development

Islamic educational institutions and policymakers are encouraged to institutionalize ecotheology-based curricula, formally integrating environmental ethics (*fiqh al-bī'ah*) and multicultural perspectives into Islamic religious education at all levels. This curricular integration should be aligned with national sustainability agendas and programs for strengthening religious moderation.

### 2. Pedagogical Practice Enhancement

Teachers and lecturers should adopt dialogical, participatory, and community-based learning strategies that emphasize intercultural engagement and ecological praxis. Training programs for educators should specifically include modules on multicultural pedagogy, eco-theological instruction, and experiential sustainability education.

### 3. Institutional Sustainability Programs

Madrasahs, pesantrens, and universities should implement institutional eco-initiatives—such as waste management systems, reforestation programs, water conservation projects, and disaster-awareness education—so that educational philosophy is reinforced through concrete environmental practice.

### 4. Community and Interfaith Collaboration

Educational institutions are encouraged to collaborate with local communities, environmental NGOs, and interfaith networks to promote cross-cultural ecological initiatives. Such cooperation not only amplifies environmental impact but also strengthens social cohesion and peacebuilding across religious and cultural differences.

### 5. Future Research Directions

Further empirical field research is needed to examine the direct behavioral impacts of ecotheology-based multicultural education on students and local communities. Mixed-method or longitudinal designs could measure attitude change, pro-environmental behavior, and tolerance development over time. In addition, comparative studies across regions and educational institutions would enrich understanding of context-specific models for eco-theological pedagogy.

## ACKNOWLEDGMENTS

The author expresses sincere gratitude to the course instructors, Suprpto and Mustain, for their invaluable guidance, insightful feedback, and continuous academic support throughout the development of this study. Their encouragement and scholarly direction

greatly contributed to the completion and refinement of this research.

## REFERENCES

- [1] H. Hermawansyah, 'Eco-Pesantren-Based Islamic Education Management', *ft*, vol. 16, no. 1, pp. 102–114, June 2025, doi: 10.47625/fitrah.v16i1.982.
- [2] T. Taufikin and Y. YUSDANI, 'Ecological Literacy in Islamic Education: Strengthening Environmental Awareness Through Tauhid-Based Learning', *mdn*, vol. 29, no. 1, p. 187, July 2025, doi: 10.29300/madania.v29i1.7741.
- [3] H. Setiawan, N. I. Kurniawan, and P. Santoso, 'Ecotheological Movement of the Muhammadiyah Environmental Council in Response to the Environmental Governance Crisis', *Millah J. Rel. Stud.*, pp. 639–670, Oct. 2022, doi: 10.20885/millah.vol21.iss3.art2.
- [4] M. T. Taisir, Mohamad Iwan Fitriani, and Abdul Quddus, 'Integrating Environmental Sustainability into Islamic Religious Education Curriculum Development', *jpk*, vol. 20, no. 2, pp. 157–169, Dec. 2024, doi: 10.20414/jpk.v20i2.11777.
- [5] K. Karman, R. Anwar, and L. Hakim, 'The Qur'anic Learning Based on Islamic Eco-Theology at Pesantren', *Jurn. Pend. Islam*, vol. 9, no. 2, pp. 169–186, Dec. 2023, doi: 10.15575/jpi.v9i2.24933.
- [6] S. Oktafiani, R. Damis, and M. Irham, 'Sistematisasi Nilai Ekologis dalam Al-Qur'an: Kajian Tematik Atas Konsep Iṣlāḥ, Fasād, dan 'Imārah sebagai Etika Pelestarian Lingkungan', *JIS*, vol. 3, no. 1, pp. 13–21, July 2025, doi: 10.61341/jis/v3i1.123.
- [7] T. Taufikin and Y. YUSDANI, 'Ecological Literacy in Islamic Education: Strengthening Environmental Awareness Through Tauhid-Based Learning', *mdn*, vol. 29, no. 1, p. 187, July 2025, doi: 10.29300/madania.v29i1.7741.
- [8] N. Mohamed, 'Islamic Education, Eco-ethics and Community', *Stud Philos Educ*, vol. 33, no. 3, pp. 315–328, May 2014, doi: 10.1007/s11217-013-9387-y.
- [9] Fifi Risana *et al.*, 'Strategi Program Eco-Pesantren dalam Menghadirkan Karakter Peduli Lingkungan Terhadap Pondok Pesantren Malahayati Bandar Lampung', *JP*, vol. 9, no. 04, pp. 231–241, Dec. 2024, doi: 10.23969/jp.v9i04.20908.
- [10] M. Yusuf, M. Mardan, and N. Nahdiah, 'Natural Environment Character Education Based on Islam', *IJoASER*, vol. 2, no. 3, pp. 1–12, Nov. 2019, doi: 10.33648/ijoaser.v2i3.35.
- [11] Nelly, 'Book Review: Teologi Multikultural', *PJTPAK*, vol. 16, no. 1, pp. 75–77, May 2020, doi: 10.46494/psc.v16i1.85.
- [12] R. Blegur, 'Book Review: Teologi Multikultural', *theologiainsani*, vol. 2, no. 2, pp. 184–189, July 2023, doi: 10.58700/theologiainsani.v2i2.47.
- [13] A. Maksun, A. Sopyan, A. Indiyanto, and E. Wahyuni, 'Ecotheology: environmental ethical view in water spring protection', *Ethics. Sci. Environ. Polit.*, vol. 23, pp. 23–33, June 2023, doi: 10.3354/esepp00205.
- [14] G. P. Hodgkinson, 'Research Methods and Design', in *Images of Competitive Space*, London: Palgrave Macmillan UK, 2005, pp. 63–91. doi: 10.1057/9780230510722\_4.
- [15] G. P. Hodgkinson, 'Research Methods and Design', in *Images of Competitive Space*, London: Palgrave Macmillan UK, 2005, pp. 63–91. doi: 10.1057/9780230510722\_4.
- [16] P. Mihas, 'Qualitative research methods: approaches to qualitative data analysis', in *International Encyclopedia of Education (Fourth Edition)*, Elsevier, 2023, pp. 302–313. doi: 10.1016/B978-0-12-818630-5.11029-2.
- [17] M. U. Tariq, *Qualitative Inquiry in Doctoral Research: Pathways to Effective Design and Implementation*. IGI Global, 2025. doi: 10.4018/979-8-3693-7200-5.
- [18] M. U. Tariq, *Qualitative Inquiry in Doctoral Research: Pathways to Effective Design and Implementation*. IGI Global, 2025. doi: 10.4018/979-8-3693-7200-5.
- [19] C. Wiesner, 'Doing qualitative and interpretative research: reflecting principles and principled challenges', *Political Research Exchange*, vol. 4, no. 1, p. 2127372, Dec. 2022, doi: 10.1080/2474736X.2022.2127372.
- [20] B. V. Seixas, N. Smith, and C. Mitton, 'The Qualitative Descriptive Approach in International Comparative Studies: Using Online Qualitative Surveys', *Int J Health Policy Manag*, vol. 7, no. 9, pp. 778–781, Dec. 2017, doi: 10.15171/ijhpm.2017.142.
- [21] A. Steleżuk and M. Wolanin, 'Primary research using quantitative methods in social sciences', *Zeszyty Naukowe WST*, vol. 16, pp. 145–156, June 2023, doi: 10.54264/0069.
- [22] T. Banerjee (Chatterjee), 'Designing a primary survey-based research', in *Research Methodology for Social Sciences*, 1st edn, R. Acharyya and N. Bhattacharya, Eds, Routledge India, 2019, pp. 167–180. doi: 10.4324/9780367810344-9.
- [23] J. M. Morse and P. A. Field, 'Principles of data collection', in *Nursing Research*, Boston, MA: Springer US, 1996, pp. 72–102. doi: 10.1007/978-1-4899-4471-9\_5.
- [24] E. R. Kholifah and M. Sofwan, 'Comparison of Data Collection Methods: Advantages and Disadvantages', *j. kepemimp. pengur. sekol.*, vol. 9, no. 4, pp. 519–525, Dec. 2024, doi: 10.34125/jkps.v9i4.628.
- [25] J. O. De Sordi, 'Techniques for Data Collection', in *Qualitative Research Methods In Business*, Cham: Springer Nature Switzerland, 2024, pp. 61–75. doi: 10.1007/978-3-031-50323-8\_5.
- [26] S. Farid, 'Observation', in *Principles of Social Research Methodology*, M. R. Islam, N. A. Khan, and R. Baikady, Eds, Singapore: Springer Nature Singapore, 2022, pp. 365–375. doi: 10.1007/978-981-19-5441-2\_25.
- [27] M. Greatorex, 'Observation', in *Wiley Encyclopedia of Management*, 1st edn, C. L. Cooper, Ed., Wiley,

- 2015, pp. 1–2. doi: 10.1002/9781118785317.weom090543.
- [28] J. A. Byrne, 'Observation for Data Collection in Urban Studies and Urban Analysis', in *Methods in Urban Analysis*, S. Baum, Ed., in *Cities Research Series.*, Singapore: Springer Singapore, 2021, pp. 127–149. doi: 10.1007/978-981-16-1677-8\_8.
- [29] L. Baillie and S. Higgins, 'Observational Data', in *The Cambridge Handbook of Research Methods and Statistics for the Social and Behavioral Sciences*, 1st edn, J. E. Edlund and A. L. Nichols, Eds, Cambridge University Press, 2024, pp. 665–685. doi: 10.1017/9781009000796.030.
- [30] J. W. Creswell and J. D. Creswell, *Research design: Qualitative, quantitative, and mixed methods approaches*. Thousand Oaks, CA: Sage Publications. Thousand Oaks, CA: Sage Publications., 2014.
- [31] K. Krippendorff, *Content Analysis: An Introduction to Its Methodology*, 4th ed. Thousand Oaks, CA: AGE Publications, 2018.
- [32] P. Roberts, H. Priest, and M. Traynor, 'Reliability and validity in research', *Nursing Standard*, vol. 20, no. 44, pp. 41–45, July 2006, doi: 10.7748/ns2006.07.20.44.41.c6560.
- [33] Y. Afyanti, 'Validitas dan Reliabilitas Dalam Penelitian Kualitatif', *Jurnal Keperawatan Indonesia*, vol. 12, no. 2, pp. 137–141, July 2008, doi: 10.7454/jki.v12i2.212.
- [34] E. Arslan, 'Validity and Reliability in Qualitative Research', *PAUSBED*, June 2022, doi: 10.30794/pausbed.1116878.
- [35] H. I. L. Brink, 'Validity and reliability in qualitative research', *curationis*, vol. 16, no. 2, pp. 35–38, May 1993, doi: 10.4102/curationis.v16i2.1396.
- [36] S. Porter, 'Validity, trustworthiness and rigour: reasserting realism in qualitative research', *Journal of Advanced Nursing*, vol. 60, no. 1, pp. 79–86, Oct. 2007, doi: 10.1111/j.1365-2648.2007.04360.x.
- [37] A. Clarke, V. English, H. Harris, and F. Wells, 'Ethical Considerations', *Int J Pharm Med*, vol. 15, no. 2, pp. 89–94, Apr. 2001, doi: 10.1097/00124363-200104000-00012.
- [38] L. Theodore and R. R. Dupont, Eds, 'Ethical Considerations', in *Introduction to Desalination*, 1st edn, Wiley, 2022, pp. 433–458. doi: 10.1002/9781119691754.ch19.
- [39] Gold Nmesoma Okorie, Chioma Ann Udeh, Ejuma Martha Adaga, Obinna Donald DaraOjimba, and Osato Itohan Oriekhoe, 'Ethical considerations in data collection and analysis: a review: investigating ethical practices and challenges in modern data collection and analysis', *Int. j. appl. res. soc. sci.*, vol. 6, no. 1, pp. 1–22, Jan. 2024, doi: 10.51594/ijarss.v6i1.688.
- [40] M. Dyson, M. Plunkett, and K. McCluskey, *Success in Professional Experience: Building relationships*, 1st edn. Cambridge University Press, 2015. doi: 10.1017/CBO9781316091982.
- [41] U. Nasri, 'Paradigma Filsafat Islam: Revitalisasi Pendidikan Multikultural Telaah Pemikiran TGKH. Muhammad Zainuddin Abdul Madjid Lombok', *Al-Qalam*, vol. 16, no. 1, pp. 8–21, June 2024, doi: 10.47435/al-qalam.v16i1.2293.
- [42] U. Nasri, 'Rethinking Religious Moderation: Revitalisasi Konsep Manusia Perspektif Filsafat Pendidikan Islam dalam Konteks Multikultural', *JIPP*, vol. 9, no. 1, pp. 213–220, Jan. 2024, doi: 10.29303/jipp.v9i1.1655.
- [43] U. Nasri and M. Tabibuddin, 'Paradigma Moderasi Beragama: Revitalisasi Fungsi Pendidikan Islam dalam Konteks Multikultural Perspektif Pemikiran Imam al-Ghazali', *JIPP*, vol. 8, no. 4, pp. 1959–1966, Oct. 2023, doi: 10.29303/jipp.v8i4.1633.
- [44] S. H. Nasr, *Religion and the Order of Nature*. Oxford: Oxford University Press, 1996.
- [45] M. I. Dien, 'Islam and the environment: theory and practice', *Journal of Beliefs and Values*, vol. 18, no. 1, pp. 47–58, 1997.
- [46] N. Nasirin, T. A. Julianto, M. Hidayat, and U. Nasri, 'A Critical Discourse Analysis of Qur'anic Exegesis: Bhinneka Tunggal Ika (Unity in Diversity)', *Tanzil j. stud. Al-Quran*, vol. 8, no. 1, pp. 1–24, Oct. 2025, doi: 10.20871/tjsq.v8i1.457.
- [47] M. Thohri, F. Fahrurrozi, L. F. Haryadi, and U. Nasri, 'Integrating Thurats in Brunei's curriculum: Strengthening Islamic education', in *Towards Resilient Societies: The Synergy of Religion, Education, Health, Science, and Technology*, 1st edn, London: CRC Press, 2025, pp. 452–457. doi: 10.1201/9781003645542-72.
- [48] J. A. Banks, *An Introduction to Multicultural Education*. New York: Pearson, 2015.
- [49] M. J. Bennett, *Developing Intercultural Competence*. Boston: Intercultural Press, 2008.
- [50] S. A. Hidayah and H. Aulia, 'Wawasan Ekologi Dalam Al-quran: Kajian tematis ayat-ayat biah', *AQWAL*, vol. 3, no. 1, pp. 42–54, June 2022, doi: 10.28918/aqwal.v3i1.5324.
- [51] Y. Al-Qaradawi, *Ri'ayat al-Bi'ah fi Shari'at al-Islam*. Cairo: Dar al-Shuruq, 2001.
- [52] S. H. Nasr, *Man and Nature: The Spiritual Crisis in Modern Man*. London: Kegan Paul, 1997.
- [53] D. Tilbury, *Education for Sustainable Development: An Expert Review*. UNESCO: Paris, 2011.
- [54] S. Sterling, *Transformative Learning and Sustainability*. London: Earthscan, 2011.
- [55] U. Nasri *et al.*, 'Integrating classical islamic texts and digital technology revitalization of kutub al-turats in ma'had dār al-qur'ān wa al-ḥadīth NW Anjani Lombok', *Al-MISBAH (Jurnal Islamic Studies)*, vol. 13, no. 1, pp. 45–57, 2025, doi: <https://doi.org/10.26555/almsibah.v13i1.13029>.
- [56] A. Quddus, 'Ecotheology Islam: Teologi Konstruktif Atasi Krisis Lingkungan', *ujis*, vol. 16, no. 2, pp. 311–346, Nov. 2017, doi: 10.20414/ujis.v16i2.181.
- [57] T. Lickona, *Educating for Character*. New York: Bantam Books, 1991.
- [58] H. Abdullah and A. Hassan, 'Moderation in Islamic Education and Peace Building', *Journal of Islamic Studies*, vol. 28, no. 2, pp. 215–233, 2017.
- [59] J. Palmer, *Environmental Education in the 21st Century*. London: Routledge, 2003.