

INTEGRATION OF ECOTHEOLOGICAL VALUES IN STRENGTHENING PANCASILA-BASED RELIGIOUS MODERATION

Prasetyo Laksono¹, Lulu Zaenul Milah²

E-mail correspondence: prasetyolaksono@gmail.com

^{1,2} Master of Islamic Religious Education Study Program, Universitas Darul Ulum Islamic Centre
Sudirman, Semarang Regency

ABSTRACT

This study aims to analyze the integration of ecotheological values in strengthening religious moderation based on Pancasila at MA Al-Manar Tenganan, Semarang Regency. Environmental crises and increasing socio-religious challenges require educational approaches that connect spirituality, nationalism, and ecological responsibility. This research employed a qualitative case study design with a socio-legal approach. Data were collected through in-depth interviews, classroom observations, focus group discussions, and document analysis of curriculum and school programs. The findings reveal that the integration of ecotheological values is implemented through curricular, pedagogical, cultural, collaborative, and digital literacy strategies. The concepts of khalifah (stewardship), amanah (trust), and mizān (balance) are linked with the principles of religious moderation and the values of Pancasila in both classroom practices and school-based environmental activities. These strategies contribute to the development of religio-ecological awareness, tolerant attitudes, and social responsibility among students. However, challenges remain in terms of character assessment systems and teachers' pedagogical capacity. The study concludes that integrating ecotheology into Pancasila-based religious moderation has strong potential as a character education model responsive to contemporary ecological and social crises.

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ABSTRAK

Penelitian ini bertujuan menganalisis strategi integrasi nilai ekoteologi dalam penguatan moderasi beragama berbasis Pancasila di MA Al-Manar Tenganan Kabupaten Semarang. Krisis lingkungan dan meningkatnya tantangan sosial keagamaan menuntut pendekatan pendidikan yang mampu menghubungkan spiritualitas, kebangsaan, dan tanggung jawab ekologis. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus dan pendekatan socio-legal. Data diperoleh melalui wawancara mendalam, observasi pembelajaran, diskusi

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kelompok terarah, serta analisis dokumen kurikulum dan program sekolah. Hasil penelitian menunjukkan bahwa integrasi nilai ekoteologi dilakukan melalui strategi kurikuler, pedagogis, kultural, kolaboratif, dan literasi digital. Nilai khalifah, amanah, dan keseimbangan (mīzān) dihubungkan dengan prinsip moderasi beragama dan sila-sila Pancasila dalam praktik pembelajaran serta kegiatan sekolah berbasis lingkungan. Strategi ini berkontribusi pada pembentukan kesadaran religius-ekologis, sikap toleran, dan tanggung jawab sosial peserta didik. Namun demikian, tantangan berupa keterbatasan evaluasi karakter dan penguatan kapasitas pedagogis guru masih perlu diperhatikan. Penelitian ini menyimpulkan bahwa integrasi ekoteologi dalam moderasi beragama berbasis Pancasila berpotensi menjadi model pendidikan karakter yang relevan terhadap krisis ekologis dan sosial kontemporer.

Kata kunci:

Ekoteologi; Moderasi Beragama; Pendidikan Karakter; Pancasila; Pendidikan Lingkungan.

INTRODUCTION

Today's global ecological crisis has reached alarming levels and has a direct impact on social, economic, and humanitarian stability. The **United Nations report (2023)** shows that rising global temperatures, forest degradation, water pollution, and damage to coastal ecosystems have a significant impact on food security and people's quality of life. In Indonesia, ecological challenges can be seen in deforestation, forest fires, seasonal floods, and the vulnerability of coastal areas to climate change (**Central Statistics Agency, 2023**). This phenomenon is not only a technical environmental problem, but also an ethical and moral issue that requires a value and spirituality approach. It is in this context that ecotheology exists as a theological reflection that emphasizes human responsibility for the preservation of nature as part of the divine mandate (**UNEP, 2023**).

On the other hand, Indonesia also faces social challenges in the form of identity polarization and increasing contestation of religious discourse in public spaces, especially in the digital ecosystem. Religious moderation was developed as a national strategy to strengthen tolerance, balance, and respect for diversity in the life of the nation (**Ministry of Religion, 2023**). The concept of religious moderation emphasizes the values of tawasuth (middle way), tasamuh (tolerance), and i'tidaal (justice) as the principle of inclusive and inclusive religion. However, religious moderation has been more widely understood in the context of inter-religious relations and has not been fully associated with ecological responsibility.

The integration of ecotheology values into the framework of Pancasila-based religious moderation is important because Pancasila itself contains social and ecological ethical dimensions. The precepts of the One God affirm the spiritual relationship of man with God, while the precepts of Just and Civilized Humanity and Social Justice for All Indonesian People contain the principle of responsibility for collective welfare, including environmental sustainability. Pancasila-based character education which is strengthened through the Pancasila Student Profile policy emphasizes the dimensions of faith and piety, mutual cooperation, and concern for the environment as part of the formation of national identity (**Ministry of Education and Culture, 2023**). Thus, the integration of ecotheology in religious moderation is not a separate concept, but an extension of the meaning of moderate religiosity to the realm of ecological responsibility.

Demographically and digitally, the urgency of this integration is getting stronger. Recent data shows that around 79–80% of Indonesia's population is connected to the internet, making the digital space the main arena for shaping public opinion, including religious and environmental issues (**APJII, 2024**). On the one hand, the digital space has the potential to accelerate the spread of intolerant and polarizing narratives. On the other hand, it also opens up great opportunities to spread the values of ecotheology and religious moderation through educational content and community-based campaigns. Therefore, Pancasila-based character education must be able to

respond to this digital challenge by integrating ecological literacy and media literacy as part of the value curriculum.

Theoretically, ecotheology views humans as caliphs who have the responsibility of maintaining the balance (*mīzān*) of nature. This perspective is in line with the approach of religious moderation that emphasizes balance and justice in all aspects of life. By integrating the two, religious moderation is not only oriented towards social harmony, but also on ecological harmony. This is important because environmental crises often have an impact on social conflicts and economic inequality, so strengthening ecological awareness contributes directly to social stability and national resilience (United Nations, 2023).

In the context of higher education and religious education institutions, the integration of ecotheological values in Pancasila-based religious moderation has the potential to form a generation that is not only tolerant and inclusive, but also has a strong ecological awareness. Education is a strategic arena to transform spiritual values into concrete actions that support sustainable development. Therefore, this research departs from the fundamental question of how ecotheology values can be integrated in strengthening Pancasila-based religious moderation, as well as how this integration contributes to the formation of a national character oriented towards environmental sustainability and social harmony.

With this background, this research becomes relevant and urgent to examine conceptually and empirically the integration of ecotheology and religious moderation as a paradigm of contextual value education to the ecological and social challenges of contemporary Indonesia.

METHODS

This study uses a qualitative approach with a case study design and a socio-legal approach to analyze the integration of ecotheological values in strengthening Pancasila-based religious moderation at MA Al-Manar Tengeran. The qualitative approach was chosen because this research focuses on the meaning of values, the process of internalization, and the practice of implementing character education in the real context of educational institutions. Meanwhile, a socio-legal approach was used to examine the compatibility between the national policy on religious moderation and Pancasila-based character education with learning practices and school culture at the madrasah level.

The location of the research was focused on MA Al-Manar Tengeran Semarang Regency with the consideration that madrasahs as an Islamic educational institution have a strategic role in shaping the religious character and nationality of students. The research subjects include madrasah heads, Islamic Religious Education teachers, PPKn teachers, teachers of environment-related subjects, and students in grades XI and XII who are involved in learning activities and extracurricular programs based on character and environmental concern. The selection of informants was carried out by purposive sampling based on their active involvement in the implementation of character education programs and environment-based activities.

The data source consists of primary data and secondary data. Primary data were obtained through in-depth interviews, participatory observation of the learning process in the classroom, and observation of school activities such as reforestation programs, community service, and religious activities. In addition, a directed group discussion (FGD) was conducted with students to explore their perceptions of the relationship between religion, the environment, and the values of Pancasila. Secondary data was obtained from curriculum documents, Learning Implementation Plans (RPP), madrasah work programs, and policy documents related to religious moderation and character education.

Data collection techniques include semi-structured interviews, observations, and documentation studies. Data analysis was carried out using thematic analysis, with stages of data

reduction, categorization, identification of patterns of inter-thematic relationships, and drawing interpretive conclusions. The validity of the data is maintained through triangulation of sources (madrasah heads, teachers, students), triangulation of methods (interviews, observations, documentation), and member checking to ensure the validity of the findings.

Through this method, the research is expected to be able to provide a comprehensive overview of how ecotheological values are integrated in strengthening Pancasila-based religious moderation at MA Al-Manar Tenganan, as well as identifying supporting and inhibiting factors for its implementation in the context of Islamic secondary education.

RESULTS AND DISCUSSION

1. Implementation of the integration of ecotheological values in strengthening Pancasila-based religious moderation at MA Al-Manar Tenganan, Semarang Regency

The implementation of the integration of ecotheological values at MA Al-Manar Tenganan is realized as an integrated effort between curriculum development, learning practices, and extracurricular activities that explicitly link religious teachings with environmental concern and Pancasila values. Curricularly, the analysis of the RPP documents and syllabus shows that ecotheological elements (the concept of caliph, *mīzān*/balance, trust, and the ethics of maintaining creation) are included in the indicators of learning outcomes in the subjects of Islamic Religious Education, PKn, and environmental habituation projects. This integration is in line with the direction of the Pancasila Student Profile which emphasizes the dimensions of diversity, mutual cooperation, and critical thinking in the context of character development (Ministry of Education and Culture, 2023). The implementation of the curriculum shows that madrassas place ecotheology not as an additional material, but as a value frame that contextualizes religious moderation in ecological and social responsibility.

In classroom learning practice, PAI teachers and environmental teachers apply active learning methods: discussion of local cases (e.g., land use conflicts, river pollution), project-based learning (making school gardens, composting), and reflection on values after field activities. These methods emphasize the three dimensions of character formation cognitive, affective, and praxis so that students not only understand theological concepts but also experience and reflect on them through concrete actions. These findings are consistent with the literature showing the effectiveness of experiential learning in the formation of civic values and collective attitudes towards the environment (UNESCO, 2021; OECD, 2022).

Extracurricular activities and community service are the main praxis spaces to instill religious moderation based on ecotheology. MA Al-Manar regularly holds school environment greening programs, river cleanup of partner villages, and environmental education workshops with local religious leaders. Through these activities, students interact across sociocultural groups in the village, strengthening empathy and collective awareness that nature care is part of religious and national responsibility. The role of local religious leaders who support this program enriches the legitimacy of ecotheological values, bridging religious language and Pancasila values so that the message of moderation is easier to accept by the community (Ministry of Religion, 2023).

From the perspective of the perception of students and teachers, the integration of ecotheology reinforces the description of religious moderation from mere tolerance between people to an ethics of shared ecological responsibility. Structured interviews with PAI teachers indicated that after two years of program implementation, teachers saw an increase in students' awareness of environmental issues—including student initiatives in waste management and energy-saving campaigns. Students in the FGD stated that teaching that links Qur'anic verses with real examples of environmental damage makes it easier for them to understand the urgency of action. These perceptual findings support the argument that matching theological narratives with practical actions accelerates the internalization of values (UNDP, 2024).

However, the implementation challenges are quite real. First, resource constraints: limited school budgets for larger scale environmental programs, lack of environmental laboratory facilities, and limited already tight formal learning time. Second, teachers' pedagogical capacity varies; Not all teachers have the skills to facilitate sensitive value discussions or design ongoing field projects. Third and particularly relevant is the digital challenge: high internet penetration opens up opportunities for the dissemination of environmental information, but also students' exposure to extreme narratives or disinformation that can obscure the relationship between religion and environmental ethics. Uneven digital literacy among students and teachers reduces the effectiveness of media-based value campaigns (APJII, 2024; Lim, 2022).

In terms of observable outcome indicators, the integration of ecotheology at MA Al-Manar resulted in several initial outcomes: increased participation in school environmental activities; the emergence of student-led neighborhood clubs; integration of environmental topics in subject assignments; as well as religious discourse that increasingly emphasizes responsibility for creation in pesantren activities. However, to assess long-term changes in attitudes, longitudinal measurements are needed, for example, surveys of environmental attitudes and repeated religious moderation, because stable changes in values require time and sustained reinforcement (UNESCO, 2021).

Normatively and theoretically, MA Al-Manar's experience confirms that ecotheology can be an "ecological dimension" of Pancasila-based religious moderation: it extends the meaning of wasathiyah (balance) and tasamuh (tolerance) into collective environmental responsibility based on national values. This integration allows formal religious education to contribute directly to the Sustainable Development Goals (SDGs) through locally relevant and faith-based character education. However, long-term success requires policy support, teacher capacity, and systematic evaluation mechanisms.

Integration components	Practice at MA Al-Manar	Initial Indicators (observed)
Curriculum & RPS	Insertion of ecotheology in PAI, PKn, project RPP	Environmental topics in the RPP; Project tasks
Pedagogical method	Project-based learning, case discussion, reflection	School garden activities, reflective portfolio
Extracurricular & devotion	Reforestation, river cleanup, community workshops	Neighborhood clubs, partner village involvement
The Role of Local Figures	Contextual religious studies & pesantren support	Community acceptance, religious legitimacy
Digital literacy	Online content analysis tasks, educational content production	Moderate content enhancement by students
Constraints	Resources, teacher capacity, digital polarization	M&E needs, training, budget support

Table 1. Implementation Summary: Components — Practices — Initial Indicators

Based on the results of the research, it can be emphasized that the implementation of the integration of ecotheological values in strengthening Pancasila-based religious moderation at MA Al-Manar Tenggara shows a substantive and contextual direction. The integration does not stop at the conceptual level in the curriculum, but has been translated into learning practices, environmental project activities, and school culture that supports ecological concerns. This shows that ecotheological values can function as an ecological dimension of religious moderation, where moderate religiosity is not only reflected in the attitude of tolerance between people, but also in the responsibility to maintain the balance of nature as a divine mandate and national obligation.

The strengthening of Pancasila-based religious moderation through an ecotheology approach in madrassas also shows that education has a strategic position in transforming spiritual

values into concrete social actions. When the concepts of caliph, trust, and mīzān are associated with the precepts of Pancasila, students gain an understanding that environmental concern is part of religious identity as well as national identity. This integration enriches the meaning of religious moderation from a mere middle stance in theological differences to an attitude of responsibility for the sustainability of common life.

However, this discussion also shows that the success of integrating ecotheological values is highly dependent on consistency of implementation and systemic support. Without strengthening teachers' pedagogical capacity, a measurable character evaluation system, and strengthening digital literacy, the internalization of values has the potential to be temporary and unsustainable. The challenge of information polarization in the digital space is also an external factor that can affect the construction of students' understanding of religious and environmental relations.

Overall, the integration of ecotheology in strengthening Pancasila-based religious moderation at MA Al-Manar Tenggara can be seen as a best practice in value education that is responsive to contemporary ecological and social crises. This model shows that madrassas are able to become a space for the formation of a generation that is religious, tolerant, and ecologically conscious. In the future, strengthening institutional policies, collaboration with local communities, and a sustainable monitoring and evaluation system are key so that this integration not only impacts student behavior in the school environment, but also contributes to the social and ecological resilience of the community more broadly.

2. Learning strategies and school activities in internalizing the values of ecotheology and religious moderation to students

The internalization of ecotheology values and religious moderation is a process of consciousness transformation that not only emphasizes conceptual understanding, but also the formation of students' collective mindsets, attitudes, and habits. In the context of MA Al-Manar Tenggara, an internalization strategy is developed through an integrated approach between curriculum, pedagogy, school culture, and community involvement.

Conceptually, ecotheology places humans as caliphs who are responsible for maintaining the balance (mīzān) of nature. Meanwhile, religious moderation emphasizes the principles of tawasuth (middle way), tasamuh (tolerance), and i'tidal (justice). The integration of the two expands the meaning of moderation from mere social harmony to ecological harmony. This approach is in line with strengthening the Pancasila Student Profile which emphasizes the dimensions of faith, diversity, mutual cooperation, and care for the environment ([Ministry of Education and Culture, 2023](#)).

The results of the study show that the internalization strategy at MA Al-Manar takes place through four main paths: curricular, pedagogical, cultural, and digital.

1) Curricular Strategy: Systematic Integration in Learning

The integration of ecotheology values does not stand as a separate subject, but is embedded in the curriculum structure of PAI, PPKn, and character-based project activities. In the PAI RPP, the verses about the creation of nature and the prohibition of earth destruction are contextualized with local environmental issues such as village waste management and seasonal floods. The teacher not only conveys the postulates, but invites students to analyze the relevance of the verse to social reality. This strategy strengthens the cognitive and reflective dimensions. This approach is in line with [UNESCO's \(2021\)](#) recommendations which emphasize that continuing education must integrate spiritual values and ecological care contextually.

In addition, the value of Pancasila, especially the second and fifth precepts, is linked to ecological justice. Students are invited to understand that environmental exploitation

has an impact on social inequality. Thus, religious moderation is understood as a balance between human interests and the preservation of nature.

2) Pedagogical Strategy: Transformation Through Active Learning

Pedagogical strategies are a key element of value internalization. Teachers use:

a) Project-Based Learning (PjBL)

Students developed school gardens, composting systems, and waste banks. This project teaches cooperation, responsibility, and environmental concern firsthand. [OECD research \(2022\)](#) shows that project-based learning increases students' civic engagement and social responsibility.

b) Reflective Dialogue and Contextual Interpretation

Teachers facilitate open discussions about religious relations and the climate crisis. Students are given space to express opinions politely and appreciate different perspectives. This dialogical approach strengthens *tasamuh* and deliberative culture, as [Lim \(2022\)](#) emphasizes that open dialogue reduces the tendency to exclusivism.

c) Local Case Studies

The issue of floods and garbage in the Tenganan area was used as a study material. Students analyze causal factors and solutions based on religious values and Pancasila. This contextual approach makes value more meaningful and relevant.

3) Cultural Strategy: Habituation and Example

a) The internalization of values is strengthened through school culture. Regular programs such as:

b) Clean Friday Movement

c) Tree planting during the commemoration of Islamic holidays

d) Reduction of single-use plastics

e) Thematic studies on the environment

This habituation is important because values will take root when they become a collective habit. According to [UNESCO \(2021\)](#), character building requires repetition and consistency of practice. The example of teachers also plays a significant role. Teachers who are active in environmental activities set concrete examples for students. Role modeling has proven to be a strong factor in character formation ([UNDP, 2024](#)).

4) Collaborative Strategy: Partnerships with Communities

MA Al-Manar collaborates with the surrounding community in river cleaning and environmental education activities. The involvement of local religious leaders strengthens the legitimacy of ecotheological values. This collaborative strategy extends the impact of learning from the classroom to the community. Students experienced firsthand how religious values and Pancasila are applied in a social context.

5) Digital Literacy Strategy

With national internet penetration approaching 80% ([APJII, 2024](#)), schools are integrating digital literacy in learning. Students were given the task of analyzing online religious content and creating a digital campaign with the theme "Islam and Love for the Environment". This strategy is important to fortify students from intolerant narratives and disinformation. Digital literacy strengthens critical skills and responsibility in producing positive content.

Dimensions	Strategy	Internalization Impact
Curriculum	Integration of verses and Pancasila in the RPP	Theological-ecological understanding is increasing
Pedagogis	PjBL & reflective dialogue	Empathy & social responsibility grow
Culture	Habituation & example	Value becomes a collective habit
Collaborative	Community cooperation	Contextual religious moderation
Digital	Online literacy & campaigns	Resistance to polarization

Table 2. Synthesis of Internal Strategy

The learning strategy at MA Al-Manar shows that the internalization of ecotheological values and religious moderation occurs through a holistic approach. Curriculum integration provides a normative foundation, active pedagogy reinforces reflective experiences, school culture builds habituation, community collaboration expands social relevance, and digital literacy expands the reach of moderate narratives.

This model shows that madrasah education is able to connect spirituality with ecological sustainability contextually. Religious moderation is no longer understood narrowly as tolerance between people, but as an all-encompassing balance between God, man, and nature.

However, the sustainability of this strategy requires strengthening the attitude evaluation system, increasing the pedagogical capacity of teachers, and more systematic policy support. Without long-term consistency and monitoring, the internalization of value risks becomes symbolic. Overall, the MA Al-Manar strategy can be seen as a good practice in strengthening ecotheology-based religious moderation that is relevant to the ecological and social challenges of contemporary Indonesia.

CONCLUSION

This study shows that the integration of ecotheological values in strengthening Pancasila-based religious moderation at MA Al-Manar Tenganan Semarang Regency is a contextual and transformative educational approach. Implementation carried out through curriculum integration, project-based pedagogical strategies and reflective dialogue, school cultural habituation, community collaboration, and digital literacy have formed a process of internalizing values that are layered cognitive, affective, and practic. Ecotheology expands the meaning of religious moderation from mere tolerance between people to ecological responsibility as part of spirituality and national identity.

These findings confirm that Pancasila-based character education can be an effective vehicle to connect the values of divinity, humanity, unity, and social justice with environmental concerns. Religious moderation in this perspective not only creates social harmony, but also ecological harmony that is relevant to the challenges of contemporary environmental crises. However, the sustainability of implementation requires strengthening a measurable character evaluation system, increasing teachers' pedagogical capacity, and consistent institutional policy support. With this strengthening, the model of integrating ecotheology and religious moderation based on Pancasila has the potential to become a good practice that can be replicated in other educational institutions in order to build a religious, moderate, and ecologically aware generation.

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