



Ecoteology Perspective in the Preservation of Bunker Together Malang as an Effort to Strengthen Environmental Ethics and Local History

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Abstract

Bunkers are colonial buildings that not only have architectural value, but also create relationships between humans, the environment and Allah SWT. In the modern era, often the perception of colonial buildings is seen as purely aesthetic, so it requires a new approach. This research aims to examine the preservation of the Bunker Bareng Malang through the perspective of ecotheology as an effort to strengthen environmental ethics and local historical awareness. This study uses a descriptive qualitative approach with field observation, interviews, and literature study methods. The results of the data were obtained from interpretive analysis to see the relationship between theological, social and ecological values in the process of building transformation. The Research results indicated that the functional transformation that occurred at Bunker Bareng Malang is an adaptive preservation, emphasizing the change from its original function as a defense system into a creative public space while still maintaining the original building structure and its historical value. Not only does it have an impact on the local economy, but this preservation also fosters ethical awareness for the younger generation of the importance of maintaining cultural heritage as a form of human spiritual responsibility towards nature and the creation of Allah SWT. Based on Islamic ecotheology, this study asserts that the ecotheological approach can be a sustainable step by harmonizing moral, ecological, and spiritual values through the principles of tawhīd and amanah as the ethical foundation for environmental conservation.

Keywords:

Ecotheology; Preservation; Colonial Buildings; Environmental Ethics; Bunker With Poor Luck

A. INTRODUCTION

The current global environmental crisis has given rise to various new approaches to understanding humanity's relationship with the earth. One such approach is ecotheology, a framework that combines theological principles and anthropological ethics to emphasize human responsibility for preserving nature and its living space (Quddus, 2017). This perspective is not only relevant to natural ecological issues but can also be extended to the context of preserving cultural heritage, including colonial relics, which are an integral part of Indonesia's historical landscape. This colonial legacy includes defense structures, infrastructure, and administrative buildings that hold significant historical value. Bunker Bareng in Malang City is one example, a bunker left over from the occupation period that reflects the strategic function of defense architecture during its time. Over time, this structure has been transformed into a creative public space, which has given rise to discussions about adaptive preservation and how colonial heritage can be managed sustainably. In this context, ecotheology offers a conceptual foundation for re-

evaluating the relationship between humans, the environment, and cultural heritage as an interconnected whole.

So far, the preservation of historic buildings in Indonesia tends to be concentrated on technical, architectural, and economic aspects such as materials, adjustment of building functions and increasing the value of tourism (Safitri & Ikaputra, 2024). Although this perspective often ignores the ethical and spiritual side that should also be the basis for preserving historical heritage. Research conducted by Halim confirms that awareness of ecotheology cannot be separated from moral and religious values that see that nature and historical heritage are part of God's creation (Halim et al., 2023). Which means that its preservation speaks not only at a glance about maintaining physical form but also how humans respect the spiritual meaning and relationship between history, the environment, and the creator (Laksono, 2022).

In such a situation, 'ecotheology' emerges as a perspective that gives a deeper meaning to the preservation of the environment and historical heritage. Viewing humans as 'caliphs on earth' who are tasked with maintaining the balance of creation (Nur et al., 2025). Ecotheology serves as a framework that integrates theological principles and ecological ethics, emphasizing human responsibility in maintaining the balance of creation. As explained in the Qur'an surah. al-Baqarah 2:30, the surah emphasizes that humans have a role as those responsible on earth. Commentators explain that this obligation affirms three main theological principles: (1) humans have a moral responsibility to manage the earth, (2) every action must maintain balance and avoid damage, and (3) this trust is based on divine knowledge and wisdom. These principles form the ethical basis for ecotheology in viewing the relationship between humans and the environment.

Previous research has generally emphasized the application of ecotheology to the preservation of natural environments, such as forests and rivers. while its application to the heritage of colonial architecture is still rarely carried out (Runtuwene, 2025). In contrast, the study of heritage usually focuses on the physical preservation of buildings without paying attention to the inherent ethical and spiritual dimensions. This condition opens up opportunities for a cross-disciplinary approach that combines ecotheology, history, and environmental ethics. In this way, the preservation of historic buildings is not only about maintaining physical form, but also instilling moral awareness, ecological responsibility, and appreciation for the spiritual and historical values they contain. This kind of holistic approach is able to bridge the gap between technical, moral, and theological aspects, so that preservation becomes more meaningful and sustainable, and is able to connect people with their cultural heritage and environment in harmony.

The importance of an ecotheological approach to preserving historical heritage lies in its ability to broaden the meaning of conservation from mere physical preservation to an ethical action applied to spiritual and historical awareness. In the context of Indonesia's colonial heritage, this approach enables people to view historical relics not merely as remnants of past structures, but as part of an ecology of knowledge and collective memory that must be preserved for the continuity of civilization. Islamic ecotheology emphasizes trust and balance, so that the care of historical heritage is integrated with the human duty to care for the earth and all the values it embodies.

Furthermore, this perspective is crucial because it changes how society understands the relationship between humans, the environment, and history. Preserving historical heritage remains vulnerable to neglect if viewed solely as a technical or administrative task; however, through an ecotheological framework, conservation is positioned as a moral act with long-term implications for cultural identity, the continuity of knowledge, and the formation of national character. As emphasized by Amalina (2020), history in the Quran is an educational tool that teaches wisdom from the past to build a better future. Therefore, preserving historical heritage means keeping this educational tool alive and accessible to future generations.

Thus, an ecotheological approach is important because it integrates spiritual, ethical, environmental, and historical aspects into a comprehensive framework. This approach not only strengthens the theological legitimacy for preserving historical heritage but also guides society

to view conservation as part of sustainable development that respects the past while being responsible for the future.

The urgency of this research lies in the fact that an ecotheological approach is still rarely applied to the preservation of colonial buildings in Indonesia. Existing research generally focuses on economic and technical aspects, neglecting ethics and spirituality. However, preservation based on theological values can foster ecological awareness and local identity in urban communities. Many previous studies have highlighted ecotheology, but in the context of natural areas such as forests and rivers, this has not addressed the legacy of colonial architecture that has undergone functional transformation. Therefore, an ecotheological approach is important because it integrates spiritual, ethical, environmental, and historical aspects within a comprehensive framework. This approach not only strengthens the theological legitimacy for heritage preservation but also guides communities to view conservation as part of sustainable development that respects the past while being responsible for the future.

B. METHODS

This research uses a qualitative descriptive approach with a case study method based on the interpretivism paradigm, which views meaning, values, and ethical awareness as socially constructed and best understood through direct engagement with participants. The case study design was chosen because it allows for an in-depth exploration of how the principles of ecotheology, environmental ethics, and historical awareness are realized in the conservation of specific historical sites. The transformation of Bunker Bareng in Malang City into a creative public space provides a unique and information-rich case for examining how values-based adaptive conservation is implemented in practice.

The interpretivist paradigm in case studies helps researchers understand complex human experiences by examining how meaning is constructed through social interactions. This approach encourages researchers to engage in dialogue with participants to allow for diverse perspectives to emerge and be understood. In this way, research can produce a more comprehensive picture of diverse social realities that cannot be explained solely through numbers or objective data (Masinde et al., 2022).

The research was conducted purposively at Bunker Bareng, as this site represents a concrete example of heritage preservation that integrates moral, ecological, and cultural values. Primary data was obtained through in-depth interviews with the owner, visitors, and the surrounding community. Secondary data was collected through a literature review of books, scientific journals, and historical documents relevant to the conservation of historic buildings and the concept of ecotheology. This combination of data sources allows for a comprehensive understanding of the ethical, spiritual, and historical dimensions inherent in the preservation of colonial heritage structures.

The data collection process is carried out through three main techniques, namely observation, in-depth interviews, and documentation, which are then analyzed using a qualitative descriptive analysis model (Citriadin, 2019). The analysis is carried out through the stages of data reduction, data presentation, and conclusion drawing that interpret the relationship between spiritual, social, and ecological values in conservation practices. Data validity was verified through source and technique triangulation. Interview findings, field observations, and supporting documents were compared. Source triangulation was conducted by gathering information from various sources, such as owners, visitors, and the surrounding community, and then comparing it with observational data and historical records to determine consistency of meaning and facts. When discrepancies emerged, researchers conducted follow-up interviews, reviewed additional documents, and reviewed field notes to clarify and resolve the discrepancies. This process enabled researchers to reconcile multiple perspectives and develop the most logical, valid, and multi-sourced interpretation. Thus, triangulation not only strengthened the credibility of the data but also ensured that the research conclusions truly reflected the complex social realities surrounding the preservation practices of Bunker Bareng Malang. The validity of the interpretation is strengthened through peer review (*Expert Judgment*) by academics in the field

of architecture and cultural studies so that the results of the research reflect an accurate understanding of the phenomenon of preserving Bunker Bareng as a form of ecotheological awareness and environmental ethics.

C. RESULT & DISCUSSION

The results of this study show that the functional transformation experienced by Bunker Bareng Malang is not only a creative economy space, but a forum for revitalizing local history involving many parties, such as the surrounding community, students and the government. The existence of this transfer of function shows that the preservation of colonial buildings that create social innovations does not change and eliminate its historical value. This shows that the preservation of cultural heritage involves various sectors and is accompanied by an awareness of the ecological value behind conservation actions, so this study reviews the following aspects:

1. Historical Background and Transformation Process of Bunker Bareng Malang

The Bunker Bareng Malang is one of the relics of Dutch colonialism which has undergone a transformation of the building's function which started as a shelter into a public space in the form of a café. This began when the owner bought assets from one of the officials in the form of an old house and a bunker, so that the bunker had a SHM (Certificate of Ownership) of the owner's personal SHM. The renovation carried out in preparation for this transfer of functions starts from January 2025 to March 2025, while maintaining the original structure or façade of the building. The transformation mentioned is included in the concept *Adaptive Reuse* namely the preservation of cultural sites without eliminating existing historical and architectural values (Ningsih et al., 2022). The opening of the trial was carried out a week before Eid al-Fitr with students of Universitas Brawijaya (UB), workers and the surrounding community. Unexpectedly, one of the posts on *Trial Opening* suddenly *Viral*, which prompted the owner to open a bunker café sooner than expected. On May 18, 2025, the bunker café will officially open even though with limited menus that are still not ready to be perfect due to public encouragement.

Bunker Cafe began to be known to the public through social media which carried the concept of a diorama that combines history and modern aesthetics taken from Europe. Café visitors come from outside the city such as Surabaya, Sidoarjo etc. Not only enjoying the authenticity of the colonial heritage bunker, but with the existence of this bunker café it is used as a place to learn such as *outing classes*, photoshoots, to meetings and gatherings of various communities. This shows that this bunker café is an infrastructure that attracts the younger generation to the local history, although the bunker area is not actively used by visitors as the main seating due to humidity and conservation factors, but its existence is the main attraction of this café.

From a social and economic point of view, this café has a positive impact on the surrounding community. The existence of this café opens up new jobs as parking attendants, night guards and other supporting services. Meanwhile, students from various campuses were also given the opportunity to share their experience as employees at this café. This bunker café not only received the attention of the general public, but the local government also considered that the initiative could make it an opportunity to become the second "heritage village" after Kayutangan. Although this bunker café has received considerable attention from various circles, the management of the bunker faces various challenges to maintain it, especially in the maintenance of the damp old building structure supported by the position of the bunker adjacent to the river, in addition to the provision of limited media as historical information.

2. Ecotheology as the Foundation of Conservation Ethics

Ecotheology or environmental theology is a response or reflection of religious people in responding to social problems, especially those related to environmental problems. The preservation of the bunker together can be interpreted through the lens of ecotheology as an effort to balance economic needs, historical values, and moral responsibility for the environment. In the view of ecotheology, man is not the absolute ruler of nature, but the caliph who cares for the earth or the successor of God who is entrusted to take care of God's creation. This task demands actions based on the values of trust, gratitude, balance, and sustainability (Susanti et al.,

2020). Through this perspective, the preservation paradigm shifts from a mere technical and utilitarian approach to an ethical and spiritual practice that fosters ecological awareness while respecting historical values.

In the context of a joint bunker whose preservation process is carried out by the café owner and his staff, this can show efforts to preserve cultural heritage without drastically changing its original form. The café owner also emphasized that "this bunker is a cultural heritage with the status of a certificate of ownership (SHM) that should not be restored on a large scale and used as it is or repaired that really needs to be improved. This attitude shows that humans carry out their responsibility to take care of creation without damaging its integrity. The values of trust, gratitude, and balance are the cornerstones of ecotheology in the preservation of historic buildings. Amanah demands the responsibility of preserving cultural heritage, gratitude is reflected in the appreciation and preservation of past relics, while balance maintains harmony between new functions and historical values. Spiritual awareness and gratitude are moral energy that encourages humans to take care of the environment while respecting God's creation through the preservation of culture and historical buildings (Thamrin, 2019).

The application of the values of trust, gratitude, and balance is clearly seen in the transformation of the Bunker Bareng Malang. The café owners chose to maintain the original shape of the building, avoiding major renovations and functionally utilizing the space without damaging the basic structure. This attitude reflects preservation not only for economic gain but also a moral drive to respect historical heritage as part of God's creation. According to Madina's research, ecological theology fosters a sustainability ethic because religion provides a spiritual basis for eco-friendly and conservation behavior (Madina, 2021). In the context of historic buildings, preservation is not only a matter of architecture but also respect for the journey of human history. The existence of the building as a reminder of human spiritual responsibility as a caliph on earth shows that preserving cultural heritage is a tangible form of gratitude and trust for God's creation while maintaining harmony between modern functions and historical values.

Ecotheology provides a strong ethical foundation for the preservation of historic buildings that emphasizes that preserving cultural heritage cannot be separated from moral and spiritual values. These values form a collective awareness of local history and identity making preservation more than just protecting the physical of buildings. For example, efforts to maintain the Bunker Bareng not only maintain the colonial structure, but also revive the inherent spiritual, historical, and ecological values. This approach makes preservation holistic and transcendental. Ecotheology emphasizes that preserving historic buildings is a form of faith, trust, and ecological balance. With management based on spiritual awareness, historical values remain alive in the midst of modernization, as well as becoming a medium of reflection for the community to understand the relationship between humans, God, and the environment (Setyawan, 2009). Preservation is a means of strengthening identity, respecting the past, and fostering sustainable ecological responsibility.

3. Malang's Bunker Bareng in Historical and Environmental Perspective

The Bunker Bareng Malang serves as a shelter as well as a hiding place, has a connecting route to other bunkers in the Malang city area which makes it a Dutch heritage colonial building that has historical value. From the owner's information, this bunker has existed since the 1800s as a camouflage place to avoid enemy attacks because it is located underground. If drawn in a historical context, this presents the traces of the strategy owned by the Dutch colonial government, at that time the city of Malang became an administrative area of the Dutch military in East Java.

This bunker is a privately owned asset which includes a certified cultural heritage (SHM) which is the starting point for the function of this bunker. By maintaining the original façade and not changing the shape of the building in accordance with the provisions of the cultural heritage, it shows that there is a form of respect for the historical value of the building even though it has undergone a change of function. The original form is maintained, making the café feel authentic and can be adapted into a public space in the form of a café and creative activities that carry the concept of a diorama café.

The enthusiasm of residents for the conversion of the function of the bunker, which may have previously been considered mystical because it was closed and unmaintained, eventually became a café, proving that there was an interest in historical sites. The opening of the Bunker Bareng as a public space is also a shift in meaning from the order system to a social and ecological function. With the change of function, it is hoped that it will open a new view of the public to the bunker which was originally a closed underground shelter to become a public space that is useful for the economy, social and education. When viewed from the perspective of ecotheology, the form of functional transformation carried out at Bunker Bareng Malang is interpreted as a form of human awareness in caring for cultural heritage through adaptations that are relevant to the context of the times. The preservation of cultural heritage, especially colonial buildings, is not only maintained and maintained physically authentically, but can be developed and utilized by changing functions without damaging the original meaning and reviving moral values that connect humans with history.

The management of cafes involving all levels of society, both students and local residents, encourages the economy by opening up new job opportunities. The community participates in the operation of the café, so that the form of preservation is not only carried out by the government, but also becomes a responsibility that involves the community and develops into a social practice. This can be called community-based preservation because the community plays an active role in the sustainable maintenance of historic sites (Ningsih et al., 2022). These actions are also included in ecotheology where humans are responsible for God's creation by guarding and caring that involves all aspects of life, including fellow humans. Human actions in the preservation of cultural heritage are a form of ecotheology awareness that promotes a balance between humans and the environment and proves their spiritual responsibility (Syifaiddin & Kurniawan, 2024).

Bunker maintenance faces a variety of challenges, proving that preservation must go through a gradual process that demands sustainability and requires patience, moral commitment and innovation. The conservation strategy of the owner decides to maintain the bunker without changing the original shape even though it has to do extra maintenance, by carrying out various solutions such as improving circulation, humidity control, maintenance schedules, operational systems to collaborate with the cultural office is a preventive step to reduce safety risks and also meet cultural heritage standards. This shows an ethical way of preservation while maintaining the authenticity of the cultural office. The building remains functional. The form of action depicts the balance between caring for nature and bringing history to life without making innovative physical changes and preservation into a form of gratitude and human spiritual responsibility towards nature without neglecting historical value. Because religion has great potential in dealing with holistic environmental problems, namely from man's ethical and spiritual responsibility to God's creation (Rusmiati et al., 2023).

4. Environmental Ethics as a Form of Conservation Awareness

The preservation of colonial buildings such as bunkers with Malang reflects a new awareness that efforts to preserve historical heritage are not only related to physical changes, but are also part of humanity's moral and spiritual responsibility to the environment. In the perspective of ecotheology, the act of caring for cultural and historical heritage is a form of worship and gratitude for the trust given to humans (Hasna Firdaus et al., 2025). This awareness is the basis for the transformation of Bunker Bareng, which was originally a colonial heritage basement, into a lively and educational space.

Ethical awareness begins to grow from the first-hand experience experienced by visitors to the site. The purpose of building Bunker Bareng is also not only as an economic tool, but to revive the historical space without losing its original value. The decision to maintain the shape and structure of the bunker as it is reflects an ethical attitude towards the environment, a form of ecological responsibility that is in harmony with spiritual values. The change in the function of the Bunker is carried out only by cleaning, caring for and arranging the space carefully so that it remains out-of-the-box. This action shows that there is harmony between ecological and spiritualist consciousness, human beings play the role of guardians and caregivers of creation,

not as rulers.

The value of this conservation ethical value also grows from the social and emotional interactions resulting from the collective experience by the olaku at the Bunker. This value grew not overnight, at first they only felt curious because of its fame, but slowly they felt a new meaning from the Bunker building. This raises curiosity about history, as well as awareness of the importance of preserving past relics. They believe that the existence of a café in the basement is not only a form of economic creativity, but also a symbol of the awakening of historical awareness in the midst of the modernity of the city of Malang.

Bunker Bareng from a social point of view has developed into an ethical and spiritual learning space for the community. Activities such as student outing classes, community meetings, and cultural events held inside the bunker prove that preservation is able to create social relationships rooted in values. The experience fostered a cross-generational awareness that local history is part of a collective identity that must be maintained together. In this way, the preservation of Bunker Bareng not only generates economic benefits for the surrounding community, but also strengthens social solidarity and a sense of responsibility for the cultural environment.

The environmental ethics that grew up in Bunker Bareng show that sustainable preservation can only be achieved through ecotheological awareness, that caring for nature and history is part of human spiritual consciousness. This awareness encourages conservation practices that value a balance between economic, social, and ecological values. In line with the idea that ecotheology teaches harmony between humans, nature, and God, where human actions in preserving creation become a form of spiritual devotion (Alfadhli et al., 2025). Ecotheology, which combines religious teachings with environmental concerns, reminds us that the earth is something that must be protected (Abadi et al., 2022). Therefore, ecotheological awareness is an important foundation for encouraging more environmentally conscious behavior, rooted in religious beliefs and a commitment to sustainability.

D. CONCLUSION

1. Empirical Summary

This research demonstrates that the preservation of Bunker Bareng Malang through an ecotheological perspective offers an alternative understanding of how cultural heritage can be preserved based on values. The research findings demonstrate that preservation efforts at this site are not solely focused on physical preservation or economic benefits, but reflect an integration of moral awareness, ecological sensitivity, and spiritual responsibility. The adaptive transformation of the bunker into a cafe and creative public space demonstrates that historical integrity can be maintained while fulfilling the functions of a modern city. These empirical findings confirm the primary objective of the research: ecological and spiritual values can strengthen environmental ethics and local historical awareness in preserving colonial heritage.

2. Conceptual Contribution

Conceptually, this study expands the discourse on cultural heritage preservation by positioning ecotheology as an ethical and sustainable foundation that transcends conventional architectural approaches. The principles of amanah (responsibility), gratitude, and mizan (balance) offer a holistic framework connecting theological, ecological, and sociocultural dimensions. This study demonstrates that ecotheology has the potential to become a transdisciplinary model for cultural heritage management, bridging religious values, ecology, and modern urban development. Further research is recommended to develop practical guidelines capable of integrating ecotheological values into urban planning, architectural restoration, and environmental education. Thus, cultural preservation not only protects buildings from physical damage but also fosters collective ecological awareness and intergenerational responsibility towards history, the environment, and the Creator.

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