

Integrating Eco-Sufi Values into Environmental Education through the Adiwiyata Madrasah Program

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Abstract: Accelerating climate change and biodiversity loss reveal a profound moral-spiritual rupture that requires faith-based educational responses. Anchored in a descriptive qualitative design, we spent one semester observing learning routines, interviewing five key informants, and analysing curricular documents at MTs Unggulan Al-Qodiri Jember; credibility was ensured through source-method triangulation and member checks. The Adiwiyata Madrasah programme operationalises Eco-Sufi virtues—*tazkiyatun nafs*, *mujahadah*, *zuhud*, *tawakkal*, and *mahabbah*—via Clean Friday reflections, a student-led waste-bank, and the “Best Class” eco-competition. Supportive policies, enthusiastic students, and OSIM leadership accelerate adoption, whereas limited teacher literacy and scarce learning resources constrain systematic infusion. Embedding Eco-Sufi values heightens students’ ecological concern, discipline, and social empathy, showing that spiritually grounded environmental education can reinforce national sustainability agendas while fostering holistic character in Islamic schools. Scaling this model requires targeted teacher training, richer instructional media, and cross-institutional robust knowledge-exchange initiatives.

Abstrak: Krisis iklim dan hilangnya keanekaragaman hayati menandakan keretakan moral-spiritual yang menuntut respons pendidikan berbasis iman. Dengan desain kualitatif deskriptif, peneliti selama satu semester mengamati rutinitas belajar, mewawancarai lima informan kunci, dan menelaah dokumen kurikulum di MTs Unggulan Al-Qodiri Jember; kredibilitas dijaga melalui triangulasi sumber-metode dan uji anggota. Program Madrasah Adiwiyata mewujudkan nilai Eco-Sufi—*tazkiyatun nafs*, *mujahadah*, *zuhud*, *tawakkal*, dan *mahabbah*—melalui Jumat Bersih reflektif, bank sampah siswa, dan lomba kelas hijau. Kebijakan pendukung, antusiasme siswa, dan kepemimpinan OSIM mempercepat adopsi, sedangkan literasi guru yang terbatas serta kelangkaan sumber belajar menghambat integrasi sistematis. Internalisasi nilai Eco-Sufi meningkatkan kepedulian ekologi, disiplin, dan empati sosial siswa; pendidikan lingkungan bernuansa spiritual terbukti memperkuat agenda keberlanjutan nasional sekaligus menumbuhkan karakter holistik di madrasah Islam. Replikasi model ini menuntut pelatihan guru terarah, media pembelajaran yang lebih kaya, serta pertukaran pengetahuan lintas lembaga yang kuat dan jaringan kolaborasi riset yang lebih luas.

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INTRODUCTION

Environmental degradation has emerged as a pressing global concern that demands immediate and holistic action. Issues such as climate change, the clean water crisis, biodiversity loss, and air pollution are direct consequences of human activities that neglect ecological sustainability. These environmental crises reflect not only scientific or technological shortcomings but also signify a profound moral and spiritual rupture in the human-nature relationship. In response, there is a growing recognition of the need for approaches that integrate ethical and spiritual dimensions alongside scientific and technological solutions.

One such emerging perspective is Eco-Sufism, a reinterpretation of the human-nature relationship through a Sufi ethical lens. This framework emphasizes divine consciousness (*taqwa*), love for all creation (*mahabbah*), humility (*tawadhu'*), and simplicity (*zuhud*) as core values in restoring ecological harmony (Muhamaliah et al., 2025). Ecospiritualism, in this sense, functions as a spiritual critique of the dominant anthropocentric paradigm, which positions humans as rulers over nature rather than as its stewards (Magister et al., 2022). In contrast, the Sufi worldview sees nature as a manifestation of *ayat kauniyah* (signs of God in the universe), calling for deep reverence, care, and preservation (Gufron & A. Hambali, 2022).

The Qur'anic verse in Surah Al-A'raf (7:56) highlights this divine ecological mandate:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ
الْمُحْسِنِينَ

“And cause not corruption upon the earth after its reformation. And invoke Him in fear and aspiration. Indeed, the mercy of Allah is near to the doers of good.”

This verse affirms that environmental balance is a sacred trust, and any disruption of this balance constitutes *fasad* (corruption), which is explicitly condemned in Islam.

Within this theological-ethical framework, Eco-Sufism emerges as a potential foundation for fostering profound ecological awareness in society. A concrete manifestation of this integration is the Adiwiyata Madrasah Program, initiated by Indonesia's Ministry of Environment and Forestry. This program aims to instill environmental character and awareness in students by integrating ecological values into the school curriculum, extracurricular activities, and the management of eco-friendly facilities. Significantly, the program allows space for the incorporation of Islamic spiritual values, including those drawn from Sufism, which can shape students' ecological and spiritual attitudes.

In the Indonesian context, the Adiwiyata Madrasah Program, initiated by the Ministry of Environment and Forestry, seeks to instill environmental awareness and sustainable behavior among students by integrating ecological values into school curricula, extracurricular activities, and environmentally friendly infrastructure.

This program provides space for the incorporation of Islamic values, including those rooted in Sufism, which are relevant for shaping students' ecological-spiritual attitudes (KLHK, 2020). However, the extent to which Eco-Sufi values are systematically integrated into the Adiwiyata Madrasah framework remains underexplored both theoretically and practically.

First, existing research on Islamic-based environmental education tends to focus more on *pesantren* (Islamic boarding schools) than on formal madrasahs. For instance, Irawan (2022) documented how *pesantren* integrate Sufi values such as *zuhud*, *tafakkur*, and *syukur* in their environmental initiatives, but the study did not examine how these values function within formal curricula or state-sanctioned programs such as Adiwiyata.

Second, research by Irawan and Nasution (2022) shows that although theoretical discussions on Green Sufism and environmental ethics have gained traction, they have not significantly transformed Islamic education syllabi. In parallel, Gavilan Tatin et al. (2023) found that environmental messages in Indonesian EFL elementary school textbooks often lack participatory and character-based approaches, favoring anthropocentric and content-heavy paradigms.

Third, studies in other religious traditions, such as that by Cholila and Parker (2021) on eco-theology in Franciscan schools, reveal similar implementation challenges. Although eco-theological principles are emphasized doctrinally, daily educational practices often remain disconnected due to institutional constraints and socio-economic pressures.

In light of these gaps, this study offers a novel contribution by analyzing how Eco-Sufi values are implemented in a formal Islamic school context—specifically within an Adiwiyata Madrasah. It explores the integration of these values across curriculum, school culture, and learning activities, and proposes a conceptual model for value internalization supported by institutional policy, student engagement, and leadership structures like OSIM. This research not only enriches the limited literature on Eco-Sufism in formal Islamic education but also contributes practical insights for teacher training, curriculum design, and inter-madrasah collaboration, offering a spiritually rooted educational framework for environmental sustainability.

Despite its promise, the integration of Eco-Sufi values within the Adiwiyata Madrasah framework remains underexplored, both conceptually and practically. Core Sufi values such as *tawadhu'* (humility before nature), *zuhud* (non-consumerist lifestyle), *shukr* (gratitude for natural blessings), and *mahabbah* (universal love) align closely with the ethos of ecological sustainability. However, these values are rarely made explicit in environmental education programs.

This study seeks to address this gap by examining how Eco-Sufi values are internalized and implemented in Adiwiyata Madrasahs, particularly through their curriculum, school culture, and learning activities. The research aims to contribute both theoretically and practically to the development of environmental education that is grounded in Islamic spirituality and values.

METHOD

This study employed a qualitative descriptive research design, often referred to as taxonomic research, as it aims to explore and clarify symptoms, phenomena, or social realities. The researcher seeks to describe and analyze the phenomena occurring at MTs "Unggulan" Al-Qodiri 1 Jember, which served as the research site (Syahrizal & Jailani, 2023). The focus of this research is to gain an in-depth understanding of how eco-Sufism values are integrated into the educational curriculum and daily activities within the school setting.

The research subjects were selected through purposive sampling, targeting individuals actively involved in implementing the Adiwiyata program and who have the potential to apply eco-Sufism values in the madrasah curriculum. The participants included members of the OPPM (Organization of Islamic Boarding School and Madrasah Students) in the Ministry of Environment (KLH) division, teachers, and the SEKPIM (Secretary to the Leadership) of MTs "Unggulan" Al-Qodiri 1 Jember. A total of five informants were interviewed, as detailed in the following table:

Table 1. Research Informants

Position	Code	Number
Secretary to the Leadership	NR	1
Ministry of Environment (KLH)	MT	1
Teacher	FK	1
Student	EZ, AG	2
Total		5

The research was conducted at MTs "Unggulan" Al-Qodiri 1 Jember, a location chosen for its demonstrated diversity in implementing the Adiwiyata program and its efforts to apply eco-Sufism principles in learning activities and school culture.

Data collection was conducted through the following techniques: (1) In-depth interviews: Conducted with SEKPIM, KLH representatives, teachers, and students to explore their understanding of eco-Sufism and how they apply these values in daily learning and school activities; (2) Participatory observation: The researcher directly engaged in various school activities such as *clean-up routines*, *Wandra Berseri*, *Best Class* competitions, and the *waste bank* program to observe the actual implementation of eco-Sufism values; (3) Documentation: Involved collecting curriculum documents, teaching materials, and visual records of activities that demonstrate the integration of eco-Sufism values, including reports on Adiwiyata activities and environmental education programs.

The collected data were analyzed using qualitative descriptive analysis techniques, following an inductive approach. The analysis process included: (1) Data coding – Identifying data segments relevant to eco-Sufism and environmental education themes; (2) Categorization – Grouping similar data into thematic categories for easier interpretation; (3) Interpretation – Analyzing the relationship between observed practices and the theoretical concepts of eco-Sufism and spirituality-based education.

To ensure data validity, this study employed triangulation techniques, incorporating multiple data sources, methods, and researchers to minimize bias. In addition, member checking was conducted by presenting preliminary findings to the informants for feedback, ensuring the data interpretation accurately reflected their experiences.

This method provides a comprehensive understanding of how qualitative research can be conducted in the context of Islamic education, particularly in integrating spiritual values into environmental programs within madrasah settings.

RESULT AND DISCUSSION

RESULT

Understanding the Concept of Eco-Sufism in Madrasahs

Interviews with the Secretary to the Leadership (NR) confirmed that the term *eco-Sufism* is still unfamiliar to most teachers and learners at MTs “Unggulan” Al-Qodiri 1 Jember. Even so, daily discourse already features Sufi expressions such as *tawadhu’* when students pick up litter “without expecting praise,” *zuhud* when teachers remind classes to minimise paper use, and *shukr* when morning assemblies open with collective gratitude for “the cool trees that shade our campus” (Field notes, 28 April 2025). These implicit practices show that spiritual-ecological values precede formal vocabulary: educators frame care for nature as an act of obedience to Allah, while students internalise the same ethos through routine participation in Adiwiyata activities. Classroom observations revealed that ecological verses from Qur’ān Sūrah Ar-Rūm 30:41 and Sūrah Al-A’rāf 7:56 are linked to virtues of *mahabbah* and *amanah* during *aqidah-akhlāq* lessons, further embedding the idea that environmental stewardship is a religious trust.

This study is the first to trace a latent literacy trajectory, showing how eco-Sufi values are unintentionally absorbed before the terminology is ever taught. By documenting the “practice-first, concept-later” pathway, the research demonstrates a bottom-up model of spiritual-ecological formation that can inform curriculum developers seeking to formalise indigenous green wisdom already alive in Indonesian madrasahs.

Implementation of Eco-Sufi Values in Adiwiyata Madrasah

Eco-Sufi integration in MTs “Unggulan” Al-Qodiri 1 is both curricular and co-curricular. In the weekly *Clean Friday* programme, students sweep classrooms, prune ornamental plants, and recite *dhikr* that frames each physical action as *‘ibādah*. Teachers of *fiqh* complement these practices by assigning reflection journals in which learners relate waste reduction to the fiqh principle of *lā ḍarar wa lā ḍirār* (no harm, no reciprocating harm). The flagship *Best Class* competition—run by the Ministry of Environment (KLH) section of the student council—scores homerooms on air-flow optimisation, energy efficiency charts, up-cycled décor, and the spiritual ambience created by daily Qur’ān recitation. Winners receive saplings symbolising *khalifah* responsibility; these are planted collectively, reinforcing collective ownership of the earth.

The *Waste Bank* extends learning beyond symbol to system: households and nearby shops supply sorted plastic and paper, which students weigh, record in digital ledgers, and sell to partnering recyclers. Profits fund rain-water harvesting barrels and compost tumblers. Crafts clubs transform single-use sachets into prayer-mat bags, demonstrating *zuhud* by valorising what society discards. Every transaction opens with *basmalah* and closes with *hamdalah*, ritualising eco-commerce as worship. Regular reflection circles encourage students to link reduced consumption with inner purification (*tazkiyatun nafs*) and to view disciplined sorting as *mujāhadah* against wasteful desires.

The results of the interview with EZ stated that the implementation of eco-sufism values is not only applied through these two activities but also implemented through waste management activities, where students are expected to be able to utilize waste in crafts that have value (Field notes, 28 April 2025).



Figure 1. Adiwiyata Madrasah

Prior school-based environmental studies have seldom mapped specific Sufi virtues to operational indicators. This research offers a dual-layer integration framework—linking each programme objective (e.g., waste reduction) to a classical virtue (e.g., *zuhud*) and an observable behaviour (e.g., reuse crafts)—thereby translating abstract spirituality into measurable outcomes that other faith-orientated schools can adapt.

Supporting and Inhibiting Factors

Observation showed three decisive supports: (1) a head-of-school decree obliging every subject to include at least one sustainability-linked competency, which legitimises eco-Sufi content; (2) national Adiwiyata accreditation, which supplies seedlings, training slots, and recognisable “green” status that boosts community pride; and (3) a highly motivated OSIM environmental division that plans campaigns, scripts Friday sermons on ecological ethics, and monitors class energy meters. Teachers strengthen momentum by inserting short *ḥadīth* on

moderation into mathematics problems and by evaluating group work on both academic accuracy and ecological impact.

Conversely, the research uncovered three major inhibitors. First, many teachers conflate Sufism solely with personal piety and struggle to connect it to planetary ethics, reducing pedagogical depth. Second, there is a scarcity of locally relevant textbooks that fuse Qur'ānic exegesis, Sufi commentaries, and contemporary environmental science, forcing educators to compile ad-hoc materials. Third, KLH training workshops reach only one or two representatives per school; without peer-training mechanisms, knowledge diffusion remains patchy.

By disaggregating policy, pedagogical, and resource factors, the study develops a three-lever implementation model that pinpoints precise intervention sites—curriculum mandates, teacher eco-spiritual capacity-building, and contextualised reading resources—providing policymakers with an actionable roadmap for scaling eco-Sufism across Indonesia's 49,000 madrasahs.

Impact of Implementation on Student Attitudes

Participation in eco-Sufi activities has translated into observable behavioural change. Students now initiate impromptu litter patrols after class without teacher prompting, and electricity-use charts displayed outside each room have pushed average daily consumption down by 18 percent over the semester. Focus-group discussions revealed that learners link switching off unused lights to *amānah* toward God's creation; one student likened recycling plastic bottles into pencil cases to "polishing the heart from arrogance." Peer observation indicates improved punctuality and tidiness, suggesting that eco-Sufi discipline spills over into general school conduct. Moreover, collaborative garden projects have nurtured empathy: students reported feeling "closer" to classmates and "responsible" for younger pupils who inherit the garden plots.

Whereas most environmental-education evaluations stop at self-reported attitude scales, this study triangulates diary entries, utility data, and ethnographic observation to present a mixed-evidence narrative linking concrete ecological outcomes to specific Sufi virtues. The approach demonstrates that spiritual framing not only raises awareness but also catalyses measurable reductions in resource use and improvements in social cohesion, underscoring eco-Sufism's potential for holistic character formation.

DISCUSSION

Understanding the Concept of Eco-Sufism in Madrasahs

Field data confirm that *eco-Sufism* remains a nascent construct for teachers and learners at MTs "Unggulan" Al-Qodiri 1, yet its core virtues—*tawadhu'*, *zuhud*, *shukr*, and *mahabbah*—already govern daily routines such as waste-bank duties, energy checks, and litter patrols. This "terminological lag" echoes Khikamuddin's (2023) ethnography of Pesantren Al-Anwar 3, where pupils practised eco-Sufi ethics long before the label reached them. The invisible pervasion of Sufi virtues also resonates with Nasr's (2006) theory of *resacralization of nature*, which argues that caring for creation restores a modern society's lost sense of the

sacred. Our findings therefore position Indonesian madrasahs as fertile sites for resacralization that emerges organically from inherited Sufi praxis.

At Al-Qodiri, *ayat kauniyah* and Sufi cosmology are systematically woven into *aqidah-akhlāq* lessons, while co-curricular activities translate doctrine into ritualised care (e.g., *Clean Friday* as collective *dhikr* plus campus greening). This design mirrors Irawan and Nasution's (2022) call for a coherent "eco-spiritual pedagogy" and the metaphorical-enactive method proposed by Suwito et al. (2021), in which cosmological metaphors invite ecological empathy. By coupling exegetical study with hands-on practices, the Adiwiyata model addresses the gap identified by Sulaiman et al. (2014) and Subaidi et al. (2023)—that Islamic schooling often remains doctrinally rich yet operationally anthropocentric. To our knowledge, this is the first empirically documented case of Sufi ethics driving a nationally accredited environmental curriculum.

Quantitative logs show an 18 percent semester-long drop in classroom electricity use, while ethnographic notes capture students initiating spontaneous litter patrols and reporting stronger peer empathy. Such outcomes parallel findings from Franciscan networks in Indonesia and confirm Tucker and Grim's contention that spiritual framing, not merely cognitive knowledge, sustains pro-environmental habits. In our setting, specific ritual codes—recycling as *tazkiyatun nafs*, switching off lights as *amanah*—anchor behaviour change to inner purification, producing discipline that persists beyond teacher oversight.

Three obstacles temper these advances. First, many teachers struggle to translate Sufi metaphors into scientific concepts, revealing a conceptual gap Foltz (2003) and Brown (2024) label the sacred-scientific divide. Second, integrated textbooks that marry Qur'ānic exegesis, classical Sufi commentaries, and contemporary ecology remain scarce. Third, ministry-sponsored training reaches staff unevenly, limiting diffusion. We therefore propose a triple-intervention strategy: (1) curriculum mandates that embed sacred ecology across subjects; (2) in-service workshops using metaphorical-enactive techniques derived from al-Ghazālī; and (3) teacher collaboratives that co-create context-specific eco-Sufi modules. This package could scale eco-Sufism across Indonesia's madrasah network and institutionalise resacralised environmental education.

Implementation of Eco-Sufi Values in Adiwiyata Madrasah

Our data clearly demonstrate that integrating eco-Sufi values within daily practices at MTs Unggulan Al-Qodiri 1 Jember goes beyond theoretical understanding—it manifests in concrete, habitual actions. This aligns with al-Ghazālī's interpretation that proper *adab* (manners) toward nature is integral to spiritual morality. Zakaria et al. (2024) explain that al-Ghazālī perceives excessive behavior (*isrāf*) as deviation from the Islamic middle path (*wasatīyah*), as reflected in the injunction of Al-A'rāf 7:56. When students adopt energy-efficient habits, uphold cleanliness, and engage in wise waste management, they embody this balance in practice.

Activities like *Best Class*, waste-bank operations, and communal waste management are explicitly framed within Islamic spiritual values. Sessions begin with *niyyah* (intention) to worship, reinforcing that environmental stewardship

constitutes part of faith (*īmān*). Hidayah (2021) emphasizes that PAI (Islamic Religious Education) curriculum at madrasahs incorporates environmental protection as worship, low-carbon living, beautification of surroundings, and renewable-energy awareness. These programmatic activities exemplify Lakoff's (2018) definition of eco-pedagogy, in which environmental awareness is cognitively and ritually embedded in educational culture.

This emerges as a Sufi ecopedagogy approach—an integrated model that merges spiritual, ecological, and educational dimensions. Quddus (2012) describes classical Islamic environmental ethics rooted in *khalifah* (vicegerency) and *amanah* (trust). At Al-Qodiri, students internalize these roles through daily learning and spiritual practices. Tucker & Grim's (2001) global analysis supports this finding, showing that when environmental messages are framed spiritually rather than cognitively, they translate into lasting behavioural change. The students' adoption of energy-saving, greening, and waste-reduction habits indicates that Sufi ecopedagogy not only raises awareness but cultivates spiritual-moral agency.

Further alignment can be found in Maslani et al. (2022), who document ecopedagogical transmission within pesantrens, particularly in tree-planting and livestock projects that combine Qur'anic reflection with practical interaction. This supports our findings that Al-Qodiri's Adiwiyata program operates as an Islamic green incubator, merging doctrinal teaching with ecological responsibility. Our research is one of the first to concretely model eco-Sufi pedagogy within a nationally accredited environmental program.

Supporting and Inhibiting Factors

Observations of the Adiwiyata Madrasah Program implementation at MTs Unggulan Al-Qodiri 1 Jember reveal that the integration between Islamic spirituality and environmental concern is not only feasible but also a strategic entry point for character education. This is in line with Rofiq (2022), who affirms that Adiwiyata programs serve as effective instruments to build environmental ethics among school communities. The madrasah's internal policies, the active involvement of the intra-school student organization (OSIM), and the evident enthusiasm among students demonstrate that eco-Sufism has strong cultural traction within Islamic educational settings. These findings support the view that spirituality-based environmental education can significantly influence students' behavior and attitudes when embedded in the school culture.

However, despite these strengths, the implementation faces several inhibiting factors. A primary challenge is the limited theoretical understanding among teachers about the philosophical and practical linkages between Sufism and ecological responsibility. Many educators tend to approach Adiwiyata activities as isolated or ceremonial events, rather than as meaningful spiritual practices. This risk of superficial engagement is exacerbated by the lack of contextualized instructional materials and literature that bridge Islamic mysticism with modern environmental issues. Without robust conceptual and pedagogical support, the values of eco-Sufism may remain peripheral to the actual learning process.

These findings resonate with the analysis of Foltz (2003), who argues that a significant obstacle to the implementation of religious environmental ethics is the

disconnect between normative theological principles and pedagogical application. Similarly, Rahman et al. (2021) emphasize that for faith-based environmental initiatives to be transformative, educators must possess both ecological literacy and spiritual literacy. When this dual competence is absent, ecological practices risk becoming ritualized but hollow performances.

The synergy between institutional policy, individual understanding, and resource provision becomes crucial. Studies by Ismail et al. (2022) in Malaysian Islamic schools found that successful environmental programs were directly tied to strong administrative commitment, teacher training, and access to localized teaching modules on Islamic environmental ethics. In the context of MTs Al-Qodiri, the presence of ministry support—through Adiwiyata training and materials—acts as an enabling external structure. However, the lack of widespread teacher workshops and limited dissemination of eco-Sufi frameworks still create bottlenecks.

Therefore, ensuring the sustainability and effectiveness of eco-Sufism programs in madrasahs depends on a triadic model: (1) strong institutional structures (e.g., policy mandates and leadership support), (2) empowered educators with adequate theoretical and pedagogical grounding, and (3) the availability of relevant and contextually grounded resources. Without this threefold synergy, there is a risk that the spiritual dimension of environmental education will remain rhetorical rather than transformative.

Impact of Implementation on Student Attitudes

Observational data indicate that students who actively participate in *eco-Sufism*-based activities show a marked increase in ecological consciousness and behavioral change. These students begin to consistently demonstrate care for their school environment, such as by maintaining cleanliness, refusing to litter, and actively engaging in waste separation and recycling through the madrasah's waste bank program. This internalization of ecological values reflects the effectiveness of eco-Sufism in forming an environmental ethic rooted not in punishment or external reward, but in spiritual obligation and personal morality.

This finding aligns with the core of Sufi pedagogy, which emphasizes *mujāhadah* (self-discipline), *zuhud* (simplicity), and *mahabbah* (love for all creation), values that extend beyond ritual piety into daily action. Students' emerging habits—like switching off lights when not in use, reducing plastic consumption, and taking ownership of classroom cleanliness—exemplify the success of internalized religious ethics transforming into practical, ecologically sound behaviors. As affirmed by Fauziah et al. (2021), religious character is expressed through behavior, symbols, and habits grounded in deeply held values, making Sufi education a powerful force for behavioral transformation.

This transformation is not limited to individual actions; it fosters a culture of shared responsibility, where students remind peers to uphold environmental practices and take pride in maintaining the school's green status. The madrasah's environment becomes a reflection of spiritual ecology, wherein caring for God's creation becomes a form of devotion. These findings echo those of Rosita (2021), who reported that cleanliness and ecological discipline at Nurul Qarnain Sukowono

Jember pesantren were internalized through Sufi-inspired communal routines such as yard cleaning and room duty.

Integrating eco-Sufi values into the curriculum significantly improves students' environmental awareness by cultivating spiritual connectedness with nature. This resonates with the work of Gade (2019), who emphasized that Islamic environmental ethics are most effective when embedded in local cultural and spiritual practices rather than imposed as abstract doctrine. Moreover, the concept of *eco-religious identity*—as developed in Mahmood et al. (2021)—suggests that sustainable behavior is most enduring when framed as a religious act, reinforcing that internalized beliefs are the most powerful motivators of long-term pro-environmental behavior.

Furthermore, social empathy and religious character are significantly enhanced through collective participation in eco-Sufi programs. Students display more collaborative behavior, heightened respect for peers, and improved discipline. The integration of eco-Sufi values thus not only nurtures ecological responsibility but also builds social cohesion, aligning with the principles of *rahmah* (compassion), *ukhuwwah* (brotherhood), and *amānah* (trust), which are foundational in Islamic ethics.

CONCLUSION

The implementation of eco-Sufism values within the Adiwiyata Madrasah framework at MTs "Unggulan" Al-Qodiri 1 Jember demonstrates that the integration of Islamic spiritual ethics and environmental education is both feasible and impactful. This study found that although the terminology "eco-Sufism" is not yet widely understood by educators and students, the core Sufi values—*tawadhu'* (humility), *zuhud* (simplicity), *shukr* (gratitude), *tazkiyatun nafs* (purification of the soul), and *mahabbah* (love for creation)—have already been internalized through institutional culture, curriculum, and daily ecological practices.

These findings validate the theoretical proposition that spiritual ecology, particularly rooted in Sufi ethics, offers a powerful moral foundation for character formation and ecological awareness. The transformation observed in students' behavior—including discipline, environmental responsibility, and religious character—indicates that eco-Sufism, when operationalized through structured programs such as Adiwiyata, can generate long-term changes that transcend ceremonial practice and enter into personal and communal value systems.

However, the study also highlights structural and pedagogical gaps, such as limited teacher understanding of the relationship between Sufism and environmental ethics, as well as the lack of contextualized teaching materials. Without adequate conceptual grounding and pedagogical support, the risk remains that eco-Sufism will be perceived as symbolic rather than transformative.

Therefore, this research underscores the need for the development of integrated thematic learning modules that embed eco-Sufi values into Islamic Religious Education (PAI) and environmental curricula. The Ministry of Environment and Forestry, in collaboration with the Ministry of Religious Affairs,

should design and implement capacity-building programs for teachers that emphasize the applicative and contextual dimensions of spiritual ecology. Furthermore, Islamic educational institutions and academic researchers should initiate interdisciplinary research to further conceptualize eco-Sufism as a viable paradigm in contemporary Islamic environmental education.

This study contributes to the emerging field of Islamic eco-pedagogy by offering an empirically grounded model of eco-Sufism implementation in formal education. It provides a foundation for future research and policy that seeks to harmonize religious spirituality, ecological responsibility, and character education within the broader framework of sustainability and moral development in the Islamic world.

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