



Planting Environmentally Friendly Religiosity Awareness: PAI Learning Innovation Based on Mindfulness Eco Theological Perspective in SMPIT Sahabat Alam

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Abstract

This study aims to explore the innovation of Islamic Religious Education Learning (PAI) through the integration of mindfulness approach and eco-theological perspective in instilling awareness of environmentally friendly religiosity in students at SMPIT Sahabat Alam. This integration proceeds from the idea that spiritual awareness and ecological responsibility are complementary dimensions in forming reflective faith and concern for the preservation of nature. This research is motivated by the need for a PAI learning model that is not only oriented to cognitive aspects, but also fosters spiritual awareness that encourages ecological behavior. The research uses qualitative methods with case study design, through observation, in-depth interviews, and documentation of the PAI learning process at the school. The results showed that the application of mindfulness in PAI learning increased students' focus, inner calm, and spiritual reflection on Qur'anic verses related to nature. The integration of eco-theological values reinforces the understanding that caring for the environment is part of the practice of faith and piety. The internalization of these values is reflected in the change in students' attitudes towards cleanliness, appreciation for God's creation, as well as active participation in the activities of the school environment. Overall, awareness-based PAI learning with an eco-theological perspective has proven effective in instilling religiosity that blends with ecological responsibility. This Model offers a contextual, humanistic, and transformative Pai learning approach, and has the potential to be replicated in various Islamic education units to strengthen the spiritual-ecological character of the younger generation in the midst of a global environmental crisis.

Keywords: eco-friendly religiosity, mindfulness, eco-theologis, PAI learning, educational innovation, SMPIT Sahabat Alam.

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Abstrak

Penelitian ini bertujuan mengeksplorasi inovasi pembelajaran Pendidikan Agama Islam (PAI) melalui integrasi pendekatan mindfulness dan perspektif eco-teologis dalam menanamkan kesadaran religiusitas ramah lingkungan pada peserta didik di SMPIT Sahabat Alam. Integrasi ini berangkat dari gagasan bahwa kesadaran spiritual dan tanggung jawab ekologis merupakan dimensi yang saling melengkapi dalam membentuk keimanan reflektif dan kepedulian terhadap kelestarian alam. Penelitian ini dilatarbelakangi oleh kebutuhan akan model pembelajaran PAI yang tidak hanya berorientasi pada aspek kognitif, tetapi juga menumbuhkan kesadaran spiritual yang mendorong perilaku ekologis. Penelitian menggunakan metode kualitatif dengan desain studi kasus, melalui observasi, wawancara mendalam, dan dokumentasi terhadap proses pembelajaran PAI di sekolah tersebut. Hasil penelitian menunjukkan bahwa penerapan mindfulness dalam pembelajaran PAI meningkatkan fokus, ketenangan batin, dan refleksi spiritual siswa terhadap ayat-ayat Al-Qur'an yang berkaitan dengan alam. Integrasi nilai eco-teologis memperkuat pemahaman bahwa menjaga lingkungan merupakan bagian dari pengamalan iman dan ketakwaan. Internalisasi nilai tersebut tercermin dalam perubahan sikap siswa terhadap kebersihan, penghargaan terhadap ciptaan Tuhan, serta partisipasi aktif dalam kegiatan lingkungan sekolah. Secara keseluruhan, pembelajaran PAI berbasis kesadaran dengan perspektif eco-teologis terbukti efektif menanamkan religiusitas yang menyatu dengan tanggung jawab ekologis. Model ini menawarkan pendekatan pembelajaran PAI yang kontekstual, humanistik, dan transformatif, serta berpotensi direplikasi di berbagai satuan pendidikan Islam untuk memperkuat karakter spiritual-ekologis generasi muda di tengah krisis lingkungan global.

Kata kunci: religiusitas ramah lingkungan, mindfulness, eco-theologis, pembelajaran PAI, inovasi pendidikan, SMPIT Sahabat Alam

Introduction

The current ecological crisis --including climate change, environmental pollution, deforestation, and the decline in human quality of life caused by the exploitation of nature-- is not only a scientific or technical problem, but also a spiritual and moral one.¹² The imbalance between humans and nature often stems from a materialistic and anthropocentric worldview that separates spiritual life from ecological responsibility. In

¹ 'Environmental Degradation in Nigeria: A Christian Ethical Approach', *NIU Journal of Humanities*, 8.2 (2023) <<https://doi.org/10.58709/niujuhu.v8i2.1648>>.

² Panu Pihkala, 'ECO-ANXIETY, TRAGEDY, AND HOPE: PSYCHOLOGICAL AND SPIRITUAL DIMENSIONS OF CLIMATE CHANGE', *Zygon: Journal of Religion and Science*, 53.2 (2018) <<https://doi.org/10.1111/zygo.12407>>.

contrast, Islamic teachings provide a strong theological foundation affirming that caring for the environment is an expression of faith and obedience to Allah SWT.

Such an approach, which relies on rote memorization and textual instruction, often fails to internalize religious values and neglects affective and spiritual development. In many schools, however, Islamic Religious Education (PAI) still emphasizes the transfer of cognitive knowledge³ rather than providing space for reflective and contemplative learning experiences.⁴ Such an approach often fails to internalize religious values in daily life and does not cultivate students' environmental awareness. PAI learning that is limited to rote memorization and textual instruction tends to overlook the affective and spiritual development of learners.

In essence, Islamic Religious Education aims to develop individuals who possess strong faith, piety, and noble character reflected in their behavior, as stated in the Ministry of National Education Regulation (Permendiknas) No. 16 of 2007. The rapid and individualistic digital era presents serious challenges for this goal.⁵ Many students today experience disorientation of values, psychological pressure, and a gap between their religious understanding and real-life experiences. This situation weakens

³ Pawel Holas, Estelle Figueira-Putresza, and Joanna Domagala-Kulawik, 'Coping Styles with Stress and Its Relations to Psychiatric and Clinical Symptoms in Patients with Sarcoidosis: A Latent Profile Analysis', *Respiratory Medicine*, 211 (2023), 107171 <<https://doi.org/10.1016/j.rmed.2023.107171>>; Keith M. Smart and others, 'Mechanisms-Based Classifications of Musculoskeletal Pain: Part 1 of 3: Symptoms and Signs of Central Sensitisation in Patients with Low Back (±leg) Pain', *Manual Therapy*, 17.4 (2012), 336–44 <<https://doi.org/10.1016/j.math.2012.03.013>>.

⁴ Muhammad Raihan Nasucha, Khozin Khozin, and I'anatut Thoifah, 'Synergizing Islamic Religious Education and Scientific Learning in the 21st Century: A Systematic Review of Literature', *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, 11.1 (2023), 109–30 <<https://doi.org/10.15642/jpai.2023.11.1.109-130>>; Irpan Irpan and Zohaib Hassan Sain, 'The Crucial Role of Islamic Religious Education in Shaping Children's Character: Psychological and Spiritual Review', *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 16.1 (2024), 383–92 <<https://doi.org/10.37680/qalamuna.v16i1.4902>>.

⁵ dkk Azim Izul Islami, *SAINTIS MUDA DI ERA DIGITAL* (Semarang: CV Alinea Media Dipantara).

their appreciation of religious values and leads to a decline in moral and ecological sensitivity.⁶

Therefore, PAI learning requires an approach that integrates the cognitive, affective, and spiritual dimensions of education. One relevant innovation is the mindfulness approach, which emphasizes Mindfulness, defined as full awareness of the present moment with openness and sincerity, aligns closely with Islamic concepts such as muraqabah, khusyuk, and tafakkur with openness, focus, and sincerity.⁷ In Islamic tradition, mindfulness aligns with the concepts of muraqabah, khusyuk, and tafakkur, all of which teach believers to be constantly aware of Allah's presence.⁸

Applied within PAI learning, the Islamic mindfulness approach can help students develop deeper spiritual awareness that connects faith, reflection, and daily action. When this approach is integrated with an eco-theological perspective—which views nature as part of humanity's relationship with God—PAI learning transforms into a holistic process. It not only nurtures individual spirituality but also cultivates social and ecological responsibility as part of religious devotion.

Conceptually, internalization of religious values in learning refers to the process of instilling religious values into the Cognitive, Affective, and psychomotor structures of learners as a whole.⁹ Religious values such as honesty, patience, and responsibility, require a learning approach that is able

⁶ Kamaruddin Hasan and Hamdan Juhannis, 'Religious Education and Moderation: A Bibliometric Analysis', *Cogent Education*, 11.1 (2024) <<https://doi.org/10.1080/2331186X.2023.2292885>>; Adha Shaleh and Md. Saidul Islam, 'Averting the Existential Threat of the Planet: Islamic Environmental Ethics to Address the Contemporary Environmental Crisis', *Intellectual Discourse*, 32.1 (2024) <<https://doi.org/10.31436/id.v32i1.1937>>.

⁷ Abdullah Idi, *DINAMIKA SOSIOLOGIS INDONESIA : Agama Dan Pendidikan Dalam Perubahan Sosial* (Yogyakarta: LKiS Pelangi Aksara, 2015).

⁸ Muhamad Bisri Ihwan, *Akhlaq Tasawwuf: Meniti Jalan Kesucian Hati* (Jakarta: Yayasan Pusaka Thamrin Dahlan).

⁹ Guntur Gunawan, Putri Rama Yanti, and Nelson Nelson, 'Methods for Achieving Cognitive, Affective, and Psychomotor Aspects in Islamic Religious Education Learning: A Study at Senior High School in Rejang Lebong', *AL-ISHLAH: Jurnal Pendidikan*, 15.1 (2023), 981–91 <<https://doi.org/10.35445/alishlah.v15i1.2793>>; Nasucha, Khozin, and Thoifah.

to arouse the internal awareness of learners,¹⁰ not just verbally convey teaching materials.

Mindfulness, widely recognized in contemporary psychological research, is defined as the practice of full awareness of the present moment with an open and non-judgmental attitude.¹¹ Numerous studies have demonstrated its effectiveness in reducing stress, anxiety, and depression across diverse populations.^{12,13} Within the Islamic perspective, however, the essence of mindfulness resonates deeply with the concepts of *muraqabah* (awareness of Allah's presence), *khushyuk* (devotion in worship), and *tafakkur* (reflection on the signs of divine greatness).¹⁴ These concepts emphasize continuous spiritual consciousness rather than mere psychological well-being.

Despite the growing literature on both mindfulness and Islamic Religious Education (PAI), most existing studies tend to treat them as separate domains --either focusing on secular psychological benefits of mindfulness or on cognitive-- theological dimensions of PAI. Similarly,

¹⁰ Ryad Chems-Maarif and others, 'Defining Mindfulness: A Review of Existing Definitions and Suggested Refinements', *Mindfulness*, 16.1 (2025), 1–20 <<https://doi.org/10.1007/s12671-024-02507-2>>; Jesse Martin-Allan, 'More than the Sum of Its Parts: The Differential Roles of Non-Judgment and Present-Moment Awareness as Components of Mindfulness' (University of Wollongong, 2022).

¹¹ Chems-Maarif and others; Martin-Allan.

¹² Josefiën J. F. Breedvelt and others, 'The Effects of Meditation, Yoga, and Mindfulness on Depression, Anxiety, and Stress in Tertiary Education Students: A Meta-Analysis', *Frontiers in Psychiatry*, 10 (2019) <<https://doi.org/10.3389/fpsy.2019.00193>>; Dave Parsons and others, 'Mindfulness-Based Approaches for Managing Stress, Anxiety and Depression for Health Students in Tertiary Education: A Scoping Review', *Mindfulness*, 13.1 (2022), 1–16 <<https://doi.org/10.1007/s12671-021-01740-3>>.

¹³ Suryani Suryani and others, 'Psikoedukasi Menurunkan Tingkat Depresi, Stres Dan Kecemasan Pada Pasien Tuberkulosis Paru', *Jurnal Ners*, 11.1 (2016), 128–33 <<https://doi.org/10.20473/jn.v11i1.1455>>; Dewi Keumala Sari, Riko Hengki Nababan, and Wardiyah Daulay, 'Pengaruh Meditasi Mindfulness Terhadap Perubahan Cemas The Effect of Mindfulness Meditation on Anxiety Changes', *Jurnal Kesehatan*, 12.1 (2023), 19–25 <<https://doi.org/10.46815/jk.v12i1.118>>.

¹⁴ Muhammad Abdul Aziz, 'Mindfulness Dalam Shalat: Seni Khushyuk Untuk Self-Care', *Buletin Ar Rasikh: Media Dakwah Universitas Islam Indonesia* (Yogyakarta, 2025) <<https://alrasikh.uui.ac.id/2025/01/24/mindfulness-dalam-shalat-seni-khushyuk-untuk-self-care/>>.

research on eco-theology in education has primarily highlighted environmental ethics without linking it to the experiential dimensions of spiritual consciousness.

To date, there has been no comprehensive study that integrates the mindfulness approach, eco-theological perspective, and Islamic Religious Education (PAI) into a unified pedagogical model. This study seeks to fill that gap by developing a framework of Islamic mindfulness-based PAI learning that connects inner spiritual awareness (*muraqabah*), reflective engagement with nature, and environmental responsibility grounded in Islamic theology. Through this integration, PAI learning is expected to move beyond cognitive instruction and become a transformative process that nurtures ecological spirituality and ethical behavior in students.

Several previous studies have discussed strategies for internalizing religious values. For example, research highlighting the importance of experiential contextual learning in instilling religious values.¹⁵ Meanwhile, Rachmawati examined the effectiveness of mindfulness approaches in increasing students' empathy and concentration in a general context,¹⁶ not in religious learning specifically. While there are those who specifically discuss the exploration of mindfulness learning, but the study focuses on the religious attitudes of students.¹⁷ Wulandari discusses the integration of characters in PAI, but has not touched on the reflective-transcendental

¹⁵ Muhamad Parhan and Bambang Sutedja, 'PENERAPAN PENDEKATAN PEMBELAJARAN KONTEKSTUAL DALAM PENDIDIKAN AGAMA ISLAM DI UNIVERSITAS PENDIDIKAN INDONESIA', *TARBAWY: Indonesian Journal of Islamic Education*, 6.2 (2019), 114–26 <<https://doi.org/10.17509/t.v6i2.20165>>; Aminah Aminah, Hairida Hairida, and Agung Hartoyo, 'Penguatan Pendidikan Karakter Peserta Didik Melalui Pendekatan Pembelajaran Kontekstual Di Sekolah Dasar', *Jurnal Basicedu*, 6.5 (2022), 8349–58 <<https://doi.org/10.31004/basicedu.v6i5.3791>>.

¹⁶ Arida Rahmawati Akhmad Bukhori, Agustin Revi Yanti, 'Penerapan Mindfulness Training Sebagai Upaya Dalam Mengurangi Psychological Distress Pada Generasi Z', in *Annual Guidance and Counseling Academic Forum* (2023) (Semarang: Universitas Negeri Semarang, 2023) <<https://doi.org/proceeding.unnes.ac.id/agcaf/article/view/2373>>.

¹⁷ R. L. Fadillah, M., Latipah, E., & Isnaini, 'KSPLORASI PEMBELAJARAN BERBASIS MINDFULNESS DALAM MENINGKATKAN FOKUS DAN SIKAP RELIGIUS MAHASISWA PROGRAM STUDI PENDIDIKAN BAHASA ARAB DI UIN SUNAN KALIJAGA YOGYAKARTA.', *J-Simbol: Jurnal Magister Pendidikan Bahasa Dan Sastra Indonesia*, 13.1 (2025), 185–96.

approach to self-awareness.¹⁸ In addition, several previous studies have shown the effectiveness of mindfulness in character education and mental health, which prove that mindfulness approaches can reduce stress and increase learning concentration in high school students.¹⁹ However, most such research still focuses on psychological or general aspects of character, and has not specifically explored the integration of mindfulness into PAI learning in an eco-theological perspective.

SMPIT Sahabat Alam was selected strategically because it represents an educational institution that harmoniously integrates Islamic values with nature-based learning. This unique integration provides an ideal environment for implementing PAI learning innovations grounded in mindfulness and eco-theological perspectives. The school's holistic philosophy—linking faith, reflection, and environmental awareness—strongly aligns with the objectives of this study to develop students who are spiritually mindful and ecologically responsible.

This study integrates the mindfulness approach derived from Western psychology with Islamic spiritual values within PAI learning to address the overly cognitive nature of traditional religious education. By fostering self-awareness, spiritual reflection, and value contemplation, learning becomes more affective and meaningful for adolescents facing psychosocial and spiritual challenges.

The novelty of this study lies in integrating Islamic mindfulness with an eco-theological perspective, emphasizing that religious awareness inherently includes ecological concern. Thus, PAI not only cultivates personal faith but also nurtures environmentally responsible religious character. Theoretically, this study enriches the discourse on PAI development through

¹⁸ Fitria Wulandari, Tatang Hidayat, and Muqowim Muqowim, 'KONSEP PENDIDIKAN HOLISTIK DALAM MEMBINA KARAKTER ISLAM', *Muróbbi: Jurnal Ilmu Pendidikan*, 5.2 (2021), 157–80 <<https://doi.org/10.52431/murobbi.v5i2.374>>.

¹⁹ Wulandari, Hidayat, and Muqowim; Dianita Maulinda and Makmuroh Sri Rahayu, 'Pengaruh Mindfulness Terhadap Stres Akademik Pada Siswa SMAN X Cianjur Di Masa Pandemi COVID-19', *Jurnal Riset Psikologi*, 1.2 (2022), 100–108 <<https://doi.org/10.29313/jrp.v1i2.461>>.

reflective and contextual values, while practically offering a humanistic and relevant learning model for the younger generation in the modern era.

Method

This study uses a qualitative approach with a single-case study design,²⁰ focusing on SMPIT Sahabat Alam as the research site. This approach was chosen to explore in depth the process of implementing mindfulness-based PAI learning with an eco-theological perspective in a real context at SMPIT Sahabat Alam. Case studies enable researchers to holistically understand the phenomenon of internalization of eco-religiosity through contextual and reflective learning interactions.

The research was conducted at SMPIT Sahabat Alam Palabuhanratu, Sukabumi, an Islamic junior high school known for implementing reflection-based and spirituality-oriented learning. The participants consisted of two PAI teachers and twelve eighth-grade students. Data were collected through participatory observation, in-depth interviews, and documentation analysis. Participatory observation was carried out over four weeks, focusing on classroom interactions and outdoor mindfulness-based PAI activities. In-depth interviews, conducted individually with teachers and selected students, explored their experiences, reflections, and perceptions of integrating mindfulness and eco-theological values in PAI learning.

Data analysis followed the Miles and Huberman (1994) interactive model, which includes three main stages. The first stage, data reduction, involves selecting, simplifying, and organizing raw data to focus on information relevant to the research objectives. The second stage, data display, presents the reduced data in narrative descriptions, matrices, or thematic charts to facilitate interpretation. The final stage, conclusion drawing and verification, interprets the displayed data to identify emerging patterns, relationships, and meanings, followed by continuous validation to

²⁰ Stefan Hunziker and Michael Blankenagel, 'Single Case Research Design', in *Research Design in Business and Management: A Practical Guide for Students and Researchers* (Springer, 2024), pp. 141–70.

ensure the credibility and consistency of the findings.²¹ Then the presentation of the data through compiling the data into narrative form, tables, and direct quotations. Conclusion drawing and verification were conducted by identifying patterns in the internalization of religious values and examining the contribution of the mindfulness approach to the learning process,²² by inferring patterns of internalization of religious values and the contribution of mindfulness approaches to the process.

To ensure data validity, triangulation of techniques and sources was employed by comparing information obtained from observations, interviews, and documentation. In addition, member checking was conducted with PAI teachers and students to verify the accuracy of the findings and ensure they reflected the actual conditions in the field.

Result And Discussion

PAI Learning Based on Eco-Theology in Shaping Religious Consciousness

True religiosity does not stop at the ritual level alone, but must be manifested in the form of ethical responsibility to the environment.²³ Piety is measured not only by how much a person performs ritual worship, but also by how much he maintains harmonious relationships with other creatures of God. This is in line with the principle of monotheism, that Allah is one, and his entire creation is in a unified interrelated system. To destroy a part of his creation is to destroy the cosmic harmony that he established.

Eco-theology is an approach to theology that views nature as part of God's sacred creation, and hence actions against nature have moral and

²¹ Nancy L. Leech and Anthony J. Onwuegbuzie, 'An Array of Qualitative Data Analysis Tools: A Call for Data Analysis Triangulation.', *School Psychology Quarterly*, 22.4 (2007), 557–84 <<https://doi.org/10.1037/1045-3830.22.4.557>>.

²² Aisha Ibrahim Ningi, 'Data Presentation in Qualitative Research: The Outcomes of the Pattern of Ideas with the Raw Data', *International Journal of Qualitative Research*, 1.3 (2022), 196–200 <<https://doi.org/10.47540/ijqr.v1i3.448>>.

²³ Poul Pedersen, *Nature, Religion Cultural Identity* (Routledge, 1995) <<https://www.taylorfrancis.com/chapters/edit/10.4324/9781315026138-13/nature-religion-cultural-identity-poul-pedersen>>.

spiritual implications.²⁴ In the context of Islam, eco-theology is also known as eco-Islam, an approach that places ecological responsibility as an integral part of faith.²⁵

The main principle of Eco-Theology in Islam is the existence of the value of tauhidan, by asserting the unity of God creates the unity of creation. Destroying the environment means not respecting his creation by always trying to do the principle of balance in the universe (QS. Ar-Rahman: 7-9) through the dimension of benefit by preserving nature for the common good.

Therefore, action on the environment is not a mere worldly activity, but part of worship. Cleaning the environment, planting trees, caring for animals, or keeping rivers from pollution are forms of servitude to God. Prophet Muhammad has given a clear example of how Islam commands its people to treat the environment with full responsibility. He said “ ” whoever plants a tree, and it is eaten by birds, humans, or animals, then it becomes alms for him” (HR. Bukhari). This shows that ecological actions have a high value of worship in Islam.

Internalization of spiritual awareness and the formation of religious character in SMP it Sahabat Alam Palabuhanratu can be a strong foundation in building a culture of environmental care in a real and sustainable. Through a holistic approach that combines faith values, positive behavior habits, and direct involvement in environmental action, the school has succeeded in creating an educational ecosystem that not only educates intellectually, but also forms a soul that empathizes with nature. Activities such as tree planting, school garden management, and garbage sorting practices are not limited to routine, but as a form of worship and moral responsibility for God's creation,

²⁴ Elizabeth Akpanke Odey and others, 'Pentecostal Environmentalism: A Symbiosis for Eco-Theology and Biodiversity Conservation', *Pharos Journal of Theology*, 104(2), 2023 <<https://doi.org/10.46222/pharosjot.104.220>>; Christopher William Hrynkow, 'Greening God? Christian Ecotheology, Environmental Justice, and Socio-Ecological Flourishing', *Environmental Justice*, 10.3 (2017), 81–87 <<https://doi.org/10.1089/env.2017.0009>>.

²⁵ Abdul Rohman and others, 'Religious Education For The Environment: Integrating Eco-Theology In The Curriculum of Islamic Religious And Character Education To Enhance Environmental Education In Indonesia', *Nadwa: Jurnal Pendidikan Islam*, 18.2 (2024), 201–26 <<https://doi.org/10.21580/nw.2024.18.2.21094>>.

which is consistently strengthened through prayer, reflection, and the example of teachers and parents.

The curriculum, which is designed to blend with spiritual values, makes students not only cognitively capable, but also has a strong ecological sensitivity, making Nature Conservation a part of self-character. The synergy between schools, environmental agencies, and surrounding communities proves that when awareness is instilled through values, examples, and direct experience, sustainability is no longer just an ideal, but a real fruit of awareness that grows in educated and characterful souls.

SMPIT Sahabat Alam Palabuhanratu consistently builds students' spiritual awareness and character through the integration of religious values into real environmental conservation actions, creating harmony between faith and ecological actions. Values such as responsibility, helpfulness, and gratitude for God's creation are instilled through hands-on activities such as collective prayer before tree planting, spiritual reflection after environmental activities, as well as the strengthening of Islamic ethics in students' daily lives.

With its natural physical environment --gardens, trees, and open green areas-- SMPIT Sahabat Alam provides a setting where PAI learning extends beyond the classroom. As one PAI teacher explained:

"PAI learning activities in this school are not limited to the classroom; they actively involve students in direct spiritual experiences with nature. For instance, we invite them to engage in tadabbur alam by observing Allah's creations so that they can truly feel His greatness. Students also perform duha prayers and dhikr under the shade of trees, creating a calm and reflective learning atmosphere. In another session, we study kauniyah verses while walking around the school grounds to help students realize that every element of nature is a sign of God's majesty that must be protected and appreciated. Through these activities, students do not merely learn religious teachings theoretically, but internalize and experience spiritual values through direct interaction with nature." (Excerpt from an in-depth interview with a PAI teacher at SMPIT Sahabat Alam, October 2025)

The results of interviews with PAI teachers indicate that nature-based learning activities --such as tadabbur alam, sholat duha, dzikr under the

trees, and reflection on ayat-ayat kauniyah-- have transformed students' understanding of the relationship between religion and the environment. Learning oriented toward direct spiritual experience fosters ecological awareness grounded in religious values. Students come to see environmental care not merely as social responsibility but as an expression of faith and gratitude to Allah.

These findings align with Kolb's experiential learning theory, where knowledge is constructed through direct experience, reflection, and moral insight.²⁶ Likewise, according to Lickona's character education framework, this process develops moral knowing, moral feeling, and moral action,²⁷ that manifested in students' growing concern for cleanliness, participation in environmental stewardship, and disciplined habits in maintaining nature.

From the perspective of Al-Attas's Islamic educational philosophy, the integration of mindfulness and eco-theological values reflects.²⁸ The essence of ta'dib lies in the harmonious integration of faith, knowledge, and action. Through this internalization, students move beyond ritualism toward spiritual awareness, realizing that environmental care is an act of devotion to Allah and manifesting humility, discipline, and ecological responsibility in daily life.

Since 2020, the school has collaborated with the Sukabumi Environment Office to implement preservation-based programs such as routine tree planting, green habitat creation, plant maintenance, and waste management as part of the Adiwiyata commitment. The internalization of environmental care values is reinforced through daily routines—cleanliness duties, waste sorting, and school garden maintenance—so that environmental concern is not only taught but practiced and lived. Consistent teacher modeling and habituation play a key role in shaping a strong environmental character, making nature conservation not just a school

²⁶ David A Kolb, 'The Process of Experiential Learning', in *Culture and Processes of Adult Learning* (Routledge, 2013), pp. 138–56.

²⁷ Thomas Lickona, 'Character Education: The Cultivation of Virtue', in *Instructional-Design Theories and Models* (Routledge, 2013), pp. 591–612.

²⁸ Naiyerah Kolkailah, 'Environmentalism in Qatar: Examining the Influence of Islamic Ethics on Environmental Thought and Practice' (University of Oxford, 2023).

program but a defining aspect of the students' spiritual and ecological identity.

Implementation of Mindfulness Approach in PAI Learning

PAI teachers at SMPIT Sahabat Alam have designed learning that integrates the principles of mindfulness systematically. This practice is shown in several stages.

Opening with dhikr and conscious breathing exercises: at the beginning of each lesson, students are invited to focus and calm the mind with short dhikr (such as istighfar, basmalah, asma'ul husna) and slow breathing techniques to bring self-awareness and spirituality. The duration of this activity usually ranges from 2-5 minutes, aiming to focus the student's attention before starting the lesson.

During the learning process, teachers also use reflective narratives that relate Islamic concepts to everyday life experiences. In addition, the writing of a spiritual Journal is done at the end of the session, in which students are asked to record personal reflections regarding the material that has been studied and how they can apply it in real life. This activity aims to increase students' awareness of the Islamic values they learn. The delivery of reflective nuanced materials, where religious materials such as faith, morals, or worship are conveyed in a narrative manner, by relating verses of the Qur'an and Hadith to the concrete experiences of everyday students.

After that, it is given time to write personal reflections on the lessons learned and reflections on their attitudes or behaviors, especially those related to Islamic values.

The final closing session through value reflection, invites students to reflect back on the values they have learned and how to implement them in life.

These findings show that mindfulness-based learning is not only theoretical, but rather seeks to touch the affective and spiritual realm directly.²⁹ Mindfulness-based PAI learning is not only effective in delivering

²⁹ Arina Widya Murni Yugo Berri Putra Rio, 'Terapi Mindfulness Pada Functional Gastrointestinal Disorders', *Innovative: Journal Of Social Science Research*, Vol. 4 No. (2024) <<https://doi.org/doi.org/10.31004/innovative.v4i2.9122>>.

instructional content, but also in creating an inner space for learners to experience religion in a personal and transformative way. The integration of Islamic values such as muraqabah and tafakkur in learning activities adds depth to students' spirituality, bridging between cognitive learning and spiritual experience. This strategy is considered effective by students because it helps them "feel" the value of religion, not just "memorize" it. This reinforces Rachmawati's findings³⁰ that mindfulness approaches can stimulate the affective and spiritual dimensions of learners, especially when contextualized in religious learning.

Compared to conventional models that emphasize lectures and rote memorization, this model provides opportunities for students to develop spiritual self-awareness, translate religious teachings into real experiences, and practice empathy, introspection, and ethical decision-making.

The mindfulness approach in the context of Islamic religious learning is closely related to the principles of Islamic teachings on spiritual awareness. In classical Islamic literature, the concept of muraqabah is a constant awareness of the presence of Allah in every human activity.³¹ This is in line with the definition of mindfulness by Kabat-Zinn (1994), which is awareness that arises from paying attention deliberately, in the present moment, without judgment.³²

Teachers who facilitate learning through dhikr, devotionals, and reflective journals have indirectly guided students into a state of muraqabah, that is, associating religious knowledge with a living spiritual consciousness. This is in line with the theory of experiential learning by Kolb (1984), where deep understanding will occur if learners experience directly a value or emotional experience, rather than simply knowing it conceptually.³³

³⁰ Akhmad Bukhori, Agustin Revi Yanti.

³¹ Rustam Ependi Muhammad Yunan Harahap, *Tazkiyatun Nafs Dalam Membentuk Akhlakul Karimah* (Jakarta: PT. Green Pustaka Indonesia, 2023).

³² Dhevy Puswiartika, *Mindfulness in Everyday Life* (Bogor: Azkiya Publishing, 2022); Tanti Widia Nurdiani, *Mindfulness Leadership* (Pekalongan: Penerbit NEM, 2024).

³³ Tarman A. Arif Syaeful Padya, Sulfasyah, 'PENGARUH MODEL EXPERIENTIAL LEARNING TERHADAP KETERAMPILAN MENULIS NARASI DAN KEMAMPUAN BERBICARA SISWA KELAS V GUGUS 2 KECAMATAN BONTOTIRO KABUPATEN BULUKUMBA', *Pendas: Jurnal Ilmiah Pendidikan Dasar*, Vol. 10 No (2025)

Table 1: Stages of Mindfulness in PAI Learning

| No | Stage | Description | Purpose |
|----|---------------------------|---|---|
| 1 | Opening / Early Learning | dhikr and mindful breathing exercises | focus and calm the mind with short dhikr and slow breathing techniques to bring self-awareness and spirituality |
| 2 | Learning process | Submission of religious materials | linking concepts of Islamic teachings with everyday life experiences |
| 3 | spiritual journal writing | record personal reflections on the material that has been studied | increase students ' awareness of the Islamic values they learn |
| 4 | closing | value reflection | invite students to reflect back on the values they have learned and how to implement them in life. |

Based on the findings obtained, it was found that the mindfulness approach contributes significantly to the internalization of some religious values, including::

- Honesty: in the practice of mindfulness, students are invited to recognize and control their feelings and thoughts honestly. This is reflected in the ability of students to be more open and honest in expressing their feelings and opinions, both in class discussions and in everyday life.
- Patience (ṣabr): self-awareness built through meditation and reflection helps students to be more patient in the face of various problems. Some students report that they become more patient and less irritable, especially when faced with exams or peer pressure.
- Tawakal and Muraqabah: many students report an improvement in their spiritual awareness, especially in terms of tawakal (surrender to Allah) and muraqabah (awareness of Allah's stewardship). Students

<<https://doi.org/10.23969/jp.v10i01.21614>>; Rian Rokhmad Hidayat Agus Tri Susilo, Ribut Purwaningrum, 'PELATIHAN KONSELING TRAUMATIK BERBASIS EXPERIENTIAL LEARNING PADA KONSELOR', *G-COUNS: Jurnal Bimbingan Dan Konseling*, Vol. 4 No. (2019), 103–12.

feel more connected to God in every activity they do, both in learning and interacting with others.

Most students stated that reflective activities such as journaling and dhikr made them more aware of their daily behavior. One student said, " If I used to pray only by rote, now I realize why I pray and feel calm."

Research findings show that students experience an increase in the values of honesty, patience, trust, and empathy. This reinforces the theory of value internalization by Lickona (1991) which states that values will be strongly internalized when individuals: knowing (knowing), feeling (feeling), and doing (doing).³⁴

Mindfulness helps students to enter into the feeling phase through self-aware practices and rumination, so that the religious values taught are not only stored in memory, but are emotionally impregnated and internalized in real behaviors.

Furthermore, this approach also supports a holistic approach in Islamic education as expressed by Al-Attas (1993), that the purpose of Islamic education is not only the transmission of knowledge, but the purification of the soul and the formation of a whole human or human kamil.³⁵ Mindfulness is practically a bridge between cognition and spirituality, between science and spiritual awareness.



Figure 1 : Mindfulness Education Model in PAI learning

³⁴ Lamhot Naibaho Glorya Loloagin, Djoys Anneke Rantung, 'Implementasi Pendidikan Karakter Menurut Perspektif Thomas Lickona Ditinjau Dari Peran Pendidik PAK', *Journal on Education*, Volume 05, (2023), 6012–22.

³⁵ Abudin Nata, *Ilmu Pendidikan Islam* (Jakarta: Kencana, 2010); Mulyadi, 'Implikasi Teori Kemanusiaan Fazlur Rahman Terhadap Pendidikan Islam', *AL-IKHTIBAR (Jurnal Ilmu Pendidikan)*, Vol. 5 No. (2018), 513–34.

PAI Learning Implementation Based on Eco-Theological Perspective Mindfulness

Mindfulness in Islam refers to full awareness (*muraqabah*) of the presence of Allah in every aspect of life. If it is associated with the perspective of eco-theology, then this consciousness is associated not only with ritual worship, but also with an ethical attitude towards the environment as a part of God's creation that must be respected, cared for and guarded.

SMPIT Sahabat Alam as an integrated Islamic educational institution based on the environment presents a unique PAI learning approach, which integrates Islamic mindfulness and eco-theology in the learning process. The main objective of this approach is to form a whole religious consciousness, where spirituality, faith, and concern for the environment are integrated in the student's learning experience.

PAI learning in this school not only emphasizes cognitive aspects such as memorization of verses and Hadith, but also presents concrete spiritual experiences through mindful interaction with nature, within the framework of environmentally friendly Islamic theology.

a. Activities *tadabbur* nature and environmental meditation

Tadabbur nature is the activity of contemplating and interpreting the greatness and power of Allah SWT through observation of the nature of his creation. This activity invites students to not only see, but also reflect on the meaning and wisdom of the order, beauty, and function of the universe. In practice, students are invited outside the classroom to do *tadabbur* nature while observing God's creation: trees, sky, rivers, animals, and plants.

Meanwhile, environmental meditation is a process of deep thought (contemplation) of the phenomena and order of nature to realize the greatness of God, as well as foster gratitude and human responsibility as the Caliph (custodian) of the Earth. In this case, Guru PAI guides students to do spiritual reflection (*tafakur*) on the order of creation and the wisdom behind it.

Table 2: Implementation of Mindfulness-Based PAI learning Eco-theological perspective

| NO | Preliminary preparation | Implementation | Closing and strengthening values |
|----|--|--|--|
| 1 | Explain the meaning of tadabbur nature in simple | a. Trees 1. Students are invited to approach and pay attention to the trees around them: 2. Observe the shape of stems, leaves, roots, and flowers. 3. See how a big tree can grow from a small seed. 4. Feel the coolness resulting from the shade of the tree. | Activities closed with: Prayer together, thanking God for the opportunity to observe His creation. |
| 2 | Convey the purpose of the activity: increase faith, gratitude, and responsibility to the environment. | b. Sky 1. Students are invited to look up, observing the vast sky that stretches: 2. See the color of the sky, The Shape of clouds, or sunlight. 3. Observe weather changes, wind movements, or the quiet sounds of nature. | Teacher gave an important message: that every creation of God holds valuable lessons if we are willing to pay attention and reflect. |
| 3 | Provide technical direction: bring notebooks, stationery, supplies of drinking water, and maintain attitudes and manners while in nature | c. Small animals 1. Students are directed to observe animals that can be found around, such as ants, butterflies, birds, worms, or other insects. 2. Observing how to move, search for food, or make sounds.. | Emphasizes that humans should be grateful and responsible for maintaining the environment as a mandate from God |
| 4 | Determine the location: School Park, Field, urban forest, river, or school garden. | d. Plants and grasses 1. Students are also invited to touch and see a variety of plants: 2. Touch soft grass, smell flowers, or pay attention to wild, free-growing plants. 3. Notice the difference in color and shape between plants. | |

Tadabbur nature and environmental meditation activities in Pai-based mindfulness learning have a real impact on the formation of attitudes, behaviors, and character of students. Through direct observation of God's creation such as trees, the sky, animals, and plants-- students learn to recognize his greatness in depth. This fosters a spiritual attitude of gratitude, admiration, and awareness of God's presence.

In the behavioral aspect, students showed changes towards more religious and reflective habits, such as maintaining cleanliness, respecting nature, and associating each activity with the value of worship. As for the character, growing ecological concern and moral responsibility as a caliph on Earth. They become more caring, disciplined, and responsible for environmental sustainability. Overall, this activity encourages PAI learning to be more meaningful-connecting faith, spiritual awareness, and ecological responsibility in learners.

b. Islamic mindfulness practices: dhikr, prayer, and muraqabah in the open

As a school that integrates Islamic values with a love of the environment, SMPIT Sahabat Alam always encourages students to undergo an educational process that not only focuses on academic aspects, but also on the formation of spiritual character and spiritual awareness. In an effort to foster peace of mind and closeness to Allah SWT, the school held Islamic mindfulness activities carried out in the open—a method that is in line with the vision of SMPIT Sahabat Alam in utilizing nature as a medium of learning and a means of self-approach to the creator.

Islamic Mindfulness in this context is realized through dhikr, prayer, and muraqabah performed in the midst of a calm and beautiful natural atmosphere. By listening to the gurgling of water, feeling the gusts of wind, and observing the beauty of God's creation, students are invited to live the meaning of the Divine Presence in every second of life. Dhikr becomes more solemn, prayer feels more meaningful, and muraqabah brings awareness that Allah is always present watching. This practice not only has an impact on inner peace, but also strengthens the value of trust, gratitude, and sincerity in student Islamic Mindfulness in this context is realized through dhikr, prayer, and muraqabah performed in the midst of a calm and beautiful natural atmosphere. By listening to the gurgling of

water, feeling the gusts of wind, and observing the beauty of God's creation, students are invited to live the meaning of the Divine Presence in every second of life. Dhikr becomes more solemn, prayer feels more meaningful, and muraqabah brings awareness that Allah is always present watching. This practice not only has an impact on inner peace, but also strengthens the value of trust, gratitude, and sincerity in students.

Through these activities, SMPIT Sahabat Alam not only instills Islamic values at the theoretical level but also through real-life experiences that touch the heart and nurture deep spiritual awareness amid the beauty of God's creation. Worship practices such as Duha prayer, dhikr, and morning prayers are carried out in open natural settings, allowing students to experience a sense of tranquility, gratitude, and closeness to Allah SWT while being directly connected to nature..

Conclusion

The Islamic Religious Education (PAI) learning innovation based on a mindfulness and eco-theological approach at SMPIT Sahabat Alam represents a progressive step in nurturing a generation that is intellectually, spiritually, and ecologically developed. By combining the practice of dhikr, prayer, muraqabah, and tadabbur alam in open space, PAI learning becomes a real and holistic spiritual experience that deepens students' self-awareness of God's presence and their responsibilities as His caliphs on Earth.

Through this approach, religiosity is not taught in a purely cognitive way, but is instilled through direct experiences that form contemplative attitudes, gratitude, and concern for the environment. Nature is not only an object lesson, but also a teacher who teaches about the greatness of God, the order of his creation, and the importance of maintaining the balance of ecosystems as a form of worship.

Thus, PAI learning based on Islamic mindfulness eco-theological perspective in SMPIT Sahabat Alam becomes a holistic education model that is relevant to the challenges of the Times, answers the spiritual needs of children, and forms a religious character in favor of preserving nature. This is a tangible form of integration between faith, science, and charity in Islamic education that is deeply rooted and has wide impact.

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