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STRENGTHENING ECO-SPIRITUALISM VALUES THROUGH ISLAMIC RELIGIOUS GUIDANCE AT SEKOLAH ALAM AULIA KENDAL

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Abstract

This study analyzes the role of Islamic religious guidance in strengthening eco-spiritualism values at Sekolah Alam Aulia Kendal, a nature-based Islamic school, as a value- and spirituality-based response to the environmental crisis. It used a qualitative case study approach; data were collected through interviews, observation, and documentation and analyzed using the interactive model. The findings show that Islamic religious guidance functions as a pedagogical and spiritual instrument that can shape students' ecological awareness sustainably. Eco-spiritualism values are strengthened by integrating Islamic values with students' ecological experiences, particularly through the internalization of the values of khalīfah fī al-arḍ *(stewardship of the earth),* amānah *(trust), and* mīzān *(balance). The guidance process applies normative, humanistic, contextual, and holistic principles of Islamic religious guidance, using lectures, discussion, role modeling, and direct nature-based practice. The study offers a conceptual model of eco-spiritualism-based Islamic religious guidance that is contextual, holistic, and sustainable, which can serve as a reference for developing Islamic religious guidance services that address ecological issues in Islamic educational institutions.*

Keywords: *Islamic Religious Guidance, Eco-Spiritualism, Ecological Awareness, Nature School.*

Abstrak

Penelitian ini menganalisis peran bimbingan agama Islam dalam memperkuat nilai-nilai ekospiritualisme di Sekolah Alam Aulia Kendal, sebuah sekolah Islam berbasis alam, sebagai respons berbasis nilai dan spiritualitas terhadap krisis lingkungan. Penelitian ini menggunakan pendekatan kualitatif studi kasus; data dikumpulkan melalui wawancara, observasi, dan dokumentasi, lalu dianalisis dengan model interaktif. Hasil penelitian menunjukkan bahwa bimbingan agama Islam berfungsi sebagai instrumen pedagogis dan spiritual yang mampu membentuk kesadaran ekologis siswa secara berkelanjutan. Nilai-nilai ekospiritualisme diperkuat melalui integrasi nilai-nilai Islam dengan pengalaman ekologis siswa, terutama melalui internalisasi nilai khalīfah fī al-arḍ *(pemeliharaan bumi),* amānah *(amanah), dan* mīzān *(keseimbangan). Proses bimbingan menerapkan prinsip-prinsip bimbingan agama Islam yang normatif, humanistis, kontekstual, dan holistis, dengan metode ceramah, diskusi, keteladanan, dan praktik langsung berbasis alam. Penelitian ini menawarkan model konseptual bimbingan agama Islam berbasis ekospiritualisme yang kontekstual, holistis, dan berkelanjutan, yang dapat menjadi acuan bagi pengembangan layanan bimbingan agama Islam yang responsif terhadap isu ekologis di lembaga pendidikan Islam.*

Kata Kunci: *Bimbingan Agama Islam, Ekospiritualisme, Kesadaran Ekologis, Sekolah Alam.*

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INTRODUCTION

The environmental crisis that has worsened over recent decades is not merely an ecological problem but also reflects an ethical and spiritual crisis of modern humanity. Climate change, biodiversity loss, and the overexploitation of natural resources reveal humanity's disconnection from the moral, religious, and spiritual values that emphasize balance and sustainability.[1] One factor behind the current ecological crisis is the shift from a theocentric or ecocentric paradigm to a radical anthropocentrism, in which nature is no longer regarded as a creation with sacred value whose balance must be maintained, but as an economic commodity without sacred value. Environmental degradation is thus a form of exploitation driven by the ambition of unlimited economic growth that fundamentally ignores the principle of balance and humanity's spiritual responsibility as steward (*khalīfah*).

Social theology plays an important role in fostering ecological awareness rooted in spiritual values. Religion is understood not only as a system of belief governing the relationship between human beings and God but also as encompassing a horizontal dimension that directs relationships with fellow human beings and with the universe. The theological meaning of humanity's role as *khalīfah*, the steward of the earth, therefore needs to be revived to respond to contemporary environmental challenges.[2] Through the internalization of Islamic values that emphasize conservation, religion can drive a sustainable environmental ethic in which every exploitative act against ecosystems is seen as a violation of the sacred order of life, providing an axiological basis for resisting destructive development and offering an alternative vision of sustainable well-being.

The eco-spiritualism approach responds by uniting ecological awareness with spirituality. Nasr affirms that the human relationship with nature is not merely economic or utilitarian but also has theological and sacred value,[3] and Thomson argues that the fundamental solution to the environmental crisis is a paradigm shift from anthropocentrism to a spiritual ecocentrism that positions nature as part of the spiritual order with sacred value deserving ethical respect.[4] As a Muslim-majority country, Indonesia has strategic potential in addressing environmental problems,

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[1] Anna M. Gade, *Muslim Environmentalisms: Religious and Social Foundations* (New York: Columbia University Press, 2019); Willis Jenkins, Evan Berry, and Luke Beck Kreider, "Religion and Climate Change," *Annual Review of Environment and Resources* 43 (2018), https://doi.org/10.1146/annurev-environ-102017-025855.

[2] Alfadhli et al., "Ekoteologi Islam: Menjelajahi Hubungan Spiritual antara Manusia, Alam, dan Tuhan dalam Tradisi Islam," *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir dan Pemikiran Islam* 6, no. 1 (2025), https://doi.org/10.58401/takwiluna.v6i1.2024.

[3] Seyyed Hossein Nasr, *Religion and the Order of Nature* (New York: Oxford University Press, 1996).

[4] Nadia Claudia Thomson, "Teologi Sosial dan Isu Lingkungan: Membangun Kesadaran Ekologis Berbasis Spiritual," *Berkat: Jurnal Pendidikan Agama dan Katolik* 2, no. 1 (2025), https://doi.org/10.61132/berkat.v2i1.667.

since religion functions not only as a belief system but also as a source of values, ethics, and moral guidance capable of shaping collective awareness of more balanced, just, and harmonious relations between humans and nature; environmental fatwas issued by religious institutions, for example, have shown transformative potential in religious practice.[5]

In strengthening eco-spiritualism values, Islamic religious guidance has a strategic role as an instrument of spiritual formation that reinforces ecological awareness. Sekolah Alam Aulia Kendal is one concrete example: it integrates Islamic education with nature-based learning, which not only imparts knowledge about the environment but also builds affection and moral responsibility toward nature within an Islamic framework.

Previous studies show that eco-spiritual approaches in Islamic education and religious life are relevant to environmentally responsible behavior. Asmanto argues for revitalizing ecological spirituality from the perspective of Islamic education, linking religious spirituality with the sustainability of nature;[6] Khoiriyah et al. found among the Merapi community that the more dominant a person's spiritual dimension, the more upright their behavior toward nature;[7] and Taufiq et al. show that eco-spiritualism can underpin community empowerment for environmental sustainability.[8] Studies that specifically examine Islamic religious guidance as an instrument for strengthening eco-spiritualism values in nature-based Islamic schools, however, remain scarce. Previous studies tend to be normative or conceptual, focusing on environmental theology or institutional policy without tracing how these values are internalized in everyday educational practice at the micro level. This study fills that gap through an in-depth analysis of Islamic religious guidance at Sekolah Alam Aulia Kendal. Its specific aims are to identify the process of Islamic religious guidance in strengthening eco-spiritualism values, to reveal the obstacles and challenges in its implementation, and to formulate a model of eco-spiritualism-based Islamic religious guidance that can be developed in other Islamic educational institutions.

Theoretical Framework

Principles of Islamic Religious Guidance

Islamic religious guidance focuses not only on the cognitive transfer of knowledge about Islamic teachings but also on the transformation of values that shape religious personality and

[5] Fachruddin Majeri Mangunjaya and Gugah Praharawati, "Fatwas on Boosting Environmental Conservation in Indonesia," *Religions* 10, no. 10 (2019), https://doi.org/10.3390/rel10100570.

[6] Eko Asmanto, "Revitalisasi Spiritualitas Ekologi Perspektif Pendidikan Islam," *Tsaqafah* 11, no. 2 (2015), https://doi.org/10.21111/tsaqafah.v11i2.272.

[7] Amri Khoiriyah et al., "Islam and Eco-Spirituality of the Merapi Society," *Jurnal Indo-Islamika* 14, no. 1 (2024), https://doi.org/10.15408/jii.v14i1.39866.

[8] Imam Taufiq et al., "Eco-Spiritualism on Social Empowerment: Indigenous Approach toward Environment Sustainability," *Journal of Sustainability Perspectives* 1, no. 3 (2021), https://doi.org/10.14710/jsp.2021.12018.

behavior.[9] Its basic principles are as follows. First, the aims, content, and methods of guidance must be consistent with the *sharī'ah* grounded in the Qur'an and hadith.[10] Second, Islamic religious guidance upholds human values by treating every individual fairly, respecting their dignity, and understanding their nature (*fiṭrah*) and psychological needs.[11] Third, it must be contextual and relevant to participants' socio-cultural conditions, including age, environment, and experience.[12] Fourth, it should apply a holistic approach integrating spiritual, cognitive, and moral dimensions with participants' psychological well-being.[13]

In strengthening eco-spiritualism values, Islamic religious guidance serves preventive, curative, and developmental functions. Strengthening values is a process of continuously internalizing values into the heart, so that the spirit and soul move in accordance with the teachings and find ways to realize them in real life.[14] According to Lickona, a value has been successfully strengthened when it has become a moral habit reflected consistently in an individual's attitudes, feelings, and actions.[15]

Eco-Spiritualism in Islamic Perspective

Etymologically, the prefix *eco* derives from the Greek *oikos*, meaning household,[16] while *spiritual* refers to meaning and purpose in life that involve a relationship with the divine, the universe, or a power beyond the self.[17] Terminologically, eco-spirituality can be understood as spiritual values that uphold an inner connection with the living environment. From an Islamic perspective, it positions human beings as *khalīfah fī al-arḍ*, stewards on earth to whom God has

[9] Agus Riyadi and Hendri Hermawan Adinugraha, "The Islamic Counseling Construction in Da'wah Science Structure," *Journal of Advanced Guidance and Counseling* 2, no. 1 (2021), https://doi.org/10.21580/jagc.2021.2.1.6543.

[10] Junaid bin Junaid, "Pedoman Hidup dalam Al-Qur'an: Memahami Prinsip-Prinsip Bimbingan dan Penyuluhan Islami," *La Tenriruwa: Jurnal Bimbingan Penyuluhan Islam* 2, no. 1 (2023), https://doi.org/10.30863/jbpi.v2i1.5218.

[11] Junaid, "Pedoman Hidup dalam Al-Qur'an."

[12] Ramli, Marhani, and Nurhikmah, "Pola Bimbingan dan Penyuluhan Islam bagi Mahasiswa pada Program PASIH STAIN Parepare," *Kuriositas: Media Komunikasi Sosial dan Keagamaan* 9, no. 2 (2016), https://doi.org/10.35905/kur.v9i2.182.

[13] Siti Asiyah, Saipul Achyar, and Abdurrahman, "Prinsip Bimbingan dan Konseling Islami dalam Kegiatan Pembinaan Mental di Sekolah Polisi Negara Kepolisian Daerah Sumatera Utara," *Intiqad: Jurnal Agama dan Pendidikan Islam* 12, no. 2 (2020), https://doi.org/10.30596/intiqad.v12i2.5586.

[14] Muhammad Alim, *Pendidikan Agama Islam: Upaya Pembentukan Pemikiran dan Kepribadian Muslim* (Bandung: Remaja Rosdakarya, 2011), 10.

[15] Thomas Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility* (New York: Bantam Books, 1991).

[16] Moh. Mufid, "Fikih Mangrove: Formulasi Fikih Lingkungan Pesisir Perspektif Eko-Syariah," *Al-Daulah: Jurnal Hukum dan Perundangan Islam* 7, no. 1 (2017), https://doi.org/10.15642/ad.2017.7.1.107-127.

[17] Harold G. Koenig, "Religion, Spirituality, and Health: The Research and Clinical Implications," *ISRN Psychiatry* 2012 (2012), https://doi.org/10.5402/2012/278730.

subjected nature for the benefit of humanity as a mercy.[18] Several Qur'anic verses explicitly affirm human responsibility toward the universe. First, God says in Q. al-Jāthiyah 45:13:

وَسَخَّرَ لَكُمْ مَّا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ جَمِيْعًا مِّنْهُ ۗاِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ

"And He has subjected to you whatever is in the heavens and whatever is on the earth, all from Him. Indeed, in that are signs for a people who reflect." (Q. al-Jāthiyah 45:13)

This verse affirms that the universe and its contents were created and subjected by God for human needs as a mercy, so that human beings may recognize God's greatness and be mindful of Him. Second, Q. al-Baqarah 2:30 affirms humanity's mission of stewardship on earth:

وَاِذْ قَالَ رَبُّكَ لِلْمَلٰۤىِٕكَةِ اِنِّيْ جَاعِلٌ فِي الْاَرْضِ خَلِيْفَةً

*"And [mention] when your Lord said to the angels, 'Indeed, I will make upon the earth a successive steward (*khalīfah*).'" (Q. al-Baqarah 2:30)*

Third, Q. al-A'rāf 7:56 forbids human beings from corrupting the earth that God has set in order:

وَلَا تُفْسِدُوْا فِي الْاَرْضِ بَعْدَ اِصْلَاحِهَا وَادْعُوْهُ خَوْفًا وَّطَمَعًا ۗاِنَّ رَحْمَتَ اللّٰهِ قَرِيْبٌ مِّنَ الْمُحْسِنِيْنَ

"And do not cause corruption upon the earth after its reformation. And invoke Him in fear and aspiration. Indeed, the mercy of God is near to the doers of good." (Q. al-A'rāf 7:56)

Fourth, Q. Hūd 11:61 commands human beings to cultivate and prosper the earth. These verses form a firm basis for the view that Islam obliges humanity to care for nature as a trust (*amānah*) and a divine command, so that damaging the environment means disregarding God's trust, commands, and prohibitions. The Islamic values underlying eco-spirituality teach human beings to use nature as a form of servitude to God, maintain its balance, and avoid excessive damage, so that nature can be used sustainably through a civilized relationship between humans and nature and become a medium for piety.

Methods of Islamic Religious Guidance for Strengthening Eco-Spiritualism

Eco-spiritualism values can be strengthened through appropriate methods of Islamic religious guidance. Lectures convey religious values related to environmental ethics, such as the prohibition of corrupting the earth and the command to do good (*iḥsān*) to all creatures. Group discussion enables students to analyze environmental damage from a religious perspective and connect Islamic teachings with ecological reality. Role modeling is important because students learn from the conduct of their mentors, for example in keeping clean, saving water, and not damaging plants. Direct practice and exploration of nature reinforce eco-spiritualism through

[18] Nasr, *Religion and the Order of Nature*.

concrete experience, such as planting trees, tending the school garden, or contemplating nature (*tadabbur alam*). Finally, reflection helps students realize their relationship with nature as a manifestation of God's greatness, fostering gratitude, responsibility, and deep ecological awareness.[19]

RESEARCH METHODS

This study used a qualitative method with a case study approach at Sekolah Alam Aulia Kendal. The approach was chosen because it allows an in-depth analysis of the dynamics of strengthening eco-spiritualism values through Islamic religious guidance in a specific context that reflects field realities.[20] Data were collected through in-depth interviews with the principal, Islamic religious guidance teachers, and students; observation of activities integrating eco-spiritualism values; and documentation of learning modules, activity programs, and other activities expressing eco-spiritualism values. Source and technique triangulation was used so that conclusions would rest on data verified from multiple perspectives.[21] The data were analyzed using the interactive model of Miles, Huberman, and Saldaña, comprising data condensation, data display, and conclusion drawing.[22] Data condensation involved selecting, focusing, and simplifying field data relevant to the research theme so as to produce systematic and interpretable patterns of findings.

RESULTS AND DISCUSSION

The findings show that there is a structured process of Islamic religious guidance at Sekolah Alam Aulia Kendal aimed at strengthening students' eco-spiritualism values. This section presents the research setting, the field findings, and their discussion.

Research Setting and Participants

Sekolah Alam Aulia Kendal develops nature-based learning with Islamic values as the main foundation of students' character formation. It uses nature not only as a learning medium but also as a space for internalizing spiritual values and life ethics. Its distinctiveness lies in integrating the national curriculum with local content grounded in ecology and Islamic spirituality, so that education is holistic and contextual. The participants were the principal, Islamic religious guidance teachers, and students from several grade levels, selected because each

[19] Shaula Astika Putri, Salma Rasyida Al Wafi, and Nur Azizah, "Pengembangan Spiritualitas Siswa melalui Layanan Bimbingan Rohani Islam dengan Metode Ceramah," *Indonesian Journal of Islamic Counseling* 5, no. 2 (2023), https://doi.org/10.35905/ijic.v5i2.5606.

[20] John W. Creswell and Cheryl N. Poth, *Qualitative Inquiry and Research Design: Choosing among Five Approaches* (4th ed. Thousand Oaks, CA: Sage, 2018).

[21] Wiyanda Vera Nurfajriani et al., "Triangulasi Data dalam Analisis Data Kualitatif," *Jurnal Ilmiah Wahana Pendidikan* 10, no. 17 (2024), https://doi.org/10.5281/zenodo.13929272.

[22] Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook* (3rd ed. Thousand Oaks, CA: Sage, 2014).

plays a strategic role in planning, implementing, and receiving eco-spiritualism values through Islamic religious guidance. Interviews were open and in-depth, exploring each informant's perspectives, experiences, and reflections on the guidance process.

Findings

Implementation of Islamic Religious Guidance in the Context of Environmental Education

Islamic religious guidance at Sekolah Alam Aulia Kendal is structured and integrated into all educational activities. The school requires each teacher to develop an independent teaching module that follows the national curriculum standards but is enriched with Qur'anic verses and hadith relevant to environmental themes and humanity's responsibility as *khalīfah* on earth. Guidance is not treated as an incidental activity or confined to certain lesson hours; it is internalized in students' daily routines, such as communal prayer, a pledge to protect the environment, the habit of simple living, and the value of avoiding excess in consumption. This pattern shows that guidance at the school aims at forming deep value awareness rather than merely transferring informative religious knowledge. The integration of eco-spirituality into Islamic religious guidance is consistent with Taufiq et al., who show that eco-spiritualism can strengthen ecological care,[23] and with Mangunjaya and Praharawati, who affirm that the environmental fatwas of religious institutions have transformative power in the religious practice of society.[24]

Methods of Islamic Religious Guidance Used

The methods used are varied and contextual. Teachers do not rely on lectures alone but combine them with memorization of verses and hadith, direct role modeling, reflective discussion, and practice in the school environment. A notable practice is the school's policy of not employing cleaning staff, so that all members of the school community, including teachers and students, are directly involved in keeping the environment clean. Through this practice, environmental care is not only taught normatively but demonstrated through the active example of all members of the school. In addition, outings to areas that have suffered environmental damage and to areas that remain well preserved serve as experiential learning, followed by reflective discussion and environmental films directed toward understanding the Islamic teachings of stewardship of the earth (*khalīfah fī al-arḍ*) and the prohibition of corruption (*fasād*). Foltz's anthology shows that religious approaches to environmental awareness can touch the affective dimension of individuals and may be more meaningful than purely cognitive or scientific approaches.[25]

[23] Taufiq et al., "Eco-Spiritualism on Social Empowerment."
[24] Mangunjaya and Praharawati, "Fatwas on Boosting Environmental Conservation."
[25] Richard C. Foltz, ed., *Worldviews, Religion, and the Environment: A Global Anthology* (Belmont, CA: Wadsworth/Thomson Learning, 2003).

Forms of Strengthened Eco-Spiritualism Values among Students

Observation showed that students displayed environmentally friendly behavior in daily school life. They were accustomed to disposing of and sorting waste independently, keeping their classrooms and the school clean, and taking part in gardening and creative waste management. Interviews with students revealed differences in the level of internalization by age. Students in the lower grades tended to remain at the stage of behavioral habituation, protecting the environment out of habit and in response to teachers' direction, whereas students in the upper grades were able to link these behaviors with spiritual awareness, such as gratitude to God and responsibility for caring for His creation. This indicates that the strengthening of values proceeds gradually and continuously in accordance with students' developmental stages.

Discussion

Islamic Religious Guidance as a Process of Strengthening Eco-Spiritualism Values

Theoretically, strengthening values involves behavioral habituation, understanding of values, and the internalization of values into individual awareness. The findings show that Islamic religious guidance at Sekolah Alam Aulia Kendal carries out these three stages simultaneously. The consistent habituation of ecological behavior reflects a behaviorist approach in which behavior is reinforced through repetition and positive reinforcement. This process, however, does not stand alone: teachers actively invite students to understand the meaning behind these behaviors through religious reflection and discussion, so that strengthening values extends beyond behavior to the cognitive and affective domains. This is consistent with the strategic role of Islamic religious guidance in shaping individuals' spiritual character,[26] and with the Islamic principle that nature is God's creation that must be respected and protected. Gade's study of Muslim environmentalism in Indonesia likewise shows that religious education in nature-oriented settings such as eco-pesantren can cultivate ecological awareness and more holistic character formation;[27] the findings at Sekolah Alam Aulia Kendal confirm this, since the school successfully combines Islamic values with real ecological experience so that value internalization proceeds organically and meaningfully for students.

Eco-Spiritualism as a Foundation for Value Internalization

In this study, eco-spiritualism serves as a spiritual foundation linking Islamic teachings with environmental care. The environment is understood not merely as physical space but as God's creation with sacred value whose continuity must be protected, consistent with the view

[26] Putri, Al Wafi, and Azizah, "Pengembangan Spiritualitas Siswa."
[27] Gade, *Muslim Environmentalisms*.

that the environmental crisis is fundamentally rooted in a crisis of values and human spirituality.[28] By positioning Islamic religious guidance as a medium for internalizing eco-spiritualism, the school has built ecological awareness that is not merely technical but rooted in faith. From the perspective of Bandura's social cognitive theory, role modeling plays a central role in value learning, and the findings show that teachers and all members of the school community serve as real models of ecological behavior for students; this strengthens internalization because students not only hear normative explanations but also witness these values practiced daily. A school social environment that consistently applies eco-spiritualism values further strengthens collective and sustained internalization, which proceeds through four stages: transformation of values, understanding and appreciation of values, practice of values, and acculturation of values. These four stages operate in an integrated way in Islamic religious guidance at Sekolah Alam Aulia Kendal, making it a relevant model with potential for further development in other nature-based Islamic educational institutions.

CONCLUSION

Islamic religious guidance at Sekolah Alam Aulia Kendal plays a role in strengthening students' eco-spiritualism values. It functions not merely as a means of conveying religious knowledge but as a holistic process of value internalization encompassing spiritual, affective, and ecological behavioral dimensions. Eco-spiritualism values are strengthened by integrating Islamic values with students' ecological experiences, particularly through the internalization of *khalīfah fī al-arḍ*, *amānah*, and *mīzān*, which form the awareness that protecting the environment is part of religious responsibility and devotion to God. Students' ecological awareness thus develops not merely as compliance with rules but as an internal awareness rooted in faith and spirituality. This study has limitations: it is a single-site qualitative case study, so its findings cannot be widely generalized; its data depend on interviews, observation, and documentation within a limited period; and it did not quantitatively measure long-term changes in students' ecological behavior. Future research could broaden the scope of study, use diverse methodological approaches, and combine qualitative and quantitative methods to deepen the study of eco-spiritualism-based Islamic religious guidance and its impact on sustainable ecological awareness.

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[28] Nasr, *Religion and the Order of Nature*.

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