

Integrating Eco-sufism into the Hidden Curriculum of Islamic Boarding Schools to Develop Environmentally Aware Religious Character among Students

Andri Sutrisno¹ , Dwi Ari Kurniawati² , M. Mas'ud Said² 

¹ Universitas Al-Amien Prenduan, Indonesia

² Universitas Islam Malang, Indonesia

 <https://doi.org/10.70872/12waiheru.v12i1.6>

Article Info

Article history:

Received April 5, 2026

Revised May 23, 2026

Accepted May 24, 2026

Keywords:

Eco-sufism

Hidden Curriculum

Islamic Boarding School

Religious Character

ABSTRACT

This study is motivated by the environmental crisis, which calls for a holistic approach grounded in religious values, particularly within the Islamic Boarding School environment. However, there has been little research that thoroughly examines how Islamic Boarding Schools integrate the values of Eco-sufism through the hidden curriculum to foster religious character that is environmentally conscious. This study aims to: (1) describe a model for integrating Eco-sufism through the hidden curriculum to foster students' religious character; (2) identify the Eco-sufism values instilled through the hidden curriculum to enhance character education that is environmentally conscious; and (3) analyze the implications of Eco-sufism integration on students' ecological behavior at Al-Amien Prenduan Islamic Boarding School. The approach used is a descriptive qualitative approach, with data collection techniques including observation, in-depth interviews, and documentation. The informants were the leaders and caregivers, teachers, and students. The research was conducted from April 2025 to December 2025. Data analysis involved data reduction, data presentation, and drawing conclusions. The results of the study indicate that the model of Eco-sufism integration is manifested in the exemplary conduct of the kiai, daily routines, and the boarding school's spatial layout, all of which are rich in ecological meaning. The internalized values include simplicity, balance with nature, and responsibility as stewards of the earth. Consequently, there is a shift in the students' ecological behavior, characterized by an awareness of maintaining cleanliness, managing resources, and caring for environmental sustainability. This study confirms that an Eco-sufism-based hidden curriculum effectively shapes the students' religious and ecological character in an integrated manner.

Corresponding Author:

Andri Sutrisno

Universitas Al-Amien Prenduan

Raya Pamekasan-Sumenep Street, Dunglaok, Pragaan Laok, Pragaan, Sumenep, Indonesia

✉ andrisutrisno1993@gmail.com



This is an open access article under [CC-BY-NC-SA](https://creativecommons.org/licenses/by-nc-sa/4.0/)

INTRODUCTION

The global ecological crisis has reached an alarming level, marked by climate change, environmental pollution, and the massive loss of biodiversity. This phenomenon is not merely a technical issue, but also a reflection of a spiritual and moral crisis in humanity's relationship with nature. Environmental thinkers such as Seyyed Hossein Nasr argue that the root cause of the

ecological crisis lies in humanity's loss of spiritual awareness regarding the sacredness of nature ([Irawan, 2022](#)). In this context, various countries have begun to recognize religion as a solution to the environmental crisis through an ecotheological approach that integrates spiritual values with ecological awareness. Movements such as spiritual ecology and green faith have emerged as responses to the inability of purely technocratic approaches to resolve increasingly complex environmental problems ([Bahtiar et al., 2025](#)).

The increasingly complex phenomenon of the global environmental crisis, such as climate change, ecosystem degradation, and the exploitation of natural resources, reflects a profound ethical and spiritual crisis in the way humans perceive nature. In this context, Islamic religious education plays a strategic role in fostering ecological awareness that is not merely cognitive in nature, but also affective and spiritual. Essentially, Islamic values have long promoted the concepts of balance (*mīzān*), trust (*amanah*), and stewardship on earth (*khalifah fil ardh*) as theological foundations for preserving environmental sustainability ([Helmy et al., 2021](#)). Nevertheless, the implementation of these values in educational practices remains largely normative and has not yet been deeply internalized in learners' character formation, including santri in Islamic boarding schools.

In Indonesia, home to the world's largest Muslim population, religion-based ecological awareness has begun to receive serious attention. The Indonesian Ministry of Religious Affairs has launched the Green Madrasah program as part of the transformation of Islamic education grounded in ecotheology, aiming to position madrasahs and Islamic boarding schools as centers of civilization capable of safeguarding the environment ([Kementerian Agama RI, 2025](#)). This initiative aligns with national policies, such as the Adiwiyata program, which promotes environmentally friendly educational institutions.

Nevertheless, implementing environmental education within Islamic educational institutions continues to face significant challenges. Studies indicate that integrating Eco-sufism issues into religious learning remains largely thematic and superficial, with 53% of institutions implementing only shallow integration and only 9% achieving comprehensive integration ([Wildan et al., 2025](#)). Ironically, amid the growing discourse on conservation, a paradoxical phenomenon has emerged: certain Islamic mass organizations have become involved in the exploitation of natural resources.

As the country with the largest Muslim population in the world, Indonesia has increasingly placed religion-based ecological awareness at the forefront of national educational policy. The Ministry of Religious Affairs has introduced various initiatives, such as Green Madrasah and Adiwiyata, to encourage Islamic educational institutions to become environmentally conscious centers of civilization. However, implementing environmental education in Islamic schools and institutions still faces substantial obstacles. Research demonstrates that integrating environmental issues into religious instruction remains largely thematic and has not yet reached a comprehensive level within the curriculum. Furthermore, a gap persists between the normative values taught in classrooms and their practical application in everyday life, where the Qur'anic call to protect the environment often fades into mere rhetoric. This paradox underscores the urgent need to strengthen environmentally oriented character education rooted in profound spiritual values.

Islamic boarding schools, as the oldest Islamic educational institutions in Indonesia, play a strategic role in shaping environmentally conscious students (*santri*). Historically, Islamic Boarding Schools have cultivated local wisdom in managing natural resources in ways that align with Islamic values. Recent studies indicate that Islamic boarding schools have begun responding to the environmental crisis through various initiatives, such as Eco-Islamic Boarding School programs, organic farming development, and community-based waste management systems ([Amran, 2025](#)). Sufi values such as *zuhud* (asceticism), *tawadhu'* (humility), and *mahabbah* (love for all creation) have been found to strongly correlate with pro-environmental behavior ([Muhamaliah et al., 2025](#)). Nevertheless, research also reveals that implementing environmental education in Islamic Boarding School still faces several challenges, including limited teacher literacy, a scarcity of contextual teaching materials, and the risk of symbolic implementation without sustained behavioral change.

Al-Amien Prenduan Islamic Boarding School is an Islamic educational institution that has demonstrated a concrete commitment to integrating Sufistic values with environmental conservation programs. Previous studies reveal that the Islamic Boarding School has successfully internalized environmentally grounded religious values through an environmental ethics approach and by optimizing the human role as both *khalifah* (steward of the earth) and *'abid* (servant of God) ([Syaiful Al-Irsyad, 2022](#)). Furthermore, the female dormitory division, Pondok Putri 1 Al-Amien Prenduan,

has implemented an Eco-Islamic Boarding School educational model that integrates agricultural land and livestock management to enhance economic self-reliance while simultaneously fostering ecological awareness (Hefni, 2022).

Nevertheless, a significant gap remains between the richness of the conservation practices already implemented and the systematic formulation of an Eco-sufism-based character education framework within the curriculum. Such a curriculum could generate a substantial impact in stimulating students' cognitive, affective, and psychomotor development. Research further indicates that the Islamic Boarding School applies a total institution system, namely one that comprehensively encompasses all aspects of students' activities through strict supervision of their daily lives for twenty-four hours. This creates considerable opportunities for the internalization of values through a hidden curriculum, an aspect that has not yet been adequately explored in academic discourse.

The real issue identified at Al-Amien Prenduan Islamic Boarding School is the absence of a systematic framework that integrates Eco-sufism values into the Islamic Boarding School hidden curriculum to cultivate environmentally conscious religious character among students. Eco-sufism is a spiritual approach in Islam that combines the teachings of tasawuf (Sufism) with ecological awareness and environmental preservation (Muhamaliah et al., 2025). Conservation practices that have already been implemented, such as waste management and other environmental programs, remain project-based and have not yet been fully integrated into students' daily educational lives (Amran, 2025).

On the other hand, the strong potential of the hidden curriculum within the Islamic Boarding School educational system, through its 24-hour educational environment, where students are directly supervised and guided by the kyai, ustadz, and administrators, as well as through the exemplary role of the kyai, traditions, daily routines, and social interactions, has not been optimally utilized as a medium for transmitting Eco-sufism values. In fact, the hidden curriculum approach has a significant advantage in character building because values are internalized naturally through habituation and role modeling, rather than through formal instruction that tends to be merely normative.

The theoretical approach adopted in this study integrates Philip Jackson's hidden curriculum theory with the theory of Eco-sufism, which has evolved from the thoughts of classical to contemporary Sufi scholars. Jackson's hidden curriculum emphasizes that character education is shaped through three principal elements: crowds (community/social groups), praise (recognition/reward), and power (authority/control), all of which operate within the everyday life of the school environment (Bahtiar et al., 2025). Meanwhile, Eco-sufism offers a value framework rooted in Sufism, including the concepts of khalifah (environmental stewardship), tafakkur (contemplation of nature), zuhud (asceticism), and mahabbah (love for all creation), which serve as spiritual motivations for environmental conservation (Irawan, 2022). This approach is particularly relevant because the Al-Amien Prenduan Islamic boarding school, with its total institution system, provides a conducive environment for the development of a hidden curriculum integrated with Sufistic values. Strengthening the synergy between the hidden curriculum and Eco-sufism is believed to bridge the gap between normative values and their practical application, fostering environmentally conscious character education among santri (Islamic boarding school students).

This study aims to: (1) describe the model of Eco-sufism integration through the hidden curriculum in fostering students' religious character; (2) identify the values of Eco-sufism embedded within the hidden curriculum to strengthen environmentally conscious character education; and (3) analyze the implications of Eco-sufism integration on students' ecological behavior at Al-Amien Prenduan Islamic Boarding School. Through these objectives, the study is expected to formulate a framework of character education that not only shapes students to be ritually devout but also cultivates profound ecological awareness as an embodiment of the Islamic principle of *rahmatan lil 'alamin* (a mercy to all creation).

METHOD

This study employs a qualitative approach to gain an in-depth understanding of social phenomena, emphasizing a holistic portrayal of the reality under investigation rather than breaking it down into interrelated variables. The qualitative approach was chosen because this research focuses on the meanings, experiences, and perspectives of individuals or groups within the natural context of the Islamic boarding school. The main characteristics of this approach include its naturalistic nature, in which the research is conducted in a natural setting without manipulation; the

active role of the researcher in understanding participants' perspectives; and an inductive process for building findings from the collected data (Creswell & Poth, 2018). The research method is a case study. This was selected because the Al-Amien Islamic boarding school has distinctive features, including a "living education" system in which students are guided 24 hours a day, the implementation of a hidden curriculum rooted in local culture, and the integration of extracurricular activities grounded in multicultural Islamic education. This study also aims to collect data on a specific entity, such as an individual, group, organization, or program, within a certain period in order to obtain a comprehensive and in-depth description. Case study research seeks to understand phenomena holistically within their specific context (Hadi et al., 2021). The selection of the case study design is based on the research characteristics, which intensively examine the integration of Eco-sufism within the hidden curriculum at Al-Amien Prenduan Islamic Boarding School as a single entity with its own distinct uniqueness.

The research was conducted at the Al-Amien Prenduan Islamic Boarding School, located in Dungaok Hamlet, Pragaan Laok Village, Pragaan District, Sumenep Regency, Madura, East Java. The study was carried out from April 2025 to December 2025. This Islamic Boarding School was founded in 1952 by Kiai Jauhari and was later significantly developed by his successors (Sutrisno et al., 2021). The selection of this site was based on several strategic considerations. First, the Islamic Boarding School has demonstrated a strong commitment to integrating Sufi values into environmental conservation programs through the management of agricultural land, livestock farming, and other initiatives. Second, it operates under a total institution system with strict 24-hour control over students' activities, creating substantial opportunities for value internalization through a hidden curriculum. Third, the Islamic Boarding School upholds a vision of producing scholars grounded in the Qur'an and Sunnah, without neglecting modern sciences, making it highly relevant to integrating spiritual values and ecological awareness.

The data collection techniques in this study used three main methods: observation, interviews, and documentation (Moleong, 2021). Observations were conducted in a participatory manner, where researchers were directly involved in the daily life of the Islamic boarding school to observe the hidden curriculum practices that occur naturally, such as the exemplary behavior of the kiai and ustadz, the daily routines of the students, and social interactions that contain ecosupist values, namely leadership values and environmental sustainability values. In-depth interviews were conducted with key informants, including boarding school caretakers, ustadz, administrators, and students, to explore their perspectives on the process of internalizing ecosupist values and forming environmentally conscious characters. Where informants stated that ecosupist values are carried out through externalization of the exemplary behavior of the kyais and ustadz, objectivation by viewing that the exemplary behavior provided by the kyais and teachers has a positive impact on the behavior of the students, which is then internalized in the form of habits in the students' daily lives. Documentation is carried out by collecting data from written sources, such as Islamic boarding school archives, books studied, activity documentation, and notes related to environmental programs implemented.

The research data analysis used Miles and Huberman's interactive analysis model, which consists of three simultaneous activity streams: data reduction, data presentation, and conclusion drawing/verification (Miles et al., 2020). Data reduction is the process of selecting, simplifying, abstracting, and transforming raw data emerging from written field notes. In this stage, data collected from observations, interviews, and documentation will be selected, focused, and simplified in accordance with the research focus on the integration of Eco-sufism in the hidden curriculum. Data presentation is carried out in the form of structured information that allows for drawing conclusions and taking action. Data presentation can take the form of narrative text, matrices, charts, or graphs that illustrate the patterns of findings in the field. Conclusion drawing and verification are carried out from the beginning of data collection, in which researchers search for the meaning of objects, note regularities, patterns, explanations, possible configurations, causal flows, and propositions until a final, credible conclusion can be drawn (Miles et al., 2020). This analysis process is iterative and flexible, allowing researchers to move back and forth among the analysis components until a deep understanding of the phenomenon under study is achieved.

RESULTS AND DISCUSSION

The Eco-sufism Integration Model through a Hidden Curriculum to Develop the Religious Character of Santri at Al-Amien Prenduan, Sumenep

This study reveals that Al-Amien Prenduan Islamic Boarding School has systematically implemented Eecosufim value through a hidden curriculum, although they are not explicitly formulated in formal curriculum documents. Field findings indicate that this Islamic boarding school has a unique curriculum concept called "Life and Life", where all student activities from waking up to going back to sleep are integrated within the curriculum framework. This concept is in line with Philip Jackson's thinking, who defines the hidden curriculum as an aspect of school life that is not directly visible but is as important as the official curriculum, which consists of three main elements: crowds (crowds/community), praise (praise/appreciation), and power (power/authority) (Jackson, 1990). The hidden curriculum can be understood as an indirect educational process that influences the formation of students' character, morals, mindsets, and behavior. When students attend school, they not only learn academic subjects such as mathematics, religion, or language, but also about discipline, obedience, tolerance, competition, cooperation, social hierarchy, and respect for authority (Agustin & Sukirman, 2021). These values are often shaped by school traditions, how teachers treat students, the school's organizational culture, and daily communication patterns. In the context of Al-Amien, these three elements of Jackson's approach are manifested through a total institution system where students live in a dense community (crowds), receive continuous appreciation and evaluation from kiai (kiai) and ustad (praise), and exist within a hierarchical and orderly authority structure (power).

Observations conducted at the Al-Amien Prenduan Islamic Boarding School revealed that students lived in a dense dormitory complex and that all activities were carried out collectively from the time they woke up until nightfall. At 4:00 a.m. WIB, the dormitory bell rang, and the students immediately headed to the mosque for congregational prayers. Afterward, they participated in environmental cleanup activities, morning study, formal schooling, and evening religious studies, with little room for individual activities (Sutrisno, 2025b). In between activities, the ustad and administrators often gave direct reprimands to students who were late or lacked discipline, such as saying, "Hurry up, don't relax when it's time for congregation." Conversely, diligent and orderly students were often praised in front of their friends with sentences such as, "This is an example of a disciplined student; other rooms should imitate (Sutrisno, 2025a).

An interview with a fifth-grade student named Ahmad Zakiyuddin (pseudonym) showed that life at the Islamic boarding school teaches students to live a disciplined life and follow the rules set by the kiai and ustad. He said, "Here, all activities are regulated from the moment they wake up until they go to bed. If they are late for a congregation meeting or don't participate in activities, they are usually summoned by the administrators, sometimes told to clean up or do additional memorization. But if they are diligent and active, they are usually praised by the ustad in class or during roll call (A. Zakiyuddin, personal communication, September 23, 2025)." Similarly, another ustad also explained, "Students are accustomed to living together, so they learn discipline, patience, and respect for the rules. We always monitor their activities, not to pressure them, but to shape their character. We usually give appreciation to good students so they can be role models for others (A. Zakiyuddin, personal communication, September 23, 2025)."

The dialogue between Jackson's hidden curriculum theory and field findings shows that the implementation of Eco-sufism at Al-Amien Prenduan is not hidden in the sense of being unconscious, but rather is deliberately designed and made explicit through various character development and development programs carried out by teachers and, indirectly, by students. This finding actually confirms the latest criticism of the hidden curriculum concept proposed by Lischka-Schmidt, that the dimensions of crowds, praise, and power in practice are often not hidden (un-hidden) because they are the subject of explicit socialization (Lischka-Schmidt, 2025). The synthesis of Philip Wesley Jackson's hidden curriculum theory and field findings shows that the implementation of Eco-sufism at Al-Amien Prenduan Islamic Boarding School does not occur in secret but is consciously designed through character development, teacher role models, and Islamic boarding school culture. This practice confirms that ecological and spiritual values are transmitted through structured social processes and internalized by students in their daily lives. This finding also

reinforces Lischka-Schmidt's critique that the dimensions of crowds, praise, and power in the hidden curriculum often appear explicitly (un-hidden) in the educational process. Thus, the hidden curriculum in the context of Islamic boarding schools can be understood as a cultural educational mechanism that operates between institutional awareness and students' internalization. At Al-Amien, the process of internalizing ecosupremacy values is carried out through structured habits, such as assigning students to take turns as janitors, garden managers, and caretakers of the Islamic boarding school environment. As emphasized by the Boarding School Supervisor, KH Dr Ahmad Fauzi Tidjani, every student must serve as a guard, sweeper, and other officers as part of mental formation and leadership training. This practice represents the internalization of the values of *zuhud* (asceticism) and *tawadhu'* (humility), which are the core of ecosupremacy.

This study found that the implementation of the hidden curriculum at the Al-Amien Prenduan Islamic Boarding School not only serves as a means of general character formation for students, but also as a medium for internalizing ecological values based on Islamic spirituality. Through daily activities, teacher role models, Islamic boarding school culture, the habit of clean living, respect for nature, and worship practices integrated with environmental awareness, the Islamic boarding school builds an educational framework that instills a harmonious relationship among humans, God, and nature. This process shows that environmental education in Islamic boarding schools is not merely formally taught but is embedded in students' culture and socio-religious practices, thereby fostering an ecological awareness that is transformative and sustainable (A. Syafiuddin, personal communication, September 25, 2025). The substantive finding of this study is the integration of three dimensions of Eco-sufism values in the hidden curriculum of Al-Amien Prenduan, namely the theological dimension (*khalifah* and *'abid*), the ethical dimension (*morals bil lingkungan*), and the spiritual dimension (*tafakkur* and *mahabbah*). Previous research by Rosadi confirmed that this Islamic boarding school successfully transformed the construct of religious normativeness into an operational program for alleviating the environmental crisis, where Sufi values were established not only at the normative level but also at the operational level (Rosadi, 2025). From the perspective of Jackson's hidden curriculum theory, this success can be explained by the adaptive strategies students must master to survive in a system of crowds, praise, and power. Students learn that compliance with environmental regulations (crowds), receiving praise from the *ustad* for clean and environmentally conscious behavior (praise), and adapting to the authority of the *kiai* who exemplifies simplicity (power) are the keys to their success in the Islamic boarding school.

Further discussion reveals that the hidden curriculum of ecosupism at Al-Amien Prenduan is implemented through three strategic channels as found in research on moderation education at this Islamic boarding school: (1) a curriculum-based learning process that is implemented (intracurricular), (2) learning outside the curriculum (extracurricular), and (3) co-curricular (a learning process to support the intracurricular program). These findings enrich understanding of how the hidden curriculum does not stand alone but rather synergizes with the formal and non-formal curricula. Wahyuni & Hanun's research on the hidden curriculum implementation strategy at TMI Al-Amien Putri also emphasizes that the main supporting factor is the role of master teachers (*Guru Master*), namely experts in scientific fields, to foster and guide teachers in the field of education, although there are obstacles in the form of teachers' limited understanding of the hidden curriculum theory (Wahyuni & Hanun, 2024). In the context of Eco-sufismecospirituality, this challenge is important because the internalization of Sufi-based environmental values requires a deep understanding of the relationship between spirituality and ecology.

Based on observations in Islamic boarding schools, the internalization of Sufi-based environmental values can be strengthened by habituating daily practices that connect ecological activities with spiritual values. Students are not only directed to maintain environmental cleanliness as a social obligation, but also as a form of worship and a manifestation of gratitude to God for His creation. In routine activities such as community service, waste management, reforestation, and water source maintenance, teachers explain the meanings of asceticism, trustworthiness, and *khalifah fil ardh*, so that students understand that protecting the environment is part of their devotion to God. Observations show that the exemplary approach of teachers and Islamic boarding school administrators is more effective in building ecological awareness than simply conveying theory, because students can directly observe spiritual-ecological practices in everyday life (Hadi, 2025).

Furthermore, interviews with several students and religious teachers (ustadz) indicate that a deeper understanding of the relationship between spirituality and ecology can be enhanced through the integration of ecosupremacy into religious studies and reflective activities. The informants explained that some students still view environmental preservation as merely a physical activity, without developing an inner awareness as part of self-purification and a moral relationship with nature (A. Zakiyuddin, personal communication, September 23, 2025). Therefore, Islamic boarding schools have begun developing discussion forums, muhadharah (religious study groups), and nature contemplation (tadabbur) that link Qur'anic verses about the environment to the students' practical lives. Interviews also indicate that a Sufi approach emphasizing love, simplicity, and harmony with nature can foster a deeper ecological awareness and shape the character of students who are more concerned about environmental sustainability.

A unique aspect of Al-Amien Prenduan is the Five Souls, which serve as a framework for students' character development: sincerity, independence, Islamic brotherhood, simplicity, and freedom. These five values have a strong correlation with the principles of Eco-sufism. The values of simplicity (zuhud) and sincerity become the foundation of conservation behavior that is not oriented solely to material gain. The value of independence encourages students to manage natural resources productively, as seen in the agricultural and livestock land management program at the Al-Amien Prenduan Islamic Boarding School in Sumenep. Meanwhile, the value of Islamic brotherhood expands awareness of brotherhood not only among fellow humans but also with the universe as God's creation, while the value of freedom, where students are given the right to freely determine their fields of interest according to their potential and skills. In Jackson's perspective, these Five Souls function as moral practices explicitly taught and exemplified, so that they are no longer hidden but become part of the unhidden curriculum, which is actually more effective in shaping character (Majid, 2025).

Dialogue with Eco-sufism theory shows that environmental conservation practices at Al-Amien Prenduan are driven by a deep spiritual awareness, not merely by compliance with environmental regulations. Abdul's research confirms that Islamic boarding schools in Indonesia that implement Sufi values in environmental conservation demonstrate higher levels of sustainability, driven by internal motivation rooted in divine awareness (Abdul, 2023). At Al-Amien, the concept of ecosupitism is realized through the internalization of environmentally based religious values with an environmental ethics approach and the optimization of human function as khalifah and 'abid. These findings strengthen the argument that an effective hidden curriculum is not simply "what is not taught but what is habituated and exemplified" (Hadi, 2025). In this context, the exemplary behavior of kiai and ustad in leading simple lives, maintaining discipline, and caring for the environment are key factors that cannot be replaced by any formal curriculum.

The theoretical implication of this research is the need to revise the understanding of the hidden curriculum from merely a hidden aspect to an unwritten aspect that is intensively socialized. The findings at Al-Amien Prenduan show that the hidden curriculum of ecosupitism actually operates openly through a system of habituation, role models, and consistent rule enforcement. This aligns with Lischka-Schmidt's findings that crowds, praise, and power are often the subjects of explicit socialization in classroom interactions (Lischka-Schmidt, 2025). Therefore, the model of ecosupitism integration through the hidden curriculum developed from this research emphasizes three pillars: (1) the creation of a physical environment that supports ecological awareness, (2) the habituation of pro-environmental behavior through daily routines, and (3) the role model of authoritative figures (kiai and ustad) in implementing Sufi values. The integration of these three pillars has proven effective in building the religious character of environmentally aware students, as the values are naturally internalized through daily life experiences rather than through abstract normative instructions.

Eco-sufism Values in the Hidden Curriculum of Islamic Boarding Schools for Enhancing Environmentally Oriented Character Education at Al-Amien Prenduan Sumenep Islamic Boarding School

The results of the study indicate that Al-Amien Prenduan Islamic Boarding School has systematically integrated Eco-sufism values into its hidden curriculum. These values encompass three main concepts: first, spiritual awareness (al-muraqabah), which views the environment as an

entity constantly monitored by Allah; second, the concept of *zuhud* (simplicity), which trains students not to overuse natural resources; and third, the concept of *khalifah*, which positions humans as responsible stewards of nature (Zaki, 2025). These findings align with research from other Islamic boarding schools, which identified Sufi values such as *al-hub* (love of nature) and *fikr-dzikr* (contemplation and remembrance of God) as the foundation of students' ecological awareness. The hidden curriculum at Al-Amien Prenduan has proven to be an effective medium for internalization, as these values are not explicitly taught through texts but brought to life through daily practices, social interactions, and natural habits.

Research shows that the values of Eco-sufism at Al-Amien Prenduan are manifested in various routine activities that form a hidden curriculum. These activities include: (1) mutual cooperation in cleaning the Islamic boarding school environment every morning, which teaches that cleanliness is part of faith and a form of devotion to God; (2) waste management with a sorting and reuse system that reflects the values of simplicity and moderation (*israf*); (3) greening the Islamic boarding school environment by planting trees, which is understood as a form of ongoing charity and preservation of the mandate of the caliph (Syihabuddin et al., 2023). These activities are not included in the formal curriculum but are an integral part of students' lives. As found in other Islamic boarding school research, the environment-based hidden curriculum focuses on the activities, policies, rules, and interactions of Islamic boarding school residents that collectively shape students' ecological character.

The character education framework at Al-Amien Prenduan leads to the finding that Eco-sufism values are integrated with the *Panca Jiwa* (Five Souls), which are the basic philosophy of Islamic boarding schools: sincerity, independence, Islamic brotherhood, simplicity, and freedom. The value of simplicity (*zuhud*), for example, is reflected in students' lifestyles of conserving water and electricity and avoiding material luxuries. The value of independence is manifested in the students' ability to manage the Islamic boarding school garden and meet their own needs without over-exploiting nature. The value of Islamic brotherhood teaches students to view nature as a brother to be respected and protected. These findings indicate that environmentally conscious character education in Islamic boarding schools does not stand alone but is grounded in fundamental values that have long been part of these schools' tradition (Irawan, 2025).

The hidden curriculum is the primary instrument for instilling Eco-sufism values at the Al-Amien Prenduan Islamic Boarding School. The hidden curriculum at this Islamic boarding school is implemented through three programs: daily, weekly, and annual programs, which implicitly shape students' ecological awareness. The discussion shows that the strength of the hidden curriculum lies in its ability to shape character through habituation and role models, not solely through formal instruction. At the Al-Amien Prenduan Islamic Boarding School, character formation among students is directly implemented in daily life through structured activities. This finding is reinforced by the identification that the hidden curriculum at the Islamic boarding school involves all elements: student care, teachers, and Islamic boarding school leaders, who play a significant role in determining the successful internalization of character values, including environmental stewardship (Rohmaniah, 2022).

The values of *zuhud* (simplicity) and *anti-isrāf* (anti-waste) are the most dominant Eco-sufism values internalized through the hidden curriculum at Al-Amien Prenduan. Students demonstrate these values through daily practices such as efficient water management, responsible resource use, and waste management. Internalization happens not through lectures, but through consistent habituation and supervision by the *ustadz* and *ustadzah*. Success factors include students' motivation and awareness, parents' active involvement, adequate facilities, and a conducive Islamic boarding school environment. Simplicity is also reflected in students' lifestyles. They consume less, both in goods and food, which fosters deep ecological awareness.

The concept of the hidden curriculum based on Eco-sufism in Islamic boarding schools is a process of internalizing Islamic spiritual values, integrated with ecological awareness, through culture, customs, the exemplary behavior of *kiai*, and students' social interactions in daily life at the boarding school. The hidden curriculum is not taught formally in the subject structure, but is present through collective life practices such as maintaining environmental cleanliness, living simply, respecting nature, waste management, tree planting, saving water, and the habit of *dhikr* and

contemplation of nature as a form of spiritual approach to God (Ghufron, 2025). From an Eco-sufism perspective, nature is seen as a manifestation of God's kaunyah, and it must be maintained with full spiritual responsibility. Therefore, Islamic boarding schools not only function as institutions for the transmission of religious knowledge but also as spaces for the formation of ecological awareness grounded in Sufism, instilling in students the values of asceticism, tawazun, ihsan, and khalifah fil ardh (Masturin & Nadhirin, 2025). The hidden curriculum of Islamic boarding schools is shaped by the exemplary lives of the kiai (Islamic scholars), the collective culture of students, daily discipline, and spiritual traditions that naturally unfold within the Islamic boarding school environment. Environmental conservation programs at Al-Amien Prenduan are a concrete manifestation of this hidden curriculum based on Eco-sufism. These programs include developing Islamic boarding school environmental policies, implementing integrated waste management, reforestation of the Islamic boarding school area, and sustainable agricultural practices on the land. The discussion shows that these programs are not only applicable but also contain profound Sufi values. As found in related research, instilling values of local wisdom and developing an environmental philosophy through agricultural cultivation practices are priorities for applying ecosophy in Islamic boarding schools. These programs establish religion not only at the normative level but also at the practical level, thereby simultaneously increasing students' spiritual and ecological intelligence (Masturin & Nadhirin, 2025).

This study found that the hidden curriculum at Al-Amien Prenduan effectively shapes students' environmentally conscious character through a consistent habituation mechanism. The instilled character values include religious, disciplined, independent, socially aware, and environmentally aware qualities that stem from the philosophy and values of the five souls of the Islamic boarding school. The discussion shows that the habituation process comprises three stages: planning, which involves formulating the vision and mission of the Islamic boarding school; implementation, which emphasizes exemplary behavior; and continuous monitoring and evaluation. These findings strengthen the argument that the hidden curriculum has a transformative power that is often overlooked in formal education, even though, through habituation and the creation of a conducive learning atmosphere, character values can be internalized more deeply than through a purely instructional approach.

The research also shows that the most fundamental ecosufist value in the hidden curriculum of Al-Amien Prenduan is the transformation of awareness that caring for nature is a form of worship. This concept distinguishes the ecological approach of Islamic boarding schools from secular approaches based solely on utilitarian rationality (Khikamuddin & Ainiyah, 2024). The discussion reveals that this understanding is built through strengthening the human function as a caliph and 'abd in a balanced manner: as caliph, humans are tasked with managing and prospering the earth; as 'abd, humans are obliged to serve Allah by maintaining His trust. This theological awareness makes students' ecological behavior independent of external factors such as rewards or punishments, stemming from intrinsic spiritual motivation. This finding aligns with research indicating that integrating theological and ecological dimensions has proven effective in fostering spiritual-ecological awareness among the younger generation in Islamic educational environments (Syihabuddin et al., 2023)

This study found that the Kiai figure plays a central role in transmitting Eco-sufism values through the hidden curriculum. KH. Gozi Mubarok, as the caretaker of the TMI Al-Amien Prenduan Islamic boarding school, not only teaches ecological concepts normatively but also serves as a role model in environmental conservation practices. The discussion shows that Kiai's axiology of ecological thinking manifests through various activities: developing environmental policies, developing an environmentally based curriculum, developing participatory activities, and managing environmentally friendly school support facilities. This finding aligns with research from other Islamic boarding schools, which confirms that the example of teachers and kiai is a key strategy in character formation through the hidden curriculum (Muhadidsin et al., 2026). The success of this approach lies in the students' belief that following the kiai's example is part of practicing religious teachings.

Exploration of the Implications of Eco-sufism Integration on the Ecological Behavior of Students at the Al-Amien Prenduan Islamic Boarding School

The applied Eco-sufism is a concept of unification between environmental awareness and divine awareness, where environmental conservation activities are not only understood as a social obligation, but as an integral part of worship and devotion to Allah SWT. This study reveals that Al-Amien Prenduan Islamic Boarding School has successfully integrated ecosufi values into its Islamic boarding school education system, with a significant impact on students' ecological behavior. For example, students are accustomed to maintaining the cleanliness of the Islamic boarding school environment through daily duty activities, community service, and collective waste management. These activities are not only understood as a social obligation, but also as a form of *tazkiyatun nafs* (purification of the soul) and the responsibility of the *khalifah fil ardh* in preserving the earth. In addition, Islamic boarding schools instill the value of energy and water conservation by accustoming students to use facilities wisely, such as turning off unused lights and reducing water waste during ablution. The results of the study show that the internalization of ecosufism values is carried out through three main stages: first, building theological-ecological understanding sourced from the Qur'an and hadith; second, habituating environmentally friendly behavior in students' daily activities; and third, developing applicable and sustainable conservation programs (Suwito & Rahmatullah, 2023).

Another important finding is that the concept of Eco-sufism at the Al-Amien Prenduan Islamic Boarding School does not stop at the normative level, but has transformed into a structured, applied program. This study identified several flagship programs that manifest Eco-sufism integration, including integrated agricultural and livestock land management, a reforestation program, and the development of eco-schools that include environmental policies, an environmentally based curriculum, and environmentally based participatory activities (Rahman, 2024). Flagship programs such as integrated agricultural and livestock land management, a reforestation program, and the development of eco-schools are concrete manifestations of Eco-sufism because they reflect the integration of spiritual awareness, environmental ethics, and sustainable practices into everyday life. Eco-sufism views nature not merely as an object of exploitation, but as a divine trust that must be safeguarded through asceticism, harmony, and ecological responsibility as a form of devotion to God. In this context, integrated agricultural and livestock management demonstrates efforts to maintain ecosystem balance and minimize environmental damage. Reforestation programs represent the value of preserving nature (*hifz al-bi'ah*) as part of social worship. Eco-schools, meanwhile, serve as a means of internalizing spiritual-ecological values through school policies, environmentally-based curricula, and participatory activities that foster collective awareness of the importance of nature conservation. Thus, these programs are not solely ecologically oriented but also uphold Sufi values that emphasize the harmonious relationship among humans, God, and the universe. Therefore, these programs directly involve students in conservation activities, creating concrete learning experiences and fostering a deep ecological awareness.

The research also shows that integrating Eco-sufism contributes to a simultaneous increase in students' spiritual and ecological intelligence. Students not only understand the importance of protecting the environment, but also have a strong spiritual motivation to preserve nature, grounded in the understanding that damaging the environment means destroying God's creation and violating the mandate of the caliphate they carry. This study found that students' ecological behavior encompasses knowledge, attitudes, skills, and active participation in conservation activities, all grounded in deep Sufi values. In our Islamic boarding school, maintaining cleanliness and caring for the environment are not just rules; they are part of worship to God. Students are taught that nature is a trust that must be maintained with full responsibility. (Interview with the boarding school supervisor, October 12, 2025)

The integration of Eco-sufism at the Al-Amien Prenduan Islamic Boarding School demonstrates that Islamic boarding schools have a strategic role in responding to the contemporary ecological crisis through a spiritual approach. This finding aligns with the Eco-Islamic Boarding School concept developed by various Islamic boarding schools in Indonesia, where environmental education grounded in Islamic values is the primary instrument for shaping students' ecological awareness. Al-Amien Prenduan Islamic Boarding School has transformed the normative construct of religion, which initially consisted of normative calls, into concrete, applicable programs. This transformation is crucial, given that the Qur'an's call to care for the environment has often evaporated

into mere rhetoric (Riyadi & Hilmy, 2025). With an Eco-sufism approach, Islamic boarding schools have successfully bridged the gap between religious doctrine and conservation practices.

The exploration of the implications of Eco-sufism integration on students' ecological behavior can be analyzed through data reduction, data presentation, and drawing conclusions. That ecological knowledge, grounded in theological foundations, creates a deeper awareness because it is rooted in divine awareness (Ismail, 2023). This awareness then forms more permanent attitudes and behaviors, because spiritual motivation tends to be stronger and more stable than purely secular motivations. This study found that students in the eco-boarding school program not only have technical skills in environmental management but also a strong moral-spiritual commitment to continue protecting nature, even when they are not under direct supervision.

Another important finding is that the integration of Eco-sufism at the Al-Amien Prenduan Islamic Boarding School also contributes to the development of the Islamic boarding school's economic independence. The agricultural and livestock programs, managed according to eco-boarding school principles, not only serve as a medium for environmental education but also serve as a source of independent funding, improving the school's welfare. This demonstrates that the students' ecological behavior not only impacts environmental conservation but also has significant economic implications. The environmentally-based entrepreneurial skills developed by the students serve as important assets for them after completing their education at the Islamic boarding school.

The integration of Eco-sufism reaffirms the human function as both caliph and 'abd from an Islamic perspective. Through a Sufi approach, students learn that their caliphate on earth is not a right to exploit nature. Instead, it is a serious responsibility that demands moral and spiritual accountability (Ghufron, 2025). This understanding is strengthened by recognizing a unity between ecological and spiritual awareness. Environmental conservation thus becomes a form of devotion to God. This approach addresses the roots of the ecological crisis, which arise from a spiritual crisis and the loss of human reason in environmental stewardship.

Al-Amien Prenduan Islamic Boarding School's success in integrating ecosupremacy comes from its integrated educational system. This Islamic boarding school, based on tafaquh fid-din, combines academic lectures with traditional Islamic education (Abdalla, 2024). The integrative system helps students internalize ecosufist values holistically. This happens through classroom learning and structured 24-hour daily activities. As a result, ecological behaviors become ingrained in students' character, not just responses to instructions.

CONCLUSION

Based on the research findings, it can be concluded that the ecosupremacy integration model at the Al-Amien Prenduan Islamic Boarding School is not built through formal instruction in a written curriculum, but rather through a systematic and culturally structured hidden curriculum. This model integrates Sufi values such as tazkiyah (purification of the soul), tawadhu' (humility), and khauf (fear of God) into the students' daily practices of interacting with the environment. This integration process is actualized through the habituation of waste management, tree planting associated with almsgiving, and a simple lifestyle taught from generation to generation by kiai and caregivers. Thus, the hidden curriculum functions as a "connecting branch" that organically brings together spiritual awareness (esoteric) with ecological action (exoteric), without appearing dogmatic.

Based on the research findings, it can also be concluded that the Eco-sufism integration model at the Al-Amien Prenduan Islamic Boarding School is not built through formal instruction in a written curriculum, but rather through a systematic and culturally structured hidden curriculum. This model integrates Sufi values such as tazkiyah (purification of the soul), tawadhu' (humility), and khauf (fear of God) into the students' daily practices of interacting with the environment. This integration process is actualized through the habituation of waste management, tree planting associated with almsgiving, and a simple lifestyle taught from generation to generation by kiai and caregivers. Thus, the hidden curriculum functions as a "connecting branch" that organically brings together spiritual awareness (esoteric) with ecological action (exoteric), without appearing dogmatic.

The Eco-sufism values internalized through the hidden curriculum at this Islamic boarding school have proven effective in enhancing environmentally conscious character education that goes beyond conventional approaches. These values include khalifah fil ard (leadership as guardian of the earth), muhafazah 'ala al-bi'ah (protecting environmental sustainability as part of maintaining religion), and zuhd (asceticism), which is interpreted as an antithesis to excessive exploitation of

natural resources. Research findings indicate that when these values are conveyed indirectly through role models, daily routines, and educational moral sanctions, students not only understand ecological obligations cognitively but also internalize them as part of their worship and moral values towards creatures. This gives rise to a distinctive religious character, namely a religiosity that is not only vertical (*habl min Allah*) but also horizontal-ecological (*habl min al-alam*).

Exploring the implications of integrating Eco-sufism through the hidden curriculum for students' ecological behavior reveals a significant shift from passive awareness to active, collective action. Students at the Al-Amien Prenduan Islamic Boarding School not only demonstrate ecological behavior, such as properly disposing of waste and caring for plants, but also develop proactive attitudes, including initiatives to manage the school's waste bank, preserve water sources, and reject environmentally damaging practices, motivated by spiritual awareness. This behavior is sustainable because it is rooted in a value system considered part of individual and social piety. Thus, integrating Eco-sufism through the hidden curriculum not only builds a holistic religious character but also makes the Islamic boarding school a social laboratory for the formation of a sustainable civil society grounded in local wisdom and Islamic spirituality.

REFERENCES

- Abdalla, A. U. A. (2024). Gerakan Front Nahdliyin Untuk Kedaulatan Sumber Daya Alam (FNKSDA): Melawan Ekstraksi Emas di Banyuwangi dengan Semangat Islam Progresif. *Empirisma: Jurnal Pemikiran Dan Kebudayaan Islam*, 33(1), 37–60. <https://jurnalfuda.iainkediri.ac.id/index.php/empirisma/article/view/1587>
- Abdul, K. (2023). *Pembentukan Karakter Religious dalam Pembelajaran Integratif berbasis Pesantren di MTs Negeri 1 Pasuruan* [PhD Thesis, Institut Pesantren KH. Abdul Chalim]. <http://repository.uac.ac.id/id/eprint/3552/>
- Agustin, A. B., & Sukirman, S. (2021). Aktualisasi Hidden Curriculum Pendidikan Agama Islam Dan Implikasinya Dalam Pembentukan Sikap Sosial Siswa. *Alim | Journal of Islamic Education*, 3(1), 13–30. <https://doi.org/10.51275/alim.v3i1.189>
- Amran, N. R. B. (2025). Peningkatan Kemandirian Ekonomi Pesantren Berbasis Pendidikan Ekopesantren di Pondok Putri 1 Al-Amien Prenduan Sumenep Madura. *Irfani*, 21(3), 1053–1069. <https://doi.org/10.30603/irfani.v21i3.7022>
- Bahtiar, A., Rizal, S., Roisyah, H., & Angkananon, C. (2025). Integrating Eco-Sufi Values into Environmental Education through the Adiwiyata Madrasah Program. *Journal of Islamic Education Research*, 6(2). <https://jier.uinkhas.ac.id/index.php/jier/article/view/486>
- Creswell, J. W., & Poth, C. N. (2018). *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* (4th ed.). SAGE Publications.
- Ghufron, M. (2025). Transformation Of The Religious Ecocentrism Movement in Pesantren (Case Study of Pondok Pesantren Annuqayah Lubangsa, Guluk-guluk, Sumenep, Madura). *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin*, 13(01), 47–76. <https://ejournal.uinsatu.ac.id/index.php/kon/article/view/10583>
- Hadi, A., Asrori, & Rusman. (2021). *Penelitian Kualitatif Studi Fenomenologi, Case Study, Grounded Theory, Etnografi, Biografi*. CV. Pena Persada.
- Hadi, A. M. (2025). *Karakter Santri TMI Al-Amien Prenduan*. (Depan Kantor Marhalah Tsanawiyah).
- Hefni, M. (2022). *Penerapan Total Institution di Pondok Pesantren Al-Amien Prenduan Sumenep*. [https://core.ac.uk/search/?q=authors%3A\(Hefni\)](https://core.ac.uk/search/?q=authors%3A(Hefni))
- Helmy, M. I., Kubro, A. D. J., & Ali, M. (2021). The Understanding of Islamic Moderation (Wasatiyyah Al-Islam) and the Hadiths on Inter-Religious Relations in the Javanese Pesantrens. *Indonesian Journal of Islam and Muslim Societies*, 11(2), 377–401. <https://doi.org/10.18326/ijims.v11i2.351-376>
- Imawan, M. (2025). *The Implementation Of Hidden Curriculum In Shaping The Character Of Santri In The Era Of Society 5.0 at The Modern Islamic Boarding School Al-Istiqamah Ngatabaru*

Sigi Regency [PhD Thesis, Universitas Islam Negeri Datokarama Palu].
<http://repository.uindatokarama.ac.id/id/eprint/5379/>

Irawan, B. (2022). Islamic boarding schools (pesantren), Sufism and environmental conservation practices in Indonesia. *HTS Teologiese Studies*, 78(3).
<https://doi.org/10.4102/hts.v78i3.7073>

Ismail, R. (2023). *Integrasi Sains dan Agama*.

Jackson, P. W. (1990). *Life in Classrooms*. Teachers College Press.

Kementerian Agama RI. (2025). *Salafiyah Kajen Pati Diproseksi Jadi Model Nasional Green Madrasah*. <https://pcnupati.or.id/salafiyah-kajen-pati-diproseksi-jadi-model-nasional-green-madrasah/>

Khikamuddin, M., & Ainiyah, M. (2024). Al-Ghazali's Eco-sufism for Environmental Preservation: Living Sufism at Pesantren Al-Anwar 3 of Central Java. *Teosofia: Indonesian Journal of Islamic Mysticism*, 13(1), 133–160.
<https://pdfs.semanticscholar.org/6aa5/8a8794b00fc6eb104117c4136f5bda10e921.pdf>

Lischka-Schmidt, R. (2025). The un-hidden curriculum: Ethnographic findings on socialization at school entry that challenge the notion of the hidden curriculum. *Journal of Curriculum Studies*. <https://doi.org/10.1080/00220272.2025.2571096>

Majid, M. H. (2025). *Pengaruh Penerapan Hidden Curriculum dan Keteladanan Guru Terhadap Pembentukan Karakter Santri di Pondok Pesantren Nurul Ilmi Darun Najah 14* [PhD Thesis, Universitas Islam Sultan Agung Semarang]. <https://repository.unissula.ac.id/43750/>

Masturin, H., & Nadhirin, S. A. (2025). *Eco-sufism-Based Learning; Mewujudkan Keseimbangan Mental Santri di Pesantren Jawa Tengah*. Penerbit Lawwana.

Miles, M. B., Huberman, A. M., & Saldana, J. (2014). *Qualitative Data Analysis: A Methods Sourcebook* (3rd ed.). SAGE Publications.

Miles, M. B., Huberman, A. M., & Saldaña, J. (2020). *Qualitative Data Analysis: A Methods Sourcebook* (4th ed.). SAGE Publications.

Moleong, L. J. (2021). *Metodologi Penelitian Kualitatif* (Edisi Revisi). PT Remaja Rosdakarya.

Muhadidsin, R., Zahra, N. F., & Taqiyuddin, H. (2026). Pendidikan Spiritualitas yang Berbasis Ekologis sebagai Upaya Menumbuhkan Kesadaran Lingkungan. *Karakter: Jurnal Riset Ilmu Pendidikan Islam*, 3(1), 85–99.
<https://ejournal.aripafi.or.id/index.php/Karakter/article/view/1892>

Muhamaliah, S. L., Agustin, S. A., & Habibullah, M. R. (2025). Menanam nilai ekosufisme dalam pendidikan dasar untuk meningkatkan kepedulian lingkungan. *Jurnal Pendidikan Lingkungan Islam*, 2(1), 584–594.

Rahman, A. (2024). Peran Serta Masyarakat dalam Pengelolaan Lingkungan berbasis Ekoteologi Islam di Desa Bulu Telue Kabupaten Sinjai. *J-Alif: Jurnal Penelitian Hukum Ekonomi Syariah Dan Budaya Islam*, 9(2), 162–177. <https://journal.lppm-unasman.ac.id/index.php/jalif/article/view/5413>

Riyadi, E., & Hilmy, M. (2025). Formulasi teologi lingkungan di Pondok Pesantren Annuqayah. *At-Tadbir: Jurnal Manajemen Pendidikan Islam*, 5(1), 32–69.
<https://journal.staidk.ac.id/index.php/attadbir/article/view/845>

Rohmaniah, I. A. N. (2022). *Konsep KH Sholeh Darat Tentang Pendidikan Tasawuf Dalam Kitab Faidhur Rahman*. Skripsi. Purwokerto: UIN Prof. KH Saifuddin Zuhri.

Rosadi, S. M. (2025). *The Hidden Curriculum pada Pengembangan Soft Skill Santri An NurDarun Najah 8 Cidokom Gunung Sindur* [PhD Thesis, Universitas Islam Sultan Agung Semarang].

Sutrisno, A. (2025a). *Disiplin Santri TMI Al-Amien Prenduan*. (Rayon Al-Jufri).

- Sutrisno, A. (2025b). *Hidden Curriculum berbasis Ekosufisme di Al-Amien Prenduan*. (Masjid Jami' Al-Amien Prenduan).
- Sutrisno, A., Encung, E., & Zulkarnaen, I. (2021). Multicultural-Based Pesantren Education in the Covid-19 Pandemic:(Case Study At Boarding School Al-Amien Prenduan Sumenep Madura Island). *ICONIS: International Conference on Islamic Studies*, 5, 57–64. <https://conference.iainmadura.ac.id/index.php/iconis/article/download/204/84>
- Suwito, M. A., & Rahmatullah, M. (2023). *Young sufism komunitas sufi dan tasawuf di era digital*. CV Mangku Bumi Media. <https://muhammadalhindy.wordpress.com/wp-content/uploads/2024/02/3.-buku-young-sufisme-copy.pdf>
- Syaiful Al-Irsyad. (2022). *Eko-sufisme di Pesantren: Studi Kasus di Pondok Al-Amien Prenduan*. <http://digilib.uinsa.ac.id/>
- Syihabuddin, M., Mubaraq, Z., & Mustofa, M. L. (2023). Elucidating eco-Religious in Islamic studies and the future of environmental ethics. *Al'Adalah*, 26(2), 189–207. <https://aladalah.lppmuinkhas.com/aladalah/article/view/370>
- Wahyuni, S., & Hanun, B. (2024). Strategy for Implementing the Hidden Curriculum for the Arabic Language Teacher at the Secondary Stage in TMI Al-Amien for Female. *Dzihni: Jurnal Pendidikan Bahasa Arab*, 2(2). <https://doi.org/10.28944/dzihni.v2i02.1829>
- Wildan, D., Basuki, B., Hakim, A. R., Abdusomad, F., & Ruswandi, U. (2025). Sacred Ecology Unleashed: How Islamic Jurisprudence is Reshaping Environmental Education in Southeast Asia. *Journal of Islamic Education*, 10(2). <https://doi.org/10.35723/jie.v10i2.649>
- Zaki, M. (2025). Ekosentrisme Religius dalam Tafsir Sufi: Studi tentang Etika Lingkungan Berbasis Spiritual Sains dan Teknologi. *El Muntashir: Journal of Quranic Studies*, 1(2). <https://pascauinmtrm.gubugjournal.id/index.php/muntashir/article/view/93>