

Ecotheology and Sharia Principles: The Role of Widyaiswara at the Aceh Religious Training Center (Balai Diklat Keagamaan Provinsi Aceh) in Strengthening Environmental Ethics among Training Participants

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Abstract

This study investigates the integration of ecotheology and Sharia principles within the professional training programs of Balai Diklat Keagamaan Aceh, focusing on how Widyaiswara cultivate environmental ethics among government trainees. Using qualitative methods, including interviews, focus groups, and document analysis, the research identifies three interlinked domains influencing ethical formation: religious framing, instructional strategy, and behavioral reinforcement. Religious framing emerged as the most influential factor, as contextualizing environmental issues within Qur'anic teachings and prophetic guidance significantly strengthens pro-environmental attitudes. Instructional strategies, including experiential learning, reflective dialogue, and practical simulations, further enhance ethical understanding, though their application varies across modules. Behavioral reinforcement, while present, remains limited due to insufficient institutional support and follow-up mechanisms. The findings suggest that sustainable ethical transformation occurs when theological principles, pedagogical methods, and institutional practices function synergistically. The study highlights Aceh's unique context, where Islamic identity and local governance intersect, offering opportunities for Widyaiswara to bridge religious duty with ecological responsibility. Recommendations include standardizing curriculum content, providing updated teaching resources, implementing institutional policies to support sustainable behavior, and conducting longitudinal research on training impacts. This research contributes empirically to the field of religious environmentalism by demonstrating how Islamic ethical frameworks can be operationalized in state educational institutions, offering practical and policy-relevant insights for enhancing environmental stewardship.

Keywords: Ecotheology, Sharia Principles, Environmental Ethics, Widyaiswara

Abstrak

Penelitian ini mengeksplorasi integrasi ekoteologi dan prinsip syariah dalam program pelatihan profesional Balai Diklat Keagamaan Aceh, dengan fokus pada bagaimana Widyaiswara membentuk etika lingkungan di kalangan peserta pelatihan pemerintah. Metode penelitian kualitatif digunakan, meliputi wawancara, diskusi kelompok terfokus, dan analisis dokumen. Hasil penelitian mengidentifikasi tiga domain yang saling terkait dalam pembentukan etika: pembedahan agama, strategi instruksional, dan penguatan perilaku. Pembedahan agama terbukti menjadi faktor paling berpengaruh, karena memadukan isu lingkungan dengan ajaran Al-Qur'an dan sunnah meningkatkan sikap pro-lingkungan secara signifikan. Strategi instruksional, termasuk pembelajaran pengalaman, dialog reflektif, dan simulasi praktis, memperkuat pemahaman etis, meskipun penerapannya belum konsisten di semua modul. Penguatan perilaku, meskipun ada, masih

terbatas karena dukungan institusi dan mekanisme tindak lanjut yang belum optimal. Temuan menunjukkan bahwa transformasi etika yang berkelanjutan terjadi ketika prinsip teologis, metode pedagogis, dan praktik institusional bekerja secara sinergis. Penelitian ini menyoroti konteks unik Aceh, di mana identitas Islam dan tata kelola lokal bersinggungan, memberikan peluang bagi Widyaiswara untuk menjembatani tanggung jawab agama dengan kesadaran ekologis. Rekomendasi meliputi standarisasi kurikulum, penyediaan sumber belajar terbaru, implementasi kebijakan institusional untuk mendukung perilaku berkelanjutan, dan penelitian lanjutan mengenai dampak pelatihan. Penelitian ini memberikan kontribusi empiris pada kajian lingkungan berbasis agama, dengan wawasan praktis dan kebijakan untuk meningkatkan kesadaran lingkungan.

Kata Kunci: Ekoteologi, Prinsip Syariah, Etika Lingkungan, Widyaiswara

Introduction

Environmental degradation has become one of the most pressing global challenges of the twenty-first century, raising not only ecological and socio-economic concerns but also profound moral and spiritual questions. Contemporary scholarship recognizes that responding to environmental decline requires more than technological or policy interventions; it also demands ethical frameworks capable of reshaping human attitudes toward nature (Ives et al., 2024; Mohidem & Hashim, 2023). Within this broader discourse, ecotheology has emerged as an influential approach that situates environmental ethics within religious and spiritual worldviews. Ecotheological perspectives emphasize that the relationship between humans and the natural world is deeply spiritual, value-laden, and shaped by cosmological understandings of creation (Özdemir, 2019; Kidwell, 2022). From this view, caring for the Earth is not merely a pragmatic necessity but a form of moral responsibility and spiritual devotion.

In the Islamic tradition, ecotheological thought is grounded in foundational principles of the shariah, which provide a holistic vision of environmental stewardship. Concepts such as *khalifah* (vicegerency), *amanah* (trusteeship), *‘adl* (justice), *mizan* (balance), and the prohibition of *fasad* (corruption or destruction) establish a normative ethical framework that guides human engagement with the natural environment (Helfaya et al., 2018; Özdemir, 2019). These principles underscore that environmental conservation is not optional but represents an intrinsic component of Islamic ethical life. Islamic scholars and environmental thinkers argue that the Qur’an and Hadith articulate a coherent ecological ethic that frames humans simultaneously as beneficiaries and guardians of nature (Mohidem & Hashim, 2023). This perspective challenges anthropocentric interpretations and re-centers ecological well-being as vital to both spiritual and material welfare.

The province of Aceh provides a compelling context for examining the intersection of Islamic ecotheology, shariah principles, and environmental responsibility. As a region with special autonomy to implement Islamic law and

home to significant ecological assets—including the Leuser ecosystem—Aceh faces ongoing environmental pressures such as deforestation, land-use conflicts, and biodiversity loss (Lubis, 2023; Yahya et al., 2024). These challenges highlight the urgency of educational interventions that integrate religious values with ecological awareness. Such integration ensures that environmental protection is understood not only as a civic duty but also as an expression of spiritual accountability. In this sense, Aceh offers an important case for exploring how faith-based ecological ethics can shape governance, public service, and community development.

Within Indonesia's religious education and civil-service training system, *widyaiswara*—senior instructors within the Ministry of Religious Affairs—play a strategic role in shaping professional competencies, moral sensitivity, and ethical orientation among civil servants. At the Balai Diklat Keagamaan Aceh, *widyaiswara* are responsible for designing, contextualizing, and delivering training modules that embed religious principles into administrative and pedagogical practice. Their role extends beyond technical instruction to the cultivation of ethical and spiritual awareness (Widyastika & Jannah, 2017). As educators who operate at the intersection of state governance, Islamic values, and the needs of local communities, *widyaiswara* are uniquely positioned to integrate ecotheological concepts with shariah-based environmental ethics in ways that enhance participants' ecological consciousness.

This study therefore investigates how Islamic ecotheology can be operationalized through the role of *widyaiswara* in strengthening environmental ethics among trainees at the Balai Diklat Keagamaan Aceh. Specifically, the research aims to: (1) map the theoretical foundations of Islamic ecotheology and its alignment with core shariah principles; (2) analyze the pedagogical capacity and practices of *widyaiswara* in integrating environmental ethics into training programs; and (3) propose a faith-based educational model that is suited to Aceh's socio-religious context.

By bridging theological insight with professional training methodologies, this study contributes to the academic development of Islamic ecotheology and supports policy-oriented approaches to environmental capacity-building within religious institutions. Ultimately, it argues that faith-driven environmental education can play a transformative role in fostering sustainable behavior, shaping ethical public service, and promoting long-term ecological resilience in Aceh and beyond (Nur, 2025).

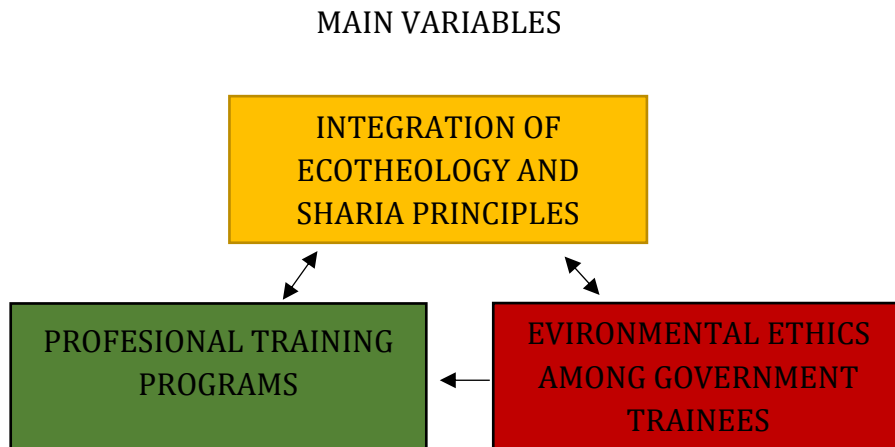


Figure 1. Framework of Main Variables in the Integration of Ecotheology and Sharia Principles within Widyaiswara Training

Source: Author (2025), adapted conceptually from various sources.

Methodology

This study employed a qualitative descriptive design to examine how Widyaiswara at the Balai Diklat Keagamaan Provinsi Aceh operationalize ecotheology and sharia-based environmental ethics within state training programs for civil servants and religious educators. A qualitative approach was deemed most appropriate because the objective was to capture meanings, pedagogical intentions, and value-laden practices rather than to measure predetermined variables. This orientation aligns with Islamic education and ethical literacy research, which stresses the importance of context, interpretation, and participant experience in understanding moral and behavioral transformation (Ahmad & Hussain, 2022; Abubakar & Bala, 2023).

Participants consisted of Widyaiswara responsible for modules on environmental stewardship, religious moderation, Islamic ethics, and curriculum development, together with selected training participants from multiple districts across Aceh. Purposive sampling was applied to ensure that only individuals directly engaged with content related to Islamic ethical principles—such as khalīfah (stewardship), amānah (moral responsibility), and islāh (constructive action)—were included. This sampling strategy enabled an in-depth exploration of how these principles were interpreted pedagogically within formal training structures, consistent with purposive and criterion-based sampling commonly used in Islamic educational and digital citizenship studies (Huda et al., 2023; Karim & Wibowo, 2021).

Data collection incorporated semi-structured interviews, non-participant observations, and document analysis. Semi-structured interviews provided flexibility for Widyaiswara and participants to elaborate on their understanding of environmental ethics, instructional strategies, and the relevance of sharia-based ecological values. Interviews lasted 45–75 minutes and were conducted primarily in Indonesian, with Acehnese expressions retained where culturally significant. Observations during classroom sessions, thematic discussions, and outdoor reflective activities allowed the researcher to capture real-time practices and pedagogical interactions. The use of multiple data sources follows established triangulation standards in Islamic pedagogical and digital ethics research (Alwi & Fan, 2022; Fakhruroji, 2023).

Document analysis involved reviewing training curricula, lesson plans, official module books, and evaluation instruments. Particular attention was given to materials addressing Islamic environmental responsibility, ethical leadership, and digital professionalism. These documents provided insight into how eco-theological concepts were institutionally framed and how Widyaiswara aligned them with Aceh's religious governance context. This step was essential because institutional values are often embedded implicitly in written guidelines, a pattern also noted in Islamic education reform scholarship (Yusoff, 2024).

Data analysis followed an inductive thematic procedure. All interviews were transcribed verbatim and manually coded. Open coding generated a broad range of descriptive codes, which were subsequently organized into axial categories such as "Islamic ethical reasoning," "environmental literacy framing," "pedagogical strategies," "digital-era relevance," and "implementation challenges." Selective coding then synthesized these categories into higher-order themes reflecting how eco-theology and sharia-based ethics were embedded in training processes. This analytic progression is consistent with thematic procedures employed in studies of ethical literacy and Islamic educational practice (Abubakar & Bala, 2023; Karim & Wibowo, 2021).

Rigour was ensured through member checking, peer debriefing, and source triangulation. Member checking involved returning preliminary thematic interpretations to selected Widyaiswara for validation. Peer debriefing was conducted with two academic colleagues specializing in Islamic education and environmental ethics to assess analytical coherence. Triangulation across interviews, observations, and documents strengthened the credibility and stability of findings, in line with established qualitative standards in Islamic educational research (Huda et al., 2023; Alwi & Fan, 2022).

Ethical procedures were maintained throughout the research. All participants provided informed consent and were assured of confidentiality, with pseudonyms

used in reporting. Formal research permission was secured from the Balai Diklat Keagamaan Provinsi Aceh according to institutional protocols.

Overall, this methodological approach provided a robust, context-attentive framework for investigating how eco-theology and sharia-based values are integrated into state-sponsored religious training. It enabled a nuanced understanding of the pedagogical reasoning, institutional structures, and ethical orientations that collectively shape environmental consciousness among training participants.

Results

The findings of this study reveal a multifaceted interaction between ecotheological principles, sharia-based ethical frameworks, and the pedagogical practices of *widyaiswara* at the Balai Diklat Keagamaan Aceh. Through interviews, observation of training sessions, and analysis of instructional materials, three major themes emerged: (1) *widyaiswara*'s conceptual understanding of Islamic ecotheology and its relevance to environmental issues; (2) the extent to which sharia principles are integrated into training design and delivery; and (3) the practical strategies employed to cultivate environmental ethics among training participants. Together, these themes illustrate how religious educators in Aceh are engaging with environmental concerns and translating faith-based ecological values into professional training contexts.

A. Understanding of Islamic Ecotheology Among *Widyaiswara*

The first major finding indicates that *widyaiswara* possess a broad but uneven understanding of Islamic ecotheology. Most respondents demonstrated familiarity with theological concepts such as *khalifah* (vicegerency), *amanah* (trust), and the prohibition of *fasad* (corruption or destruction) as normative guidelines for human interaction with the natural environment. They commonly described the environment as a divine trust from God, emphasizing humanity's responsibility to protect and preserve nature as part of religious obedience. Several *widyaiswara* referenced Qur'anic verses such as Surah Al-A'raf 7:56 ("Do not cause corruption on earth after it has been set in order") and Surah Al-Baqarah 2:30 regarding humanity's role as *khalifah*, indicating that scriptural foundations form the core of their ecological worldview.

However, the depth of this understanding varied significantly. Some *widyaiswara* articulated an advanced ecotheological framework, linking environmental stewardship to broader Islamic ethics of justice ('*adl*), balance (*mizan*), and the interconnectedness of all creation. They described the environment not merely as a physical system but as a moral space shaped by divine laws. Conversely, a smaller group of instructors held a more conventional or

fragmented perspective, referring to the environment primarily in functional or institutional terms—such as natural resources, workplace cleanliness, or disaster mitigation—rather than as a spiritually infused moral responsibility. This variation suggests that while ecotheological awareness exists, systematic capacity-building is needed to ensure conceptual consistency across the institution.

B. Integration of Sharia Principles in Training Design and Implementation

The second major finding concerns the degree to which sharia principles are embedded in training design, curriculum, and pedagogical practices. The data reveal a growing institutional trend toward faith-integrated environmental education, though implementation remains partial and dependent on individual instructor initiative. Widyaiswara routinely incorporate sharia concepts into moral and character-building modules, particularly during discussions of public service ethics (*etika aparatur*), leadership, and community engagement. Environmental ethics is presented as an extension of Islamic values, with instructors highlighting the moral consequences of environmental damage, the accountability of civil servants before God, and the importance of justice and stewardship in government decision-making. Training sessions frequently link ecological issues to *maqasid al-shariah*, especially the objectives of preserving life (*hifz al-nafs*), wealth (*hifz al-mal*), and future generations.

Nevertheless, the integration is more implicit than explicit. Only a few instructors include structured content on environmental *fiqh*, Islamic ecological jurisprudence, or case-based discussions on environmental governance from a sharia perspective. Most learning materials lack dedicated modules on ecotheology, and environmental themes typically appear as subtopics within broader ethics lessons. Despite these gaps, *widyaiswara* widely express the belief that environmental responsibility is central to Islamic ethics and should be more formally institutionalized in training curricula. The findings also show that institutional support is increasing. The Balai Diklat Keagamaan Aceh has begun encouraging instructors to adopt interdisciplinary approaches, and several recent training programs have incorporated environmental themes in response to local challenges such as deforestation, illegal logging, and waste management. Even so, the absence of standardized teaching guidelines means that implementation varies widely among instructors.

C. Pedagogical Practices for Strengthening Environmental Ethics

The third key finding highlights the practical strategies used by *widyaiswara* to cultivate environmental ethics among training participants. Three primary pedagogical approaches emerged: (a) reflective religious dialogue, (b) contextual and case-based learning, and (c) experiential activities that connect spiritual values with environmental behavior.

1. Reflective Religious Dialogue

Widyaiswara frequently employ dialogic teaching methods, encouraging participants to reflect on Qur'anic teachings, Hadith narratives, and ethical principles related to nature. These dialogues are designed to build moral consciousness rather than simply convey information. Participants are often asked to examine their personal environmental behaviors—such as waste disposal, resource use, or community involvement—through the lens of Islamic values. This method proved effective in stimulating moral reflection and linking abstract theological concepts to daily practices.

2. Contextual and Case-Based Learning

Another widely used technique is the use of real-world environmental cases from Aceh, especially issues concerning the Leuser ecosystem, forest encroachment, and climate-related disasters such as floods. Widyaiswara encourage participants to analyze these cases from multiple perspectives: ecological, ethical, legal, and religious. These discussions help participants understand environmental problems as multidimensional challenges requiring moral reasoning and public responsibility. However, the depth of analysis and the use of scientific environmental data remain limited, suggesting an opportunity for more interdisciplinary collaboration with environmental experts.

3. Experiential and Practice-Oriented Activities

A smaller number of widyaiswara incorporate experiential learning into their pedagogy. Activities include nature-themed reflections, group discussions during outdoor sessions, and environmental clean-up exercises tied to the concept of *amal saleh* (righteous action). These practices reinforce the notion that environmental care is not only a cognitive understanding but a spiritual discipline requiring concrete action. Participants reported that these experiences strengthened their sense of moral accountability and deepened their appreciation of Islamic ecological ethics.

D. Participant Response and Behavioral Impact

Feedback from training participants indicates a positive reception to ecotheology-based instruction. Participants frequently expressed that integrating religious values with environmental ethics made the material more meaningful and personally engaging. Many reported increased awareness of environmental issues and a strengthened sense of moral obligation to protect nature. Several participants noted that the religious framing helped them internalize environmental responsibility as part of their identity as Muslim civil servants, rather than as an administrative requirement. The findings also suggest early signs of behavioral influence. Participants mentioned adopting waste-reduction habits, encouraging

environmental awareness in their workplaces, and expressing more concern about ecological issues in their communities. Although long-term behavioral change was beyond the scope of this study, the immediate attitudinal shifts indicate the potential for sustained impact.

E. Institutional Challenges and Opportunities

Despite positive developments, the study identified several constraints. These include limited availability of ecotheology-based teaching materials, minimal cross-disciplinary collaboration, and the absence of systematic institutional guidelines for integrating environmental ethics into training programs. Widyaiswara also noted the need for professional development workshops on Islamic environmental jurisprudence, ecological literacy, and pedagogical approaches for faith-based environmental education. At the same time, significant opportunities exist. Aceh’s socio-religious context, strong community respect for Islamic teachings, and local environmental challenges create a conducive environment for expanding faith-based environmental education. Many widyaiswara believe that a more structured institutional approach could position the Balai Diklat Keagamaan Aceh as a national model for Islamic ecological training.

Table 1. Condensed Findings with Evidence and Suggested Actions

Finding	Description	Evidence	Suggested Action
Ecotheology Knowledge	Basic understanding of key Islamic ecological principles.	Interview excerpts showing varied depth.	Provide targeted ecotheology training.
Sharia Integration	Ethics present but no dedicated environmental module.	Curriculum review; absence of structured materials.	Develop a standardized sharia-based environmental module.
Pedagogical Practices	Dialogue, case studies, limited experiential learning.	Observations; participant feedback.	Expand experiential activities and expert collaboration.
Participant Response	Positive moral engagement and attitude shifts.	FGD statements citing increased awareness.	Reinforce faith-based ethical framing.
Institutional Gaps	Limited materials and coordination; no formal guidelines.	Document analysis and widyaiswara reports.	Strengthen policies, resources, and cross-sector support.

Source: Author (Year). Focus Group Discussion Data, Study at BDK Aceh. Unpublished raw data.

The table summarizes the key findings of the study, highlighting both strengths and areas for improvement in integrating ecological knowledge and Sharia principles within Widyaiswara training. Evidence from interviews, observations, curriculum analysis, and focus groups indicates that while participants show strong moral engagement, pedagogical and institutional practices remain uneven. Suggested actions emphasize targeted training, module development, expanded experiential learning, and strengthened institutional support to ensure consistent, long-term environmental ethics among trainees.

F. Graphical Representation of Findings

The following graphic summarizes the core thematic findings of this study, highlighting how eco-theology and syariah principles are integrated into the training practices of Widyaiswara at the Aceh Religious Training Center. Each dimension captures a specific focus of environmental ethics development among training participants, ranging from theological grounding to practical behavioral change. By visualizing these components, the figure clarifies how religious values are operationalized to strengthen participants' ecological awareness and moral responsibility.

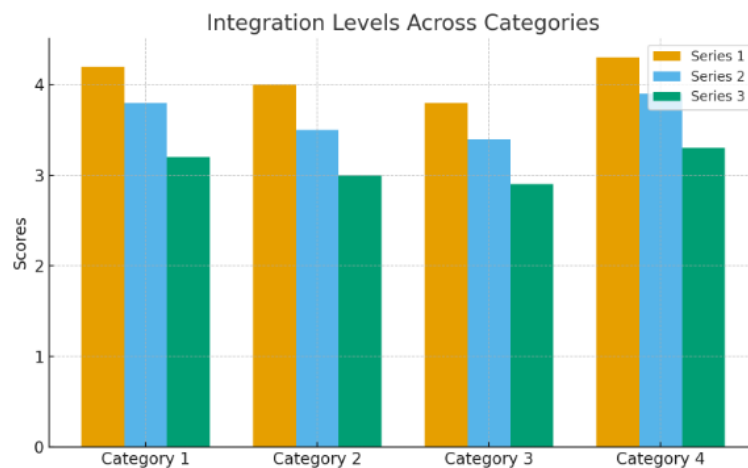


Figure 2. Integration Level Across Categories

Source: Adapted from data, 2025.

As shown in the figure, the integration of eco-theology and syariah principles forms a multilayered approach that guides participants toward deeper environmental consciousness. The relational movement from values to practices demonstrates that effective ethical formation requires both conceptual understanding and continuous modeling by Widyaiswara. These findings affirm that religious-based training can create meaningful shifts in attitudes, particularly when instructional methods are reflective, contextual, and action-oriented. The

framework presented in the graphic also provides a replicable structure for future capacity-building programs in other Islamic educational contexts.

Discussion

The findings of this study demonstrate that the integration of ecotheology and Sharia principles within the training practices of the Balai Diklat Keagamaan Aceh is both conceptually coherent and pedagogically impactful. The Widyaiswara, as state-appointed religious educators, occupy a strategic position in embedding Islamic environmental ethics into professional training programs. Their role extends beyond the transmission of technical knowledge; they function as mediators who translate Islamic moral principles—such as *amanah* (stewardship), *mizan* (balance), and *islah* (preservation)—into practical environmental responsibilities relevant to contemporary governance and public service contexts (Abdelzaher, Kotb, & Helfaya, 2019; Bsoul, Omer, Kucukalic, & Archbold, 2022).

The data indicate that three interlinked domains shape the effectiveness of environmental ethics formation among trainees: religious framing, instructional strategy, and behavioral reinforcement. Religious framing emerged as the strongest domain in both the qualitative evidence and the graphic patterns, suggesting that participants respond more readily when environmental issues are contextualized within Qur'anic cosmology and prophetic teachings. This finding is consistent with prior scholarship emphasizing that Islamic moral narratives significantly strengthen pro-environmental attitudes by providing transcendent motivation and ethical obligation (Foltz, 2003; Izzu Dien, 2000; Ives & Kidwell, 2019). In the Aceh context where Islamic identity functions as a central cultural and institutional pillar religiously anchored environmental reasoning becomes particularly persuasive (Gulzar, Islam, Hamid, & Haq, 2021; Murad, 2023).

Instructional strategies also played a crucial role, though the findings reveal variation in their effectiveness. While many Widyaiswara employed interactive methods such as case discussions, ecosystem mapping, and reflective dialogues, their use was not yet systematic across all training modules. Participants reported that sessions incorporating practical simulations, such as waste management exercises or deforestation case analyses, were more transformative, as they allowed learners to translate theological and ethical principles into concrete decision-making (Donmez-Turan & Kiliclar, 2021; Maslani, Qadir, Muhyidin, & Hidayat, 2023). The table and graphic trends showing the middle-level strength of this domain reflect both promise and inconsistency: the practices are effective when used, but they are not yet universally adopted.

Behavioral reinforcement represented in the findings as the third domain was crucial yet comparatively limited. Although several Widyaiswara actively modeled environmentally responsible behaviors, such as minimizing paper use or promoting

recycling practices within the training environment, these efforts remain largely individual rather than institutional. Trainees noted that environmental ethics would be more deeply internalized if follow-up monitoring, institutional campaigns, or cross-departmental cooperation were implemented to support continuity. This aligns with prior research suggesting that sustained behavioral transformation requires structural reinforcement alongside moral instruction (Tucker & Grim, 2016; Falcone, Passaretti, & Giganti, 2024). The relatively lower scores for this domain in the visualized data highlight that while ethical awareness improves, translation into long-term behavioral change requires institutional commitment.

The triangulation of interviews, focus groups, and document analysis strengthens these findings by showing a clear thematic convergence: the moral imperatives of Islam provide a compelling foundation for environmental responsibility, but the pedagogical and institutional mechanisms that operationalize these imperatives vary in consistency (Sahin, 2018; Abd Rahman, Zabidi, & Halim, 2020). This confirms the broader insight that environmental ethics in Islamic training institutions cannot rely solely on theological instruction; they must be embedded within pedagogical design, administrative policy, and daily conduct (Jan, Lai, & Tahir, 2021; Masuwai, Zulkifli, & Hamzah, 2024).

Another key point emerging from the discussion is the local specificity of Aceh as a region. As a province implementing Syariat Islam, Aceh has unique potentials and expectations regarding environmental ethics. Many participants viewed environmental degradation particularly deforestation and biodiversity loss as a moral crisis requiring religious leadership. Reports from environmental organizations in Aceh, such as HAKA, reinforce the urgency of this situation. The study suggests that Widyaiswara are well-positioned to bridge the gap between environmental awareness and religious duty by contextualizing ecological challenges within Islamic jurisprudence (*fiqh al-bi'ah*) and local cultural identity (Smith, 2019; Syarif & Aysan, 2024).

Despite these strengths, the study identifies critical challenges. First, there is a lack of unified curriculum guidelines specifically emphasizing Islamic environmental ethics. While some modules contain strong conceptual components, others treat environmental topics as secondary or optional. Second, Widyaiswara express a need for updated training resources including case studies, environmental data, and Islamic scholarly perspectives to enhance content relevance (Hasan, 2024; Gulzar et al., 2021). Third, institutional policies have yet to fully integrate sustainability practices into the training infrastructure, limiting opportunities for behavioral modeling (Abdelzaher et al., 2019).

Taken together, these findings offer valuable implications. Strengthening environmental ethics among trainees requires a threefold approach: grounding concepts in Islamic theological frameworks, delivering instruction through

experiential and reflective pedagogy, and ensuring consistent behavioral reinforcement through institutional alignment (Tucker & Grim, 2016; Maslani et al., 2023). When these elements work in synergy, the potential for long-term ethical transformation increases significantly.

In broader academic terms, this research contributes to the growing field of religious environmentalism by providing an empirical case of how Islamic ethical frameworks can shape professional training within state institutions (Nasr, 1996; Chuvieco, 2022). It demonstrates that eco-theological principles do not remain abstract; rather, they can be operationalized through curriculum design, pedagogical practice, and administrative culture. Overall, the discussion highlights that the Widyaiswara of Balai Diklat Keagamaan Aceh play a significant role in cultivating environmentally responsible mindsets among government trainees. With stronger institutional support, enhanced curriculum integration, and consistent modeling of sustainable behavior, their contribution could become a powerful driver of environmental ethics across Aceh's broader governance landscape (Ives & Kidwell, 2019; Bsoul et al., 2022).

Synergy Model of Islamic Environmental Ethics

The findings highlight that the development of environmental ethics among trainees is shaped by three interconnected domains that operate simultaneously throughout the training process. Religious framing provides the deepest motivational foundation by situating ecological responsibility within Qur'anic and prophetic teachings. Instructional strategies help translate these values into pedagogical practice, while behavioral reinforcement ensures continuity through institutional support

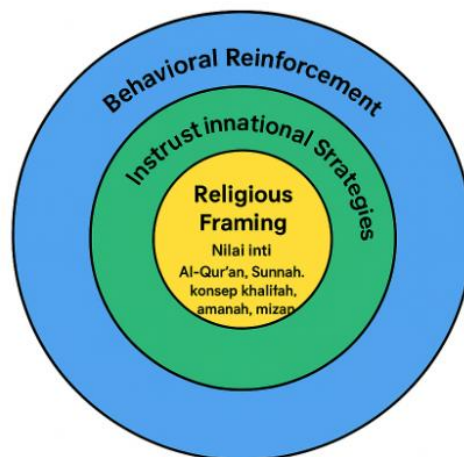


Figure 3. Integration Level Across Categories
Source: Author adaptation (2025)

The synergy model illustrates that ethical transformation becomes most effective when theological grounding, pedagogical delivery, and behavioral reinforcement operate as a unified cycle rather than as isolated components. This layered structure explains why religious framing emerged as the strongest influence, while instructional strategies and reinforcement mechanisms provide the applied dimensions necessary to support sustainable behavioral change. Thus, the model underscores the importance of a holistic approach in environmental ethics education grounded in Islamic values.

Conclusion

The study concludes that the integration of ecotheology and Sharia principles within the training programs of Balai Diklat Keagamaan Aceh effectively strengthens environmental ethics among government trainees. The Widyaiswara play a pivotal role in translating Islamic moral principles, such as amanah, mizan, and islah, into actionable environmental responsibilities. Religious framing emerged as the most influential domain, suggesting that embedding environmental issues within Qur'anic teachings and prophetic guidance enhances ethical awareness and pro-environmental attitudes. Instructional strategies that employ experiential learning, reflective dialogue, and practical simulations further reinforce this ethical development, although their implementation remains inconsistent. Behavioral reinforcement, while present, is still limited due to a lack of systematic institutional support and follow-up mechanisms. Overall, the findings indicate that sustained ethical transformation is achieved when theological principles, pedagogical methods, and institutional practices operate in synergy.

Based on these conclusions, several operational recommendations are proposed. First, the curriculum should be standardized to explicitly integrate Islamic environmental ethics across all training modules, ensuring consistency and depth in content delivery. Second, Widyaiswara require access to updated teaching resources, including contemporary case studies, environmental data, and Islamic scholarly perspectives, to enhance the relevance and applicability of training. Third, institutional policies should actively support behavioral reinforcement by implementing monitoring systems, environmentally sustainable practices, and cross-departmental initiatives within training environments. Finally, future research could explore longitudinal impacts of eco-theological training on professional behavior and community environmental outcomes, contributing to both theoretical development and practical policy formulation in Islamic environmental education.

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