



Eco-sufistic lifestyle: gen z's efforts in transforming environmental awareness from text to action

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Abstract

This study analyzes the implementation of the Eco-Sufistic Lifestyle as a manifestation of eco-theological transformation—shifting from textual understanding to concrete action—among Generation Z within Islamic educational settings, namely *pondok pesantren* and *madrasah*. Employing a descriptive qualitative approach supported by quantitative data, information was collected through in-depth interviews, observations, and questionnaires conducted in two research sites in Malang Regency. The findings reveal that the ecological awareness of students and *santri* ranges from high to very high, characterized by the internalization of core Sufi values such as zuhd (ascetic simplicity), anti-isrāf (anti-wastefulness), Green Mukmin, and Cosmic Tawhid. These principles foster the understanding that environmental preservation is not merely a moral duty but an integral form of worship and a spiritual responsibility of humans as *khalifah* (stewards) on earth. Cross-site analysis indicates that *pondok pesantren* emphasize exemplary conduct and discipline, while *madrasah* focus more on ecological education and the habituation of environmentally friendly behaviors. Despite challenges in maintaining consistency in daily practices, the integration of theological and ecological dimensions has proven effective in cultivating spiritual-ecological consciousness among learners. Therefore, the Eco-Sufistic Lifestyle emerges as a relevant Islamic educational model capable of nurturing a generation that is faithful, ethical, and environmentally conscious.

Keywords: Eco-Theology; Eco-Sufistic Lifestyle; gen-Z

A. INTRODUCTION

In recent years, the phenomenon of environmental crisis has emerged as an urgent and unavoidable global issue. Deforestation has led to the loss of biodiversity (Rahmawati A. Damiti et al., 2025), while the increasing frequency of ecological disasters such as floods (Nurlaila et al., 2025), landslides (Sembiring et al., 2025), and marine pollution (Thomson, 2025) has intensified the severity of the situation. This condition is inseparable from human intervention, which has treated nature merely as an object of exploitation. Such behavior stands in stark contrast to humanity's divine mandate as *khalifah* (stewards) responsible for preserving and nurturing the environment—an obligation grounded in religious and ethical principles (Jainuddin, 2023).

The essence of preserving and caring for nature extends beyond mere conservation; it emphasizes the cultivation of ecological consciousness encompassing ethical, social, and religious responsibilities. Humans are called to protect biodiversity and ensure environmental sustainability to meet present needs without compromising the rights of future generations. To realize this vision, every level of society must actively engage in environmental preservation efforts founded upon moral, social, and religious values (Widayanto, 2022).

Generation Z, as a cohort that has grown up amid rapid digitalization, possesses a unique potential in responding to environmental challenges. They are not only technologically adept but also more readily engaged with socio-ecological discourses through digital media (Saputra et al., 2025). However, their engagement with environmental issues cannot rely solely on pragmatic

awareness; it requires a firm foundation of values, one of which can be cultivated through the internalization of religious teachings (Maulana, 2025). Within this framework, ecotheology—which teaches that harming nature is equivalent to disobeying God’s commandments (Zulfikar, 2025)—provides a moral and spiritual basis for Generation Z to act as agents of change. By leveraging their social sensitivity, digital competence, and critical thinking, Gen Z can contribute meaningfully to the development of ecological consciousness.

Nevertheless, ecological awareness among Gen Z often remains at the discursive level—manifested in social media posts, campaign narratives, or quotations from religious texts. The greatest challenge lies in transforming this awareness from text into tangible action, ensuring that their environmental movements are not merely symbolic but genuinely impactful in fostering positive behavioral and attitudinal change.

Moreover, Eco-theology is a theological reflection on the interrelationship between God, humanity, and nature, aiming to cultivate spiritual awareness and responsibility in preserving the environment (Syafaruddin, 2025). According to Prof. Nasaruddin Umar, Indonesia’s Minister of Religious Affairs, eco-theology represents a theological approach that connects religious values—particularly within Islam—with ecological awareness and environmental preservation (Sabtina, 2025). This perspective emphasizes that humans are entrusted not merely to utilize nature but to protect and maintain it. Consequently, Generation Z also bears both moral and spiritual responsibilities for the sustainability of the Earth.

Generation Z—those born between the mid-1990s and early 2010s (Maharani et al., 2024)—occupies a distinctive position in this discourse. Growing amid rapid technological advancement, they exhibit digital fluency, innovative thinking, and a unique cultural identity. They also live in a fast-changing era shaped by the pervasive influence of social media and increasing global complexity (Sahroni et al., 2024). Gen Z is acutely aware of the challenges they face, including global conflict, climate change, and social injustice. Having witnessed major world events such as the COVID-19 pandemic, the 2008 global economic crisis, and the ongoing conflict between Ukraine and Russia (Zaman, 2024), they have developed critical, realistic, and adaptive mindsets. In terms of values, Gen Z often demonstrates a desire for meaning and purpose in life (Sahroni et al., 2024), positioning them as potential agents of positive environmental transformation. According to Zaman (2024), Generation Z possesses strong aspirations and ambitions regarding the planet’s future and exhibits high levels of environmental concern. Their distinctive traits—*communaholic*, *undefined identity*, *realistic*, and *dialoguer* (Sonada et al., 2025)—enhance their interest and engagement in addressing environmental issues. For them, environmental crises are not distant or abstract concerns but concrete challenges that directly shape their own future.

Meanwhile, the concept of *zuhd* and *anti-isrāf* represents one of the core teachings in Sufism, emphasizing spiritual detachment from excessive worldly attachment (Alifya et al., 2025). In practice, *zuhd* should not be narrowly understood as an orientation toward poverty but rather as a conscious attitude that prioritizes spiritual and eternal values over material possessions (Mulyani et al., 2025). Meanwhile, *anti-isrāf* refers to the rejection of excessive and irrational consumption patterns (Ahmad, 2025). Within the framework of the Eco-Sufistic Lifestyle, these concepts aim to encourage individuals to avoid extravagance in consumption and daily living. Thus, *zuhd* and *anti-isrāf* serve as the ethical and spiritual foundation of the Eco-Sufistic way of life, promoting not only the practical implementation of Zero Waste principles but also fostering a deeper moral discipline against consumerism and material excess.

Further, The concept of the Green Mukmin evolves from the idea of the *green consumer*—an individual with high environmental awareness in every aspect of consumption. While the *green consumer* focuses primarily on ecological responsibility in choosing, using, and disposing of products (Ezekwe, 2025), the Green Mukmin adds a spiritual and ethical Islamic dimension to this behavior. A *Green Mukmin* evaluates every action based on sustainability and environmental impact, viewing consumption as both an act of worship and a reflection of human responsibility as *khalifah* (steward) on earth.

Furthermore, *tawhid* represents the conviction that Allah alone is the ultimate source of

existence, power, and the ultimate purpose of human life (Maarif & Oktavia, 2025). The science of *tawhid* teaches that everything originates from, depends upon, and ultimately returns to Allah, thereby demanding that humankind live in obedience, balance, and responsibility (Agustin & Syawal, 2025). The term *cosmic* refers to the entire interconnected and orderly system of the universe—from celestial bodies to life on earth (Zacharias, 2025). *Cosmic Tawhid* therefore gives rise to the understanding that the universe is not merely a physical space but a manifestation of the Divine Oneness (*wahdat al-wujūd*). Nature is viewed as an open book that reveals the greatness of Allah, while humankind, as *khalifah* (steward) on earth, is entrusted with maintaining its harmony. Hence, *Cosmic Tawhid* cultivates the awareness that environmental preservation is not only a social or ecological responsibility but also a form of worship and a holistic manifestation of faith.

To realize such concrete action, Generation Z can embody the values of ecotheology through the Eco-Sufistic Lifestyle—a concept emphasizing simplicity, environmental friendliness, and a commitment to planetary sustainability. This approach promotes an ecological lifestyle grounded in Sufi values such as ascetic moderation (*zuhd*), self-restraint, compassion toward all living beings, and accountability for one’s consumption choices as a form of worship and fulfillment of human responsibility as *khalifah* (stewards) on earth.

The Eco-Sufistic Lifestyle not only promotes practical initiatives such as *zero waste* practices but also internalizes the values of *zuhd* and *anti-isrāf* (anti-excessiveness), teaching individuals to avoid overconsumption and material excess. Moreover, it moves beyond the notion of “green consumers” who merely favor eco-friendly products, evolving instead into “Green Mukmin”—individuals who perceive environmental stewardship as an intrinsic part of faith and devotion. Through the internalization of these principles, Generation Z’s ecological awareness can transcend symbolic expression and manifest in genuine, sustained environmental practice.

B. METHODS

This study employs a descriptive qualitative research design supported by quantitative data (Nikmah et al., 2024). This methodological combination was chosen to provide a deeper and more comprehensive understanding of the Eco-Sufistic Lifestyle program. The qualitative aspect aims to offer an in-depth depiction of the Sufi values embedded within Generation Z’s environmentally friendly practices, while the quantitative component serves to reinforce the qualitative findings through simple statistical data (Sari, 2025), such as the percentage of respondents engaging in eco-friendly habits.

The research was conducted using a multi-site case study design involving two distinct locations—one *pesantren* and one *madrasah* in Malang Regency. This location was chosen regarding their activity in promoting ecotheological values. Data were collected through interviews, observations, and documentation across both sites. Given that this study adopts a multi-site case study approach, data analysis was carried out in two stages: (1) individual site analysis, which explores findings within each research location independently, and (2) cross-site analysis, which compares and synthesizes insights across the two settings (Pramitha, 2018).

C. RESULT & DISCUSSION

Result

Table 1. Interview’s Result

No	Indicator	Pondok Pesanten	Madrasah
1	Eco-Theology	““In my view, protecting nature is essentially the same as safeguarding the trust (<i>amanah</i>) given by Allah. We are commanded not to cause harm to the earth, so taking care of it is, in fact, a form of	“For me, eco-theology serves as a reminder that our faith should not be limited to thinking only about God, but also about His creations. It teaches us that the Earth, too, must be cared for.” (AG/WN-4/P/19.10.25)

		worship." (CM/WN-3/P/19.10.25)	
2	Zuhud and Anti Israf	"As administrators, we teach the <i>santri</i> to use water, electricity, and manage waste wisely. We often remind them and demonstrate the proper ways of doing so." (UM-MK/WN-1/LK/17.10.25)	"We encourage students to consume nutritious foods and to avoid unhealthy ones." (CRS/WN-2/P/17.10.25)
3	Green Mukmin	"As administrators, we teach the <i>santri</i> not to be wasteful and to practice frugality. In addition, we also set an example by limiting the purchase of snacks outside the school." (UM-MK/WN-1/LK/17.10.25)	"We instill environmental awareness in students by encouraging them to dispose of waste properly and to care for and maintain the school's plants." (CRS/WN-2/P/17.10.25)
4	Tauhid Cosmic	"We introduce them, through religious study sessions or <i>diniyah</i> classes, to the understanding that maintaining environmental harmony is a divine command and part of humanity's responsibility as <i>khalifah</i> (stewards) on earth, as well as a means of realizing the Prophet's message of <i>rahmatan lil 'alamin</i> entrusted to us." (MK/WN-1/LK/17.10.25)	"We teach them that maintaining the balance of nature is a human responsibility and that it constitutes a form of worship to God." (CRS/WN-2/P/17.10.25)

Table 1.2 Santri's Data Analysis

No	Respondent	Ecotheology	Zuhud and anti israf	Green mukmin mindset	Tauhid cosmic	Total	Detail
1	Respondent 1	20	18	16	20	74	High
2	Respondent 2	21	22	25	25	93	Outstanding
3	Respondent 3	22	18	18	18	76	High
4	Respondent 4	21	12	17	24	74	High
5	Respondent 5	24	19	22	24	89	Outstanding
Average		21.6	17.8	19.6	22.2	81.2	
Detail		Outstanding	High	High	Outstanding	Outstanding	

Source:

Based on the results shown in Table 1.2, the overall average score was 81.2 out of a maximum score of 100, indicating that the level of eco-theological awareness among the *santri* respondents was very high. Most respondents (60%) were classified in the high category, while the remaining 40% fell into the very high category. In detail, the eco-theology dimension achieved an average score of 21.6 out of 25 (86.4%), which also falls into the very high category. The *zuhd* and *anti-isrāf* dimension recorded an average score of 17.8 out of 25 (71.2%), indicating a high level. Meanwhile, the Green Mukmin mindset dimension obtained an average score of 19.6 out of 25 (78.4%), categorized as high. The cosmic *tawhid* dimension reached an average score of 22.2 out of 25 (88.8%), showing a very high category. These findings demonstrate that the *santri* exhibit a strong internalization of eco-theological values, especially in dimensions related to spiritual ecology and cosmic consciousness.

Table 2.2 Students's Data Analysis

No	Respondent	Ecotheology	Zuhud and anti israf	Green mukmin mindset	Tauhid cosmic	Total	Detail
1	Respondent 1	23	16	21	24	84	Outstanding
2	Respondent 2	24	18	19	22	83	Outstanding
3	Respondent 3	23	21	20	23	87	Outstanding
4	Respondent 4	24	19	24	23	90	Outstanding
5	Respondent 5	21	16	19	19	75	Outstanding
Average		23	18	20,6	22,2	83,8	
Detail		Outstanding	High	Outstanding	Outstanding	Outstanding	

Source:

Based on the results presented in Table 2.2, the overall average score was 83.8 out of a maximum score of 100, indicating that the level of eco-theological awareness among the student respondents was very high. The majority of respondents (80%) were categorized as very high, while the remaining 20% were classified as high. In detail, the eco-theology dimension achieved an average score of 23 out of 25 (92%), which falls into the very high category. The *zuhd* and *anti-isrāf* dimension recorded an average score of 18 out of 25 (72%), indicating a high level. The Green Mukmin mindset dimension obtained an average score of 20.6 out of 25 (82.4%), categorized as very high. Meanwhile, the cosmic *tawhid* dimension reached an average score of 22.2 out of 25 (88.8%), also belonging to the very high category. These findings suggest that students demonstrate an exceptional level of eco-theological understanding, particularly in the integration of spiritual and ecological values that shape environmentally responsible behavior.

Discussion

Eco-Theology on Gen Z's Perspectives

Based on the findings of this study, which involved in-depth interviews with *santri* and students from an Islamic boarding school (*pondok pesantren*) and a *madrasah* in Malang Regency, several important insights emerged regarding their understanding of eco-theology. Most Gen Z respondents comprehend eco-theology as a concept that emphasizes spiritual awareness to inspire concrete environmental action—where faith does not end at textual belief but is expressed through ethical responsibility toward the Earth as a divine trust. Many respondents

expressed empathy toward current environmental issues, such as the nickel mining activities in Raja Ampat that have caused severe ecological damage. This exploitation has led to deforestation and marine pollution, endangering biodiversity and disrupting the balance of natural ecosystems (Syahra et al., n.d.).

Such incidents serve as visible manifestations of the eco-theological crisis. On social media, numerous Gen Z users responded by expressing their sympathy through posts and hashtags such as “Save Raja Ampat.” For them, this phenomenon is not merely an environmental issue but also a moral and spiritual calling. This attitude reflects a high level of eco-theological awareness among Gen Z. The results of the research questionnaire further confirm this, showing that respondents exhibit a high degree of eco-theological consciousness, understanding the deep connection between faith and environmental stewardship.

Moreover, findings indicate that the level of eco-theological awareness among *santri* in Islamic boarding schools falls within the high category, while students in *madrasah* demonstrate a slightly higher concentration of awareness within the same category. This suggests that educational institutions play a significant role in shaping variations in eco-theological awareness among Generation Z.

Eco-Sufistic Lifestyle’s Implementation

The Eco-Sufistic Lifestyle is a concept that integrates Sufi values with ecological awareness in daily life. This concept emerges from the synthesis of the Zero Waste and Green Consumer paradigms. The Zero Waste concept encourages the mindful use of single-use products to reduce both the quantity and harmful impact of waste (Putri, 2025). Its primary aim is to minimize the volume of waste ending up in landfills while conserving natural resources and protecting the environment (Kusumo & Haqqiuddin, 2025). Meanwhile, the Green Consumer concept refers to the conscious behavior of individuals in purchasing and using environmentally friendly products as a form of social responsibility to lessen the negative effects of consumption on ecosystems (Ogiemwonyi & Jan, 2023). The purpose of green consumerism is to foster a sustainable economic system, reduce the adverse environmental impact of consumption, and maintain balance between human needs and ecological preservation (Bansah et al., 2024).

Through the integration of these two frameworks, the Eco-Sufistic Lifestyle positions Sufi values as the ethical foundation for environmental stewardship, viewing nature conservation as an expression of faith and a moral responsibility of humankind as *khalifah* (stewards) on earth. This lifestyle promotes simplicity, environmental mindfulness, and faith-oriented living. In practice, the Eco-Sufistic Lifestyle is embodied in three core dimensions: *Zuhd* and *Anti-Isrāf*, *Green Mukmin*, and *Cosmic Tawhid*, each representing a spiritual and practical approach to achieving harmony between faith, humanity, and the natural world.

Zuhd and Anti-Isrāf

Findings from in-depth interviews with both *pesantren* administrators and *madrasah* teachers reveal key insights into how *zuhd* and *anti-isrāf* are practiced within their respective educational environments. In *pesantren*, the application of these values is reflected in the students’ disciplined habits of conserving water, electricity, and managing waste wisely. Administrators model these behaviors through concrete actions, particularly regarding waste management, and enforce disciplinary measures for those who fail to comply. These practices serve as both corrective actions and moral training, reinforcing spiritual discipline among students.

Moreover, quantitative data obtained through Likert-scale questionnaires support these findings. The data indicate that students’ awareness of *zuhd* and *anti-isrāf* values is high, especially concerning resource conservation, waste management, and the adoption of a simple lifestyle. This suggests that the internalization of Sufi values extends beyond outward behavior—it has shaped the students’ ecological consciousness and mindset.

In the *madrasah* context, the implementation of *zuhd* and *anti-isrāf* focuses more on habituation and educational activities designed to discourage excessive consumerism. Teachers and administrators consistently emphasize that simplicity and self-restraint are integral aspects

of Islamic ethics that should be reflected in everyday behavior. A practical expression of this principle is the encouragement to consume nutritious, balanced, and beneficial food while avoiding excessive, instant, or unhealthy options.

Quantitative data from the Likert-scale questionnaire distributed among *madrasah* students also support these qualitative findings. The results show that students' awareness of *zuhd* and *anti-isrāf* values is high, particularly regarding self-control, healthy consumption, and environmental cleanliness. This demonstrates that the teachers' educational strategies have effectively instilled both spiritual and ecological values within students.

Overall, this study finds that the implementation of *zuhd* and *anti-isrāf* in both *pesantren* and *madrasah* settings share the same goal of fostering spiritual-ecological awareness, yet they differ in approach. The *pesantren* emphasizes discipline and exemplary behavior in resource management, while the *madrasah* prioritizes education and behavioral habituation to cultivate mindful consumption. Both approaches complement one another in nurturing an Eco-Sufistic lifestyle within Islamic educational institutions.

Green Mukmin

Findings from interviews with *pesantren* administrators and *madrasah* teachers reveal important insights into the application of the Green Mukmin concept in both settings. In *pesantren*, this concept is evident in the regulation of students' consumption habits. Students are taught to be prudent consumers—avoiding waste and extravagance. A key institutional policy prohibits students from buying food outside the *pesantren* premises. This policy serves not only as a disciplinary measure but also as a form of character education that instills the awareness that consumption management is part of one's spiritual duty as *khalifah*. Consequently, the internalization of the Green Mukmin concept in *pesantren* nurtures ecological behavior grounded in Islamic spiritual values. Students develop an understanding that maintaining balance between personal needs and environmental preservation is a form of worship and moral accountability to Allah.

Quantitative data obtained through Likert-scale questionnaires further reinforce these findings, showing that the students' awareness of Green Mukmin values is high. This suggests that the internalization process has succeeded not only at the cognitive level but also in shaping tangible attitudes and behaviors in daily life.

In *madrasah*, the application of the Green Mukmin concept is primarily focused on environmental awareness rooted in faith and the responsibility of stewardship. Students are encouraged to express environmental care through simple daily actions such as disposing of waste properly, sorting recyclable materials, and maintaining school gardens. Teachers play a vital role in this process—not only as educators but also as role models who exemplify environmentally conscious behavior.

Supporting data from Likert-scale questionnaires distributed to *madrasah* students indicate that their awareness of Green Mukmin values is very high. This finding underscores the effectiveness of educational and behavioral habituation strategies in fostering ecological consciousness based on Islamic spirituality. Hence, the implementation of the Green Mukmin concept in *madrasah* not only cultivates environmentally responsible behavior but also reinforces students' understanding that caring for the environment is an expression of faith and a divine trust (*amanah*) as *khalifah* on earth.

In conclusion, this study reveals that the implementation of the Green Mukmin concept in both *pesantren* and *madrasah* successfully nurtures ecological awareness grounded in Islamic spiritual values, though through different approaches. The *pesantren* emphasizes disciplined consumption, resource management, and cleanliness as expressions of *akhlaqul karimah* and *rahmatan lil-'ālamīn* values, whereas the *madrasah* focuses on education and behavioral habituation through environmental care practices guided by teachers as moral exemplars. Together, these approaches reinforce the development of an Eco-Sufistic Lifestyle within Islamic education.

Tauhid Cosmic

Findings from in-depth interviews with *pesantren* administrators and *madrasah* teachers reveal significant insights regarding the implementation of *Tawhid* in daily life. In *pesantren*, the application of the *Cosmic Tawhid* concept is conveyed through the understanding that the entire universe is a sign (*āyah*) of Allah's majesty that must be respected and protected. This understanding is imparted through traditional *kitab* study sessions (*pengajian kitab*), where students learn that environmental harmony is a divine command and a moral duty of humankind as *khalifah* on earth. In these sessions, students are also encouraged to emulate the Prophet Muhammad (peace be upon him) as *rahmatan lil-'ālamīn* by developing compassion toward nature—caring for plants, being kind to animals, and avoiding actions that disturb ecological balance. Thus, *pengajian kitab* serves as an essential medium for internalizing the values of *Cosmic Tawhid*, enabling students to broaden their understanding of worship to include ecological concern and responsibility for preserving Allah's creation.

These qualitative findings are reinforced by quantitative data from Likert-scale questionnaires, which indicate that students' understanding of *Cosmic Tawhid* is at a very high level. This result demonstrates that *pesantren* instruction has effectively instilled deep theological comprehension linking faith to ecological responsibility. Through *kitab* studies, students come to view nature not merely as a physical creation but as a manifestation of Allah's greatness that demands preservation. Thus, the understanding of *Cosmic Tawhid* extends beyond conceptual theology—it also nurtures spiritual awareness and ecological devotion.

In *madrasah* environments, the implementation of *Cosmic Tawhid* is realized through the cultivation of the belief that maintaining environmental balance is an integral part of human responsibility as *khalifah* on earth. This awareness is fostered by emphasizing that every act of environmental preservation carries not only social but also spiritual value—as a form of obedience to Allah. Accordingly, students are guided to understand that the relationship between humans and nature is both spiritual and ethical, where environmental stewardship represents the embodiment of comprehensive *tawhid*.

Quantitative data from Likert-scale questionnaires further support this finding, showing that *madrasah* students' understanding of *Cosmic Tawhid* also falls within the *very high* category. This result highlights the effectiveness of *madrasah* pedagogy in integrating theological instruction with ecological awareness, allowing students to internalize the principle that preserving nature is an expression of servitude to Allah. This reinforces the notion that Islamic spirituality-based education plays a crucial role in shaping ecological consciousness deeply rooted in *tawhidic* values.

Cross-site analysis reveals that both *pesantren* and *madrasah* successfully internalize the concept of *Cosmic Tawhid* within their educational processes, albeit through different pedagogical approaches. In *pesantren*, *Cosmic Tawhid* values are transmitted through traditional *kitab* learning that nurtures a spiritual understanding of nature as a manifestation of divine greatness to be preserved. In contrast, *madrasah* integrate these values through formal instruction that connects theological teachings with ecological responsibility. Both approaches have proven effective, as indicated by Likert-scale findings that place both *pesantren* and *madrasah* students' understanding within the *very high* category. These findings indicate that Islamic spirituality-based education—whether through traditional religious learning or formal instruction—effectively cultivates a deep theological consciousness and an ecological mindset firmly grounded in the principles of *tawhid*.

Eco-Sufistic Lifestyle Implementation's Challenges

The implementation of the *Eco-Sufistic Lifestyle* within educational environments—both in *pesantren* and *madrasah*—faces a set of complex challenges. In *pesantren*, although Sufi values and the principles of *Cosmic Tawhid* have been consistently taught through *pengajian kitab* (classical text studies), habituation, and practical application, the daily behavior of students (*santri*) has not yet fully reflected the expected level of ecological awareness. Instances of consumerist attitudes and lack of restraint in resource utilization—such as food waste, excessive

water use, and electricity consumption—are still evident and often justified by the rationale that “as long as life in the *pesantren* feels comfortable, it is acceptable.” This phenomenon indicates a gap between theological understanding and practical implementation, where the values of *zuhd* (ascetic simplicity) and *anti-isrāf* (avoidance of extravagance) have not been fully internalized as guiding principles for sustainable living. Consequently, more intensive guidance and character formation strategies are needed to ensure that Sufi principles extend beyond conceptual learning and are manifested as ecological habits embedded within daily *pesantren* life.

Meanwhile, in *madrasah* environments, the challenges in applying the *Eco-Sufistic Lifestyle* emerge in the form of low participation and limited awareness among students—particularly male students—toward environmentally oriented programs and policies. Initiatives such as cleanliness campaigns, waste management, and school greening are often perceived merely as administrative obligations rather than as integral expressions of spiritual responsibility. The prevalent attitude of indifference among students reflects a weak understanding of the intrinsic connection between faith and ecological action. This condition underscores the need for more transformative pedagogical approaches within *madrasah* contexts. In sum, both *pesantren* and *madrasah* face the shared imperative of bridging the gap between spiritual knowledge and ecological behavior. Sustained and integrative efforts are essential to nurture a generation that embodies not only theological faith but also ecological accountability—individuals who perceive environmental stewardship as an inseparable dimension of their devotion to Allah.

D. CONCLUSION

The implementation of the *Eco-Sufistic Lifestyle* within *pesantren* and *madrasah* environments has successfully cultivated a form of spiritual-ecological awareness rooted in Sufi and *tawhidic* values, despite ongoing challenges in its practical application. Core principles such as *zuhd* (ascetic simplicity), *anti-isrāf* (avoidance of excess), *Green Mukmin* (the environmentally conscious believer), and *Cosmic Tawhid* (the oneness of God manifested through nature) have been shown to foster a profound theological understanding of the interconnection between faith, moral responsibility, and environmental preservation.

Findings from the survey indicate that the awareness levels among *santri* and students fall within the high category, demonstrating the effectiveness of spiritually grounded Islamic education in nurturing ecological consciousness. Nevertheless, further reinforcement is needed in the domains of practice and habituation to ensure that these values do not remain confined to the cognitive realm but are instead manifested through concrete, daily ecological actions.

Hence, the integration of theological, Sufi, and ecological dimensions within Islamic education serves as a crucial foundation for developing a generation of *Green Mukmin*—individuals who are faithful, ethical, and empowered to safeguard the sustainability of the Earth. Future research might focus on how deeply the implementation of ecotheology in each institution to gain a greater impact toward environment.

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