

REPRESENTING RELIGION AND ENVIRONMENTAL CRISIS IN INDONESIAN CHILDREN'S LITERATURE: *Si Anak Pemberani* and *Si Anak Spesial*

Yenni Hayati & Nofrahadi

Universitas Negeri Padang
Jl. Prof. Dr. Hamka, Air Tawar Padang, Kota Padang, Sumatera Barat 25131, Indonesia
e-mail: yennihayati@fbs.unp.ac.id; nofrahadi@unp.ac.id

Suhailee Sohnui

Chiang Mai University
239 Huay Kaew Road, Muang District, Chiang Mai 50200, Thailand
e-mail: suhailee.s@cmu.ac.th

Nik Rafidah Nik Muhamad Affendi

Universiti Putra Malaysia
43400 UPM Serdang Selangor Darul Ehsan, Malaysia
e-mail: nrafidah@upm.edu.my

Abstract: This study examines religious messages concerning environmental degradation and natural disasters in Tere Liye's novels *Si Anak Pemberani* and *Si Anak Spesial* through an Islamic ecotheological approach. Environmental crises encompass not only physical consequences but also spiritual and ethical dimensions. Children's literature provides a strategic medium for cultivating ecological consciousness among younger generations, yet its potential remains underexplored in ecotheological scholarship. Employing a qualitative design, this study uses content analysis, the Miles and Huberman interactive model, and theoretical triangulation integrating Islamic ecotheology, literary studies, and environmental humanities. Correspondence with Tere Liye further indicates his sustained engagement with environmental issues in his literary works. The analysis generates three interrelated findings. First, environmental degradation and natural disasters are represented as consequences of human actions that violate the principle of *khalifah fi al-ardh*, emphasizing human responsibility for environmental stewardship. Second, religious messages are expressed through moral courage, social piety, and ecological responsibility, framing environmental care as a form of worship. Third, Islamic ecotheology is communicated through characters' lived experiences, fostering transformative and spiritually grounded environmental awareness. These findings demonstrate that children's literature can function as a productive arena for articulating Islamic ecotheological perspectives and advancing value-based environmental education for younger readers and communities.

Keywords: Islamic Ecotheological, Children's Literature, Environmental Degradation, Natural Disasters, Tere Liye

Corresponding author	Yenni Hayati			
Article history	Submitted: May 31, 2025	Revision: May 30, 2026	Accepted: June 30, 2026	Published: August 19, 2026
How to cite this article	Hayati, Yenni, Nofrahadi, Suhailee Sohnui and Nik Rafidah Nik Muhamad Affendi. "REPRESENTING RELIGION AND ENVIRONMENTAL CRISIS IN INDONESIAN CHILDREN'S LITERATURE: <i>Si Anak Pemberani</i> and <i>Si Anak Spesial</i> ." <i>MIQOT: Jurnal Ilmu-ilmu Keislaman</i> 50, no. 2 (2026): 468 - 488. http://dx.doi.org/10.30821/miqot.v50i2.1483			

Introduction

The ecological crisis poses a significant threat to the balance of life. Data from the World Bank (2021)¹ indicates that human activities are driving climate change and exacerbating vulnerabilities to natural disasters. In Indonesia, the National Disaster Management Authority (BNPB) recorded more than 3,500 natural disasters in 2023, most of which were hydrometeorological (BNPB, 2023). This trend reflects a close connection between environmental degradation and the erosion of religious perspectives toward nature. From an Islamic point of view, natural disasters are not merely physical occurrences; they are seen as manifestations of divine will that carry moral and spiritual messages. The environmental crisis, marked by the increasing frequency of natural disasters, has fostered awareness that ecological solutions require not only technical and scientific approaches but also ethical and spiritual ones. One emerging approach that bridges these ecological and spiritual dimensions is ecotheology.² Ecotheology integrates theology and ecology to interpret the relationship between humans and nature through the lens of faith. The Qur'an affirms that corruption on land and sea results from human actions (Q.S. Ar-Rûm/30:41).³ Humanity is reminded to return to the principles of balance and fulfill its role as vicegerent on Earth.⁴ This perspective is reinforced by contemporary Muslim scholars emphasizing the importance of spiritual and religious integration in environmental conservation.⁵

Islamic ecotheology is thus a relevant framework for analyzing the interconnected relationship between humans, nature, and the Divine.⁶ It views nature not as an object to be exploited but as signs of God that deserve reflection and reverence.⁷ The term "ecotheology" derives from the combination of "ecology," the study of living beings and their environments, and "theology," the study of God and religious beliefs. Hence, ecotheology is a theological reflection on the environmental crisis, aiming to foster faith-based ecological consciousness.⁸ Core principles of ecotheology across religious traditions include the sacredness of nature, interconnectedness, ethical responsibility, recognition of ecological sin, and the need for restoration and repentance.⁹ It stresses that nature is a divine trust that must be protected.¹⁰ Environmental degradation is interpreted as humans' failure to fulfill their role as vicegerent. In Islamic thought,¹¹ nature is not merely a backdrop or resource for exploitation; rather, it represents the signs of God that reflect His omnipotence and wisdom.¹¹ Natural disasters and environmental degradation are thus viewed as phenomena with ethical and spiritual dimensions rather than solely ecological issues. Furthermore, Nasr¹² argues that the environmental crisis is fundamentally rooted in a modern spiritual crisis that alienates humans from their nature as inherently religious beings. Similarly, Özdemir¹³ asserts that any destructive act against nature constitutes corruption, which is strictly prohibited from moral and religious standpoints. Allah commands that humans should not transgress or disturb the balance of nature (Q.S. Ar-Rahmân/55:7–9).¹⁴

In this context, children's literature emerges as an effective cultural medium for instilling moral, spiritual, religious, and ecological values in younger generations in pursuit of balance and sustainability. Literature, in essence, does not merely reflect social and natural realities; it also serves as a tool for shaping character and moral consciousness.¹⁵ Several works of children's literature successfully integrate these elements, including the novels *Si Anak Pemberani* and *Si Anak Spesial* by Tere Liye. These novels depict the life experiences of the main characters amidst the harshness of nature, including encounters with natural disasters. Through the characters' narratives and experiences, the stories convey strong religious messages, including gratitude for God's blessings, the importance of prayer as spiritual communication with the Creator, and reflection on divine power as manifested through natural events.

Children's literature carries an important educational function. It serves as a means for imparting moral and spiritual values. Nikolajeva¹⁶ argues that children's literature engages in "world-making," shaping children's paradigms of reality and ethics. Literature mirrors human life and its relationship with nature and the Divine. It holds the potential to evoke emotion and raise awareness in readers about broader life values, including environmental ethics and spiritual consciousness.¹⁷ Within the Islamic context, literature can serve as a medium for conveying Islamic teachings in a communicative and aesthetically engaging manner. According to Abolfotoh,¹⁸ in Islamic literature, nature is not merely a narrative setting but a spiritual actor communicating with humankind, delivering messages, and offering opportunities for reflection and repentance. Common themes in Islamic literature include natural disasters as divine warnings (Q.S. Ar-Rûm/30:41),¹⁹ praise for nature as a sign of God's greatness (Q.S. Al-Ghâsiyah/88:17–20),²⁰ and critique of human greed that leads to environmental degradation (Q.S. Al-A'râf/7:56).²¹ The integration of ecological values and Islamic teachings in children's literature is highly effective in fostering a foundation for ecotheological consciousness from an early age.²² As a medium of Islamic ecotheology, literature offers an educational, spiritual, and aesthetic approach to nurturing ecological awareness. This is in line with the current Indonesian curriculum, which emphasizes the Pancasila Student Profile, one of which is to have faith, be devoted to God Almighty, and have noble character and be sustainable towards the environment.

Si Anak Pemberani and *Si Anak Spesial* portray environmental degradation and natural disasters as powerful narrative settings for shaping children's characters. Through depictions of the relationship between humans, nature, and God, these novels convey religious messages that can ignite environmental awareness from an early age. Through narrative exposition and character dialogue, the novels subtly reveal how these ecological disruptions have led to increasingly frequent and severe flooding. Furthermore, as the author, Tere Liye embeds messages about the lack of ecological consciousness, illustrating how humans often disregard the balance of nature, resulting in nature "responding"

through disasters. From an Islamic perspective, such degradation is caused by human greed and negligence toward the divine trust. This message aligns closely with the narrative in the novels, where natural disasters catalyze the collective awakening of the village community to live more humbly, wisely, and in harmony with the environment. *Si Anak Pemberani* and *Si Anak Spesial* thus go beyond mere entertainment; they embody a deep ecotheological dimension. The ecological experiences of the characters become a pathway toward spiritual enlightenment. Within the narrative, nature is depicted as if it “speaks” through disasters, calling upon humans to listen and draw moral and spiritual lessons.²³ This study views *Si Anak Pemberani* and *Si Anak Spesial* by Tere Liye as literary texts that embed narratives of Islamic ecotheology, in which the relationship between nature, humanity, and the Divine is framed harmoniously. Through the lens of Islamic ecotheology, this study identified and analyzed how depictions of environmental degradation and natural disaster experiences in these novels are interpreted as vehicles of spirituality.

Method

This study employed a qualitative approach using content analysis as its method. According to Denzin and Lincoln²⁴ qualitative research aims to interpret phenomena in their natural context by emphasizing meaning, experience, and process. Content analysis was chosen as it enables the researchers to systematically identify symbolic meanings, themes, and ideologies within literary texts.²⁵ In addition, it utilizes a series of procedures to draw valid inferences from texts. The study aimed to identify and analyze religious messages related to environmental degradation and natural disasters as depicted in the novels *Si Anak Pemberani* and *Si Anak Spesial* by Tere Liye. To conduct the analysis, the study adopted an Islamic ecotheology approach, grounded in the principle that in Islam, nature is a creation of God with intrinsic value, and humans bear both spiritual and ethical responsibilities to protect it.²⁶ The primary data sources were the novels *Si Anak Pemberani* and *Si Anak Spesial* by Tere Liye, published in 2018. The research data consisted of words, phrases, clauses, and sentences within these texts. Data were collected using reading and note-taking techniques. To ensure the validity and reliability of the findings, theoretical triangulation was used, referring to Islamic literature,²⁷ interpretations of the Qur'an,²⁸ and literary theory.²⁹ Interpretation was carried out by considering the social, cultural, and spiritual contexts present in the narratives. Data were analyzed using an interactive model involving data reduction, data display, and conclusion drawing/verification. This qualitative content analysis, grounded in Islamic ecotheology,³⁰ reveals the religious meanings embedded in the depictions of environmental degradation and natural disasters in *Si Anak Pemberani* and *Si Anak Spesial*.

Results and Discussion

Representation of Environmental Degradation and Natural Disasters from an Islamic Ecotheological Perspective

In literature, nature functions not only as a physical setting but also as a thematic and symbolic element that reflects the human-environment relationship. The novels *Si Anak Pemberani* and *Si Anak Spesial* portray environmental degradation and natural disasters both explicitly and implicitly through their narratives. Depictions create a space for ecological and religious learning for young readers, aligning with literature's mission as a medium for value-based education. Furthermore, environmental degradation and natural disasters reflect not merely a damaged ecosystem but also ethical and spiritual dimensions. In the stories, these natural events become metaphors for human greed and collective failure to uphold their entrusted responsibility. This aligns with the Qur'anic verse in Q.S. Ar-Rûm/30:41.³¹ Thus, when children's novels feature environmental degradation and natural disasters within their narratives, such portrayals cannot be separated from these theological meanings. The following excerpts are research findings illustrating this point.

Narrative Excerpt 1

According to Mr. Bin, our class teacher, that was the sound of dynamite being detonated. A team from the city was conducting a geological exploration to investigate oil deposits in the forest near our village. They drilled holes, poured explosive powder into them, inserted dynamite and fuses, and then blew them up. Mr. Bin added that the exploration team used sophisticated oil-detection equipment, which operated based on the vibrations from the underground explosions.³²

This excerpt describes oil exploration through detonation, reflecting a destructive approach to natural resource extraction. The drilling and blasting activities using dynamite in the forest exemplify technological applications that harm soil structures and forest ecosystems. Such degradation resonates with the Qur'anic concept of *fasad fî al-ardh* (corruption on Earth), serving as a moral and spiritual warning in Islamic teachings. Within an Islamic ecotheological framework, the Earth and all within it are considered a trust from Allah SWT to humankind as vicegerents. Environmental damage caused by excessive exploitation represents a betrayal of this trust. This interpretation is consistent with Q.S. Ar-Rûm/30:41.³³ Human greed and avarice not only violate environmental ethics but also contravene Islamic spiritual principles, including the command not to harm the Earth as a creation of Allah SWT.³⁴ Furthermore, Szerszynski³⁵ argues that modernity has distanced humanity from a sacred understanding of nature, reducing it to merely an economic object rather than a manifestation of divine signs.

Narrative Excerpt 2

“Hey! How could you not understand? They will bring us no benefit whatsoever. Look at Prabumulih, there are countless oil fields. But has village life improved? Are the roads repaired? Electricity?” My father spoke sharply. “The potholes on the roads have only increased. And to this day, even now, since the Dutch demanded land, let alone electricity, not even a single lamp lights up there. Only a small oil lamp that’s easily extinguished by a gust of wind. And our place? Even more remote. Their promises are nothing but lies.”³⁶

This excerpt represents natural resource exploitation not accompanied by social justice or ecological welfare for the local population. Instead, the community inherits physical environmental damage, exclusion from development, and unfulfilled promises from capital holders. This illustrates both ecological and social inequality caused by development solely driven by economic interests, without regard for environmental balance or the well-being of local residents.³⁷ This has already been pointed out in the Qur’an, Q.S. Al-Baqarah/2:30.³⁸ The comparison made by the character between his village and Prabumulih, a region rich in oil yet poor in infrastructure, highlights a form of extraction devoid of benefit. This act contradicts the trust bestowed by Allah SWT, as mentioned in the verse above. In Islam, protesting such injustice is part of *amar ma’ruf nahi munkar* (enjoining good and forbidding evil), especially regarding environmental governance and the equitable distribution of natural resources.³⁹

Narrative Excerpt 3

Since the mine resumed operations, the mothers who bathed their children in the river started complaining. They said their laundry ended up dirtier than before. They shouted at the little boys not to stay too long in the murky water. The fathers who came with nets and fishing gear also grumbled. Their catch had dwindled. Who knows where the fish, shrimp, crabs, and other river creatures had gone?⁴⁰

This excerpt portrays the ecological damage to freshwater ecosystems caused by mining activities, marked by water pollution, disruption of aquatic life, and interference with the daily livelihood of the local community. The river can no longer serve its role as a life-sustaining resource for residents. This type of environmental degradation reflects a tangible local ecological crisis stemming from uncontrolled and unsustainable resource exploitation. Such mining-related degradation, which causes suffering to surrounding communities, contradicts the Islamic concept of trust, as nature is a divine entrustment from Allah that must be preserved. This is aligned with the message in the Qur’an, Q.S. Al-Ahzâb/33:72.⁴¹ This verse underscores the view in Islam that humans are appointed as representatives of God on Earth, entrusted with the duty to protect and maintain the natural environment, not to destroy it.⁴² The verse serves as a warning and a reminder of the moral and spiritual weight of environmental stewardship.

Narrative Excerpt 4

All forests on the island of Sumatra are under threat. Let alone customary or ordinary forests that lack legal protection; even protected forests and national parks are being destroyed. Chainsaws are sent out along with logging trucks. Across Sumatra, more than the equivalent of one hundred football fields of forest are destroyed every single day. Imagine how vast a hundred football fields are. Every single day, without pause.⁴³

This excerpt illustrates the magnitude of ecological destruction caused by large-scale deforestation, highlighting forest degradation, extractive industrial activities, and the daily decline in forest cover. It emphasizes that environmental degradation is no longer an isolated or sporadic event but a systematic and uncontrolled practice. Forests represent a life system that must be preserved. Destroying them means committing injustice (*zhulm*) against other living beings and violating the principle of universal compassion (*rahmah*). In this narrative, the forest is portrayed as a continuously assaulted entity, symbolizing the betrayal of an ecological trust. This is aligned with Q.S. Yûnus/10:14.⁴⁴ By destroying forests, humans demonstrate negligence in their role as vicegerents, thereby triggering a crisis that affects entire ecosystems like water, soil, air, flora and fauna, and humanity itself. This narrative not only voices ecological critique but also calls for a return to divine values in the governance of the Earth.

Narrative Excerpt 5

Father agrees; that's also what's destroying the forest. But you forgot the most important part. The villagers only take what they need and cut only what is necessary. They have boundaries. Never take all the bamboo shoots without leaving some sprouts to grow back. Never poison the river or throw in electric wires that will kill not only the big fish but also the eggs and the small ones, for it's from them that the river will stay full of fish tomorrow. Never harvest all the rattan shoots. That's what we call—. ⁴⁵

This excerpt contrasts two models of natural resource utilization: exploitative greed versus the local community's ecological wisdom. The former leads to environmental degradation—overharvesting, poisoning rivers, and disrupting regenerative cycles—while the latter is rooted in sustainability, restraint, and respect for nature's life cycles. The ecological wisdom practiced by the local villagers reflects a spiritual and ethical approach to the environment. It stresses taking only necessary things, preserving regeneration, and maintaining reverence for the natural world. This representation conveys that environmental damage is not solely due to resource use but results from the loss of spiritual values, ethics, and traditional wisdom in interacting with nature.⁴⁶ As described in the excerpt, the community's practices align with Islamic teachings on *mîzân* (balance) and the prohibition of *isrâf* (excessiveness). This is supported by the Qur'an in Q.S. Ar-Rahmân/55:7–9.⁴⁷ The principles expressed in the phrases “never take all the bamboo

shoots” or “never harvest all the rattan shoots” reflect an effort to uphold ecological balance, an trust from Allah that must be safeguarded for sustainability. The prohibition against poisoning rivers or killing small fish demonstrates ecological ethics, a form of respect for all life and Allah’s creations. The character in this excerpt underscores the importance of moral and ecological boundaries in using natural resources. As vicegerents, humans are expected to utilize these resources wisely and responsibly, ensuring that the Earth remains a livable and sustainable place for all creatures.

Narrative Excerpt 6

Father and Mother also said, “You are a brave child, Eli.” And so Kak Eli became brave in many things, even when she was older. I heard that Kak Eli went alone to the palm oil plantation factory to ask them to stop clearing our forest. She led thousands of demonstrators to protest the mining concession.⁴⁸

This excerpt highlights two major causes of environmental degradation in Indonesia: the expansion of palm oil plantations and large-scale mining operations. According to Xu et al. (2022)⁴⁹ Toumbourou et al. (2022),⁵⁰ these two sectors are key drivers of deforestation and ecosystem degradation. In the narrative, the resistance against forest clearing and mining concessions is framed not only as a moral act of courage but also as a form of environmental protection at the local level. The character of Kak Eli emerges as a vicegerent, a vicegerent who understands that nature does not belong solely to humans but is a trust from Allah that must be protected and preserved. Her opposition to palm oil and mining corporations transcends political resistance, expressing spiritual responsibility toward ecological stewardship. Kak Eli’s ecological activism is, in essence, a religious act within the framework of *amar ma’ruf nahi munkar* (enjoining good and forbidding evil), grounded in ecotheology. In Islamic ecotheology, caring for the Earth is a divine command, and opposing those who destroy it is part of fulfilling one’s duty as a vicegerent. Her actions exemplify the integration of faith, ethics, and environmental justice.

Narrative Excerpt 7

“Heavy rain for six hours. Unrelenting heavy rain. Hey, that must be a flash flood. The dam far upstream had burst. From a distance of several kilometers, the river water surged out, turning into a six-meter-high flood, rushing downstream, sweeping away everything.”⁵¹ The river water kept flowing violently. What was once a fifty-meter-wide river turned into a vast body of water, hundreds of meters wide. The water reached the edge of the village, submerging the grasslands. The flash flood also destroyed the mining workers’ barracks in the district town. Dozens of trucks and heavy machinery parked there were utterly destroyed.

This excerpt represents a large-scale flash flood caused by the collapse of a *tebat* (a traditional dam or water barrier) located upstream. The deluge devastated the surrounding natural areas and obliterated mining infrastructure, including workers' quarters and industrial machinery. This narrative illustrates how the degradation of upstream ecosystems disrupts hydrological balance and triggers ecological disasters. According to Rattan,⁵² natural disasters like flash floods are often linked to vegetation loss and soil damage due to unsustainable resource exploitation. The flash flood here symbolizes the consequences of environmental imbalance. Humanity's failure to respect natural boundaries in utilizing water and forest resources results in nature retaliating in its way. Islam condemns all forms of degradation committed by humans, particularly when it stems from neglecting divine laws regarding nature. From an Islamic ecotheological perspective, natural disasters are not merely physical phenomena but also serve as divine warnings and reminders for humans to return to the values of ecological monotheism. This is supported by Q.S. Al-Isrâ'/17:59.⁵³ The destruction of mining properties in this narrative can thus be interpreted as a divine admonition, a rebuke for the arrogance and destructiveness of environmental exploitation. Foltz⁵⁴ argues that Islamic ecotheology views disasters as opportunities for spiritual reflection, behavioral transformation, and the restoration of a harmonious relationship between humans and the environment.

Narrative Excerpt 8

"The dry season finally passed. It truly was the longest, hottest, and most suffocating dry season we had ever experienced...."⁵⁵

This excerpt portrays the impact of extreme drought, a prolonged, scorching, and suffocating dry season. According to Farooqi et al.,⁵⁶ such events represent ecological crises triggered by climate imbalances widely linked to human-induced climate change. The phrase "the time" in the narrative symbolizes that nature and time are instruments of divine power that operate with justice and consistency. From the perspective of Islamic ecotheology, time is not merely a linear dimension but part of a cosmic order governed by Allah's laws. The intense and distressing drought is understood as a test and a reminder from Allah to humanity. This aligns with Q.S. Âli 'Imrân/3: 190.⁵⁷ As Erol⁵⁸ explains from an Islamic ecotheological standpoint, human responses to disasters are not merely technical but deeply spiritual, requiring patience (*shabr*) and the act of returning all matters to Allah.

Narrative Excerpt 9

"That is nature's truest policy, even if it is simple. Since your uncle and father were your age and saw those deer for the first time, until now, the forest deer have remained protected. For over forty years, the taboo on the 'sacred river' has effectively protected them. Who knows what will happen in the future? Ah, more and more hunters from the city are coming into the forest, and they no longer believe in such stories,"⁵⁹ Uncle Unus sighed softly.

This excerpt reflects the tension between traditional ecological conservation and external forces of environmental degradation. Local communities had established a customary conservation system through taboo, a prohibition over certain areas such as the ‘sacred river’ (*sungai larangan*), which effectively preserved the forest deer population for decades. However, urban hunters who disregard or fail to understand the values embedded in such local wisdom increasingly threaten this traditional system. This situation indicates a shift in ecological ethics, the erosion of nature’s sacred narrative, and a deepening spiritual crisis. In Islam, every community on Earth holds the responsibility to preserve the balance of Allah’s creation. The traditional wisdom of the ‘sacred river’ reflects a concrete expression of a vicegerent practice, managing nature responsibly with a long-term vision rather than exploiting it for immediate gain. In the Islamic view, the act of protecting the ‘sacred river’ and its deer population is an ecological form of worship. When such systems are disrupted, the damage inflicted is not merely environmental but also moral and spiritual, marking a broader human disconnection from divine responsibilities toward nature.⁶⁰

Narrative Excerpt 10

“I’m glad you have that understanding,” Father said. “It means you love this forest, Eli. Two nights ago, during the village hall meeting, the villagers also discussed the river water becoming murky. It’s no longer pleasant for afternoon bathing. They said there’s heavy machinery and trucks upstream, churning sand and coral every day.”⁶¹

This excerpt highlights two interrelated issues: tangible ecological damage and the emergence of personal and collective ecological awareness. The ecological damage is evident in the river’s murkiness, which has rendered it unsuitable for daily use by the community. This degradation results from upstream activities involving heavy machinery disturbing sand and coral beds. On the other hand, ecological awareness is reflected through the character Eli and the villagers, who show sensitivity to environmental deterioration by actively engaging in communal discussions and resistance during village meetings. This shows a growing consciousness and willingness to act in the face of environmental threats, an important component of community-based environmental stewardship. In Islam, water is a sacred and vital blessing from Allah. Actions that pollute or damage water sources contradict the objectives of *syarī’ah* (Islamic law), particularly the principle of environmental protection (*hifzh al-bi’ah*). This is supported by the Qur’an in Q.S. Al-Mu’minûn/23:18.⁶² This verse emphasizes that water is provided by divine wisdom and balance, and any disruption to this system is a violation of sustainable management principles entrusted to humans. The depiction of murky river water caused by industrial activities portrays a clear disruption to the water cycle, which was designed by God with precise regulation.

Religious Messages Embedded in the Children's Novels *Si Anak Pemberani* and *Si Anak Spesial*

Baratz and Hazeira⁶³ emphasize that children's literature can serve as a transformative medium for fostering ecological consciousness from an early age. Children's literature is characterized by its simple presentation yet rich educational content. Hunt⁶⁴ describes it as "didactic literature in disguise," conveying moral messages through engaging and easily understood narratives. The perspective of Islamic ecotheology guides young readers to understand environmental conservation through a moral and spiritual lens. This perspective interprets natural disasters as divine warnings that call humanity back to the values of ecological monotheism. King⁶⁵ further emphasizes that spiritually grounded environmental education is more effective when instilled from an early age, such as through literary media. The following section presents the research findings on religious messages in the children's novels *Si Anak Pemberani* and *Si Anak Spesial*, focusing on themes of moral courage, social piety, and environmental responsibility as a form of worship.

First, the religious message revolves around moral courage. Kidder and McLeod⁶⁶ defines moral courage as the individual's capacity and determination to do what is right, even in the face of social pressure, risk, and potential negative consequences. Within the framework of Islamic ecotheology, Ismail⁶⁷ emphasizes that moral courage is essential in maintaining the balance between humans, nature, and the Creator. This courage is expressed through resistance to environmental degradation and social injustice. It is often seen as part of one's trust and spiritual responsibility to God, fellow humans, and the natural world. This religious message of moral courage is illustrated in narrative excerpts 2, 6, and 10. In narrative excerpt 2, the protagonist's father voices strong criticism against social injustice and the excessive exploitation of natural resources. His bravery in speaking the truth before the community reflects moral courage grounded in a deep sense of responsibility toward society and the environment. The religious message conveyed here aligns with the Islamic principle of *amar ma'ruf nahi munkar*. In narrative excerpts 6 and 10, the character Kak Eli demonstrates a high degree of moral courage by actively taking the initiative to combat environmental degradation in an effort to protect the forest. This is a concrete expression of ethical resistance to ecological injustice. The religious message embedded in these narratives is that the courage to reject environmental harm represents a form of *jihâd ekologis*, a spiritual struggle in the path of God to protect His creation. Preserving the trust that God has bestowed upon humanity over nature is a form of religious responsibility. The act of opposing river pollution, as depicted in narrative excerpt 10, can be seen as part of a collective obligation (*fardhu kifâyah*) within the community. This interpretation resonates with the perspectives of Firmansyah et al.⁶⁸ and Pratisti,⁶⁹ who explain that moral courage is a core Islamic educational value that upholds the pursuit of truth.

Second, the religious message concerns social piety. Azra⁷⁰ describes social piety as a dimension of religiosity that emphasizes compassion for others, social justice, environmental concern, and active engagement in promoting truth and resisting injustice in the social realm. According to Sutiyan et al.⁷¹ Islamic education should be able to integrate the values of social piety through exemplary and contextual learning. The characters in the novels demonstrate social concern and environmental advocacy as tangible representations of social piety. This religious message of social piety is illustrated in narrative excerpts 2, 3, and 5. In narrative excerpt 2, the father expresses social anxiety over the injustice of development caused by the exploitation of natural resources. His criticism of oil exploration that fails to benefit local villagers reflects a socially pious stance demanding structural justice. His actions embody the concept of *social jihâd*, a moral struggle to uphold the rights of the impoverished as part of Islamic ethics. In narrative excerpt 3, the portrayal of village mothers and fathers expressing concern over river pollution represents a form of social piety grounded in ecological awareness. Their concern reflects a commitment to the sustainability of clean water and the health of their children. The Muslim community is obligated to fulfill its role as vicegerents by protecting water resources. Islam regards water as a communal right and its pollution, therefore, as a form of oppression (*zhulm*). In narrative excerpt 5, the ethical portrayal of harvesting forest products illustrates the principle of balance and shared benefit. This aligns with the concept of faith in public protest, which emphasizes the importance of transforming private belief into social-political action for sustainability.⁷² Thus, social piety is actualized through actions that protect ecosystems, not merely as environmental ethics but as a divine trust.⁷³

Third, the religious message encompasses environmental responsibility as a form of worship. Islam emphasizes sustainability as an integral part of social and spiritual responsibility. Efforts to preserve the natural environment are viewed as intergenerational acts of care that hold the value of *‘ibâdah* (worship). The religious message of environmental responsibility is illustrated across narrative excerpts 1, 3, 4, 5, 9, and 10. In narrative excerpt 1, the use of dynamite in resource exploration depicts the destructive exploitation of the Earth for economic gain. This action contradicts the human role as vicegerent of the Earth. Magunjaya⁷⁴ explains that environmental preservation is a spiritual obligation in Islam. Hence, environmental degradation constitutes a betrayal of the divine trust bestowed by God. In narrative excerpt 3, the pollution of the river impacting essential daily needs such as bathing, washing, and fishing demonstrates the breakdown of natural systems due to human greed. The religious message embedded here is that Islam teaches the preservation of clean water as part of safeguarding life and the community's health. narrative excerpt 4 presents the exploitation of protected forests as a reflection of systemic greed. In Islamic teaching, large-scale deforestation violates the principle of *tawâzun* (balance). Kearns⁷⁵ asserts that maintaining ecological balance

is an act of worship, as it involves caring for God's creation as an expression of *taqwā* (piety). In narrative excerpt 5, the community's ethical approach to forest use, harvesting only what is needed, reflects local wisdom and represents the application of the Islamic principles of *mashlahah* (public interest) and trust. Taking only what is necessary while ensuring the regeneration of resources is a tangible form of ecological worship. In narrative excerpt 9, the traditional prohibition against entering the 'sacred river' area as a measure to protect species (such as deer) reflects a form of ecological awareness rooted in spiritual understanding. The religious message here is that protecting and conserving God's creatures, including animals, is both a divine trust and an act of worship.⁷⁶ Finally, in narrative excerpt 10, the character Eli's concern over bird poaching and river dredging for personal gain demonstrates a deep moral and spiritual sense of environmental responsibility. The religious message is that caring for the environment is an expression of love for God's creation and an implementation of the role of *khalīfah fil ardḥ* (vicegerent on Earth).

Conclusion

This study yields three logically interrelated propositions. First, environmental degradation and natural disasters in both novels function as theologically charged symbols that establish a cause-and-effect relationship between human moral failings—such as exploitation, deforestation, and river pollution—and the disruption of the divine natural order, affirming that the environmental crisis is, in essence, a spiritual crisis. Second, Islamic eco-theological values are organically embedded in the characters' agency through moral courage in rejecting ecological injustice, social righteousness in standing in solidarity with affected communities, and environmental responsibility as a form of worship; all three articulate the principle of *khalīfah fil ardḥ* as a lived practice, not an abstract doctrine. Third, children's literature serves as a legitimate yet under-theorized arena for eco-theology; by encoding Islamic environmental ethics into narratives accessible to young readers, these texts fulfill a transformative pedagogical function that bridges spiritual formation and ecological awareness from an early age. These three propositions affirm that the integration of Islamic eco-theology into the analysis of children's literature is of great scholarly importance, with direct implications for the development of environmental education curricula and policies in Indonesia.

References

- Abitolkha, Amir Maliki. "Sufism-Based Moral Education of Kh. Saleh Darat and Kh. Nawawi Al-Bantani and The Digitization Flow in the Society 5.0 Era." *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 46, no. 1 (2022). <https://doi.org/10.30821/miqot.v46i1.873>
- Abolfotoh, Inas Samy. "Islamecocriticism: Green Islam Introduced to Ecocriticism." *ISLE: Interdisciplinary Studies in Literature and Environment* 28, no. 4 (2021): 1371–90. <https://doi.org/10.1093/isle/isaa139>
- Azra, Azyumardi. "Civil Society and Democratization in Indonesia: The Transition under President Wahid and Beyond." In *Civil Society in Asia*, 73–86. Aldershot, UK: Routledge, 2024.
- Baratz, Lea, and Hanna Hazeira. "Children's Literature as an Important Tool for Education of Sustainability and the Environment." *International Electronic Journal of Environmental Education* 2, no. 1 (2012). <https://izlik.org/JA76WH37MX>
- Conradie, Ernst. M. *Christianity and Ecological Theology: Resources for Further Research*. Stellenbosch: SUN Press, 2006.
- Denzin, Norman K., and Yvonna S. Lincoln. *The Sage Handbook of Qualitative Research*. Sage, 2011.
- Dien, Mawil Izzi. "Islam and the Environment: Theory and Practice." *Journal of Beliefs & Values* 18, no. 1 (1997): 47–57. <https://doi.org/10.1080/1361767970180106>
- Elham Mohammadi, Achachelooei. "Posthumanism and Feminist Theology in Selected Texts of Octavia Butler/Elham Mohammadi Achachelooei," 2016.
- Erol, Ibrahim. "Ecotheological Implications of the Qur'anic Verses on Tawbah (Repentance): An Analysis from a Sufi Perspective." *Religions* 16, no. 12 (2025): 1529. <https://doi.org/10.3390/rel16121529>
- Farooqi, Zia Ur Rahman, Muhammad Sabir, Abdul Qadeer, Alishba Naeem, Ghulam Murtaza, and Hamza Yousaf. "Understanding the Causes of Climatic Change in the Environment." *Climate Change: The Social and Scientific Construct..* Cham: Springer International Publishing, 2022: 37–47. https://doi.org/10.1007/978-3-030-86290-9_3
- Firmansyah, Firmansyah, Mukti Ali, Cut Keumalawati, Abdul Rahmat, Sa'diyah Sa'diyah, Rusnawati Rusnawati, and Muhammad Erikko Abimayu. "Aktualisasi Pendidikan Islam Masa Kini Dalam Perspektif Pemikiran Muhammad Naquib Al-Attas." *Jurnal Ilmu Pendidikan Muhammadiyah Kramat Jati* 5, no. 1 (2024): 1–5. <https://doi.org/10.55943/jipmukjt.v5i1.113>
- Foltz, Richard. *Worldviews, Religion, and the Environment: A Global Anthology*. Belmont, CA: Wadsworth, 2003.
- Foltz, Richard. "Muslim Environmentalisms: Religious and Social Foundations. By Anna M. Gade." *Journal of the American Academy of Religion* 88, no. 1 (2020): 296–98. <https://doi.org/10.1093/jaarel/lfz086>
- Gada, Muhammad Yaseen. *Islam and Environmental Ethics*. Cambridge University Press, 2024.

- Gulzar, Aadil, Tajamul Islam, Muhammad Anees Khan, and Shiekh Marifatul Haq. "Environmental Ethics towards Sustainable Development in Islamic Perspective." *Ethnobotany Research and Applications* 22 (2021). <https://doi.org/10.32859/ERA.22.39.1-10>
- Hancock, Rosemary. "Is There a Paradox of Liberation and Religion? Muslim Environmentalists, Activism, and Religious Practice." *Journal for the Academic Study of Religion* 28, no. 1 (2015): 42–60. <https://doi.org/10.1558/JASR.V28I1.26273>
- Handley, George B. *Literature and Ecotheology: From Chaos to Cosmos*. London: Routledge, 2024.
- Hugo, Leon, and Jean O. Hugo. "The Environmental Crisis: A Religious Solution?" *Koers* 90, no. 1 (2025): 1–13. <https://doi.org/10.19108/KOERS.90.1.2581>
- Hunt, Peter. "Review of The Hidden Adult: Defining Children's Literature." *Children's Literature Association Quarterly* 34, no. 2 (2009): 190–93. <https://doi.org/10.1353/chq.0.1913>
- Ismail, Ahmad Munawar, and Mohd Farhan Firas. "Environmental Degradation and Radical Solution from Islamic Perspective." *International Journal of Islamic Thought* 26, no. 12. (2024): 1–12. <https://doi.org/10.24035/ijit.26.2024.297>
- Izzi Dien, Mawil. *The Environmental Dimensions of Islam*. Cambridge: James Clarke & Co., 2000.
- Johnson, Holly, Janelle Mathis, and Kathy G. Short. *Critical Content Analysis of Children's and Young Adult Literature*. New York :Routledge, 2017.
- Kachak, Tetiana, and Tetyana Blyznyuk. "Eco-Rebels in Contemporary Ukrainian Children's Literature as a Tool for Forming Readers' Eco-Activity." *Humanities* 14, no. 6 (2025): 124. <https://doi.org/10.3390/h14060124>
- Kearns, Laurel. "Saving the Creation: Christian Environmentalism in the United States." *Sociology of Religion* 57, no. 1 (1996): 55–70. <https://doi.org/10.2307/3712004>
- Khalid, Fazlun. "Islam and the Environment – Ethics and Practice an Assessment." *Religion Compass* 4, no. 11 (2010): 707–16. <https://doi.org/10.1111/j.1749-8171.2010.00249.x>
- Khalid, Fazlun M. *Islam and the Environment*. London: Ta-Ha Publishers, 2002.
- Kidder, Rushworth M., and Bruce McLeod. *Moral Courage*. New York: William Morrow, 2005.
- King, Ursula. "Earthing Spiritual Literacy: How to Link Spiritual Development and Education to a New Earth Consciousness? Education to a New Earth Consciousness?" *Journal of Beliefs & Values*, 31(3) (2010): 245-260. <https://doi.org/10.1080/13617672.2010.520998>
- Lal, Rattan. "Climate Change and Soil Degradation Mitigation by Sustainable Management of Soils and Other Natural Resources" *Agricultural Research*, 1 (3) (2012): 199–212. <https://doi.org/10.1007/s40003-012-0031-9>
- Liye, T. *Si Anak Pemberani*. Jakarta: Jakarta: Republika, 2018.
- . *Si Anak Spesial*. Jakarta: Republika, 2018.

- Mangunjaya, Fachruddin Majeri. *Konservasi Alam Dalam Islam*. Jakarta: Yayasan Obor Indonesia, 2017.
- Mangunjaya, Fachruddin Majeri, S. L. Tobing, Andang Binawan, Evangeline Pua, and Made Nurbawa. "Faiths from the Archipelago: Action on the Environment and Climate Change." *Worldviews: Environment, Culture, Religion* 19, no. 2 (2015): 103–22. <https://doi.org/10.1163/15685357-01902003>
- Maxwell, Thomas P. "Integral Spirituality, Deep Science, and Ecological Awareness." *Zygon*® 38, no. 2 (2003): 257–76. <https://doi.org/10.1111/1467-9744.00499>
- McFague, Sallie. *A New Climate for Theology: God, the World, and Global Warming*. Minneapolis, MN: Fortress Press., 2008.
- Mohamed, Najma. "Islamic Education, Eco-Ethics and Community." *Studies in Philosophy and Education* 33, no. 3 (2014): 315–28. <https://doi.org/10.1007/s11217-013-9387-y>
- Muhammad, Muhammad, M Zubad Nurul Yaqin, Fakhris Khusnu Reza Mahfud, and Fahd Mohana S. Alahmadi. "Freedom That Is Not Absolute: Ecological Ethics and Human-Nature Relationship in the Qur'an." *Studia Ecologiae et Bioethicae* 22, no. 4 SE-Articles (2024): 17–27. <https://doi.org/10.21697/seb.5821>
- Nasr, Seyyed Hossein. *The Encounter of Man and Nature: The Spiritual Crisis of Modern Man*. London: George Allen & Unwin, 1968.
- . *Religion and the Order of Nature*. Oxford: Oxford University Press, 1996.
- Nikolajeva, Maria. *Aesthetic Approaches to Children's Literature: An Introduction*. Maryland: Scarecrow Press, 2005.
- Nofrahadi, Andayani, Suyitno, and Nugraheni Eko Wardani. "Representation of Functions of Natural Environment Settings in the Kaba Minangkabau: An Ecocritical Study." *GEMA Online Journal of Language Studies* 22, no. 4 (2022): 214–231. <https://doi.org/10.17576/gema-2022-2204-12>
- Özdemir, Ibrahim. "Toward an Understanding of Environmental Ethics from a Qur'anic Perspective." In *Islam and Ecology: A Bestowed Trust*, edited by Richard C. Foltz, Frederick M. Denny, and Azizan Baharuddin, 3–37. Cambridge, MA: Harvard University Press, 2003.
- Pratisti, Siti Aliyuna. "The Ethical Relationships of People and Place: Theoretical Analysis on Muslim Communities Environmental Responsibility." *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 48, no. 1 (2024): 39. <https://doi.org/10.30821/miqot.v48i1.1200>
- Quantum Akhyar Institute. *Al-Qur'an At-Taisir: Mushaf Hafalan*. Jawa Barat: Quantum Akhyar Institute, 2019.
- Rigby, Kate. *Dancing with Disaster: Environmental Histories, Narratives, and Ethics for Perilous Times*. Virginia: University of Virginia Press, 2015.
- Saniotis, Arthur. "Muslims and Ecology: Fostering Islamic Environmental Ethics." *Contemporary Islam* 6 (2) (2012): 155–71. <https://doi.org/10.1007/s11562-011-0173-8>

- Shaleh, Adha, and Md Saidul Islam. "Averting the Existential Threat of the Planet: Islamic Environmental Ethics to Address the Contemporary Environmental Crisis." *Intellectual Discourse* 32, no. 1 (2024): 239-264. <https://doi.org/10.31436/id.v32i1.1937>
- Shihab, Muhammad Quraish. *Tafsir Al-Mishbah: Pesan, Kesan, Dan Keserasian Al-Qur'an*. Jakarta: Lentera Hati, 2007.
- Silalahi, Frans H.M., and Edi Purwanto. "Sacred Harmony: Exploring Pikukuh Tilu Philosophy in the Spiritual, Social, and Environmental Practices of the Baduy People." *Pharos Journal of Theology* 106, no. SpecialIssue-2 (2025): 1–20. <https://doi.org/10.46222/pharosjot.106.2022>
- Sutiyan, Dolly Riri R. J., Kharis Nugroho, Suharjianto, and Ainur Rhain. "Kesalehan Ekologis Dalam Perpektif Qur'an Dan Pengamalannya Pada Institusi Pendidikan Islam Ecological Piety from the Qur'an Perspective and The Implementation in Islamic Educational Institutions." *Jurnal Pendidikan Indonesia: Teori, Penelitian Dan Inovasi* 5, no. 1 (2025). <https://doi.org/10.59818/jpi.v5i1.1234>
- Szerszynski, Bronislaw. *Nature, Technology and the Sacred*. Oxford: John Wiley & Sons, 2008.
- The World Bank Annual Report 2021. "From Crisis to Green, Resilient, and Inclusive Recovery," Vol. (Vol. 1 of 3) (Eng). Washington, D.C. Accessed May 29, 2025. <http://documents.worldbank.org/curated/en/120541633011500775>
- Toumbourou, Tessa D., Wolfram H. Dressler, and Tim T. Werner. "Plantations Enabling Mines: Incremental Industrial Extraction, Social Differentiation and Livelihood Change in East Kalimantan, Indonesia." *Land Use Policy* 119 (2022): 106157. <https://doi.org/10.1016/j.landusepol.2022.106157>
- Vaezi, Sayyed Hossain, and Akbar Rahimi-Kelishadi. "Greed from the Educational Point of View of Islam." *Mediterranean Journal of Social Sciences* 6, no. 2S1 (2015): 147–53. <https://doi.org/10.5901/mjss.2015.v6n2s1p147>
- Xu, Yidi, Le Yu, Philippe Ciais, Wei Li, Maurizio Santoro, Hui Yang, and Peng Gong. "Recent Expansion of Oil Palm Plantations into Carbon-Rich Forests." *Nature Sustainability* 5, no. 7 (2022): 574–77. <https://doi.org/10.1038/s41893-022-00872-1>

Endnotes:

- ¹ The World Bank Annual Report 2021, "From Crisis to Green, Resilient, and Inclusive Recovery," (Vol. 1 of 3) (Washington DC, 2025), <http://documents.worldbank.org/curated/en/120541633011500775>
- ² Mawil Izzi Dien, "Islam and the Environment: Theory and Practice," *Journal of Beliefs & Values* 18, no. 1 (1997): 47–57. <https://doi.org/10.1080/1361767970180106>
- ³ Quantum Akhyar Institute, *Al-Qur'an At-Taisir: Mushaf Hafalan* (Jawa Barat: Quantum Akhyar Institute, 2019), 408.
- ⁴ Muhammad Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan, Dan Keserasian Al-Qur'an* (Jakarta: Lentera Hati, 2007), 256-257.
- ⁵ Muhammad Yaseen Gada, *Islam and Environmental Ethics* (Cambridge University Press, 2024).; 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, no. 1 (2024). <https://doi.org/10.31436/id.v32i1.1937>
- ⁶ Fazlun Khalid, "Islam and the Environment – Ethics and Practice an Assessment," *Religion Compass* 4, no. 11 (2010): 707–16. <https://doi.org/10.1111/j.1749-8171.2010.00249.x>
- ⁷ Seyyed Hossein Nasr, *Religion and the Order of Nature* (Oxford: Oxford University Press, 1996), 167.; Richard Foltz, *Worldviews, Religion, and the Environment: A Global Anthology* (Belmont, CA: Wadsworth, 2003)
- ⁸ Ernst M. Conradie, *Christianity and Ecological Theology: Resources for Further Research* (Stellenbosch: African Sun Media, 2006).
- ⁹ Sallie McFague, *A New Climate for Theology: God, the World, and Global Warming* (Minneapolis: Fortress Press, 2008).
- ¹⁰ Achachelooei Elham Mohammadi, "Posthumanism and Feminist Theology in Selected Texts of Octavia Butler/Elham Mohammadi Achachelooei," 2016.
- ¹¹ Fazlun M. Khalid, *Islam and the Environment* (London: Ta-Ha Publishers, 2002), 332-339.; Izzi Dien, Mawil, *The Environmental Dimensions of Islam* (Cambridge: James Clarke & Co., 2000)
- ¹² Seyyed Hossein Nasr, "Man and Nature: The Spiritual Crisis of Modern Man," 1968.
- ¹³ Ibrahim Ozdemir, "Toward an Understanding of Environmental Ethics from a Qur'anic Perspective," *Islam and Ecology: A Bestowed Trust*, 2003, 3–37.
- ¹⁴ Quantum Akhyar Institute, 531.
- ¹⁵ Nofrahadi, Andayani, Suyitno, Nurgaheni Eko Wardani, "Representation of Functions of Natural Environment Settings in the Kaba Minangkabau: An Ecocritical Study," *GEMA Online Journal of Language Studies* 22, no. 4 (2022): 214–231. <https://doi.org/10.17576/gema-2022-2204-12>
- ¹⁶ Maria Nikolajeva, *Aesthetic Approaches to Children's Literature: An Introduction*. (Maryland: Scarecrow Press, 2005).
- ¹⁷ Thomas P Maxwell, "Integral Spirituality, Deep Science, and Ecological Awareness," *Zygon®* 38, no. 2 (2003): 257–76. <https://doi.org/10.1111/1467-9744.00499>
- ¹⁸ Inas Samy Abolfotoh, "Islamecocriticism: Green Islam Introduced to Ecocriticism," *ISLE: Interdisciplinary Studies in Literature and Environment* 28, no. 4 (2021): 1371–90. <https://doi.org/10.1093/isle/isaa139>
- ¹⁹ Quantum Akhyar Institute, 408.
- ²⁰ Quantum Akhyar Institute, 592.
- ²¹ Quantum Akhyar Institute, 157.
- ²² Tetiana Kachak and Tetyana Blyznyuk, "Eco-Rebels in Contemporary Ukrainian Children's Literature as a Tool for Forming Readers' Eco-Activity," *Humanities* 14, no. 6 (2025): 124. <https://doi.org/10.3390/h14060124>

- ²³ Kate Rigby, *Dancing with Disaster: Environmental Histories, Narratives, and Ethics for Perilous Times* (Virginia: University of Virginia Press, 2015).
- ²⁴ Norman K. Denzin and Yvonna S. Lincoln, *The Sage Handbook of Qualitative Research* (Sage, 2011).
- ²⁵ Holly Johnson, Janelle Mathis, and Kathy G. Short, *Critical Content Analysis of Children's and Young Adult Literature* (Routledge New York, 2017).
- ²⁶ Najma Mohamed, "Islamic Education, Eco-Ethics and Community," *Studies in Philosophy and Education* 33, no. 3 (2014): 315–28. <https://doi.org/10.1007/s11217-013-9387-y>
- ²⁷ Seyyed Hossein Nasr, 50.
- ²⁸ Muhammad Quraish Shihab, 256-257.
- ²⁹ George B Handley, *Literature and Ecotheology: From Chaos to Cosmos* (London: Routledge, 2024).
- ³⁰ Fazlun M. Khalid, 332-339.
- ³¹ Quantum Akhyar Institute, 408.
- ³² T. Liye, *Si Anak Spesial* (Jakarta: Republika, 2018), 7.
- ³³ Quantum Akhyar Institute, 408.
- ³⁴ Aadil Gulzar et al., "Environmental Ethics towards Sustainable Development in Islamic Perspective," *Ethnobotany Research and Applications* 22 (2021), <https://doi.org/10.32859/ERA.22.39.1-10>; Muhammad Muhammad et al., "Freedom That Is Not Absolute: Ecological Ethics and Human-Nature Relationship in the Qur'an," *Studia Ecologiae et Bioethicae* 22, no. 4 SE-Articles (2024): 17–27. <https://doi.org/10.21697/seb.5821>
- ³⁵ Bronislaw Szerszynski, *Nature, Technology and the Sacred* (John Wiley & Sons, 2008).
- ³⁶ Liye, *Si Anak Spesial*, 10-11.
- ³⁷ Nofrahadi, 215-216.
- ³⁸ Quantum Akhyar Institute, 6.
- ³⁹ Sayyed Hossain Vaezi and Akbar Rahimi-Kelishadi, "Greed from the Educational Point of View of Islam," *Mediterranean Journal of Social Sciences* 6, no. 2S1 (2015): 147–53, <https://doi.org/10.5901/mjss.2015.v6n2s1p147>
- ⁴⁰ Liye, T., *Si Anak Pemberani*. (Jakarta: Republika, 2018), 145.
- ⁴¹ Quantum Akhyar Institute, 427.
- ⁴² Leon Hugo and Jean O. Hugo, "The Environmental Crisis: A Religious Solution?," *Koers* 90, no. 1 (2025): 1–13. <https://doi.org/10.19108/KOERS.90.1.2581>
- ⁴³ Liye, *Si Anak Pemberani*, 256.
- ⁴⁴ Quantum Akhyar Institute, 209.
- ⁴⁵ Liye, *Si Anak Pemberani*, 265.
- ⁴⁶ Silalahi, Frans H. M., and Edi Purwanto, "Sacred Harmony: Exploring Pikukuh Tilu Philosophy in the Spiritual, Social, and Environmental Practices of the Baduy People," *Pharos Journal of Theology* 106, no. SpecialIssue-2 (2025): 1–20. <https://doi.org/10.46222/pharosjot.106.2022>
- ⁴⁷ Quantum Akhyar Institute, 531.
- ⁴⁸ Liye, *Si Anak Pemberani*, 327.
- ⁴⁹ Yidi Xu et al., "Recent Expansion of Oil Palm Plantations into Carbon-Rich Forests," *Nature Sustainability* 5, no. 7 (2022): 574–77. <https://doi.org/10.1038/s41893-022-00872-1>
- ⁵⁰ Tessa D. Toumbourou, Wolfram H. Dressler, and Tim T. Werner, "Plantations Enabling Mines: Incremental Industrial Extraction, Social Differentiation and Livelihood Change in East Kalimantan, Indonesia," *Land Use Policy* 119 (2022): 106157. <https://doi.org/10.1016/j.landusepol.2022.106157>
- ⁵¹ Liye, *Si Anak Pemberani*, 415.
- ⁵² Rattan Lal, "Climate Change and Soil Degradation Mitigation by Sustainable

Management of Soils and Other Natural Resources,” *Agricultural Research* 1, no. 3 (2012): 199–212. <https://doi.org/10.1007/s40003-012-0031-9>

⁵³ Quantum Akhyar Institute, 287.

⁵⁴ Richard Foltz, “Muslim Environmentalisms: Religious and Social Foundations. By Anna M. Gade,” *Journal of the American Academy of Religion* 88, no. 1 (2020): 296–98. <https://doi.org/10.1093/jaarel/lfz086>

⁵⁵ Liye, *Si Anak Spesial*, 65.

⁵⁶ Zia Ur Rahman Farooqi et al., “Understanding the Causes of Climatic Change in the Environment BT - Climate Change: The Social and Scientific Construct,” ed. Suhaib A Bandh (Cham: Springer International Publishing, 2022), 37–47. https://doi.org/10.1007/978-3-030-86290-9_3

⁵⁷ Quantum Akhyar Institute, 75.

⁵⁸ Ibrahim Erol, “Ecotheological Implications of the Qur’anic Verses on Tawbah (Repentance): An Analysis from a Sufi Perspective,” *Religions* 16, no. 12 (2025): 1529. <https://doi.org/10.3390/rel16121529>

⁵⁹ Liye, *Si Anak Spesial*, 253.

⁶⁰ Amir Maliki Abitolkha, “Sufism-Based Moral Education of Kh. Saleh Darat and Kh. Nawawi Al-Bantani and the Digitization Flow in The Society 5.0 Era,” *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 46, no. 1 (2022), <https://doi.org/10.30821/miqot.v46i1.873>

⁶¹ Liye, *Si Anak Spesial*, 264.

⁶² Quantum Akhyar Institute, 343.

⁶³ Lea Baratz and Hanna Hazeira, “Children’s Literature as an Important Tool for Education of Sustainability and the Environment,” *International Electronic Journal of Environmental Education* 2, no. 1 (2012), <https://izlik.org/JA76WH37MX>

⁶⁴ Peter Hunt, “Review of The Hidden Adult: Defining Children’s Literature,” *Children’s Literature Association Quarterly* 34, no. 2 (2009): 190–93. <https://doi.org/10.1353/chq.0.1913>

⁶⁵ Ursula King, “Earthing Spiritual Literacy: How to Link Spiritual Development and Education to a New Earth Consciousness?,” *Journal of Beliefs & Values* 31, no. 3 (2010): 245–260. <https://doi.org/10.1080/13617672.2010.520998>

⁶⁶ Rushworth M. Kidder and Bruce McLeod, *Moral Courage* (New York: William Morrow, 2005), 60–70.

⁶⁷ Ahmad Munawar Ismail and Mohd Farhan Firas, “Environmental Degradation and Radical Solution from Islamic Perspective,” *International Journal of Islamic Thought* 26, no. 12 (2024): 1–12. <https://doi.org/10.24035/ijit.26.2024.297>

⁶⁸ Firmansyah Firmansyah et al., “Aktualisasi Pendidikan Islam Masa Kini Dalam Perspektif Pemikiran Muhammad Naquib Al-Attas,” *Jurnal Ilmu Pendidikan Muhammadiyah Kramat Jati* 5, no. 1 (2024): 1–5, <https://doi.org/10.55943/jipmukjt.v5i1.113>

⁶⁹ Siti Aliyuna Pratisti, “The Ethical Relationships of People and Place: Theoretical Analysis on Muslim Communities Environmental Responsibility,” *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 48, no. 1 (2024): 39. <https://doi.org/10.30821/miqot.v48i1.1200>

⁷⁰ Azyumardi Azra, “Civil Society and Democratization in Indonesia: The Transition under President Wahid and Beyond,” in *Civil Society in Asia*. (Aldershot, UK: Routledge, 2024), 73–86.

⁷¹ Dolly Riri R. J. Sutiyan et al., “Kesalehan Ekologis Dalam Perpektif Qur’an Dan Pengamalannya Pada Institusi Pendidikan Islam Ecological Piety from the Qur’an Perspective and The Implementation in Islamic Educational Institutions,” *Jurnal Pendidikan Indonesia: Teori, Penelitian Dan Inovasi* 5, no. 1 (2025), <https://doi.org/10.59818/jpi.v5i1.1234>

⁷² Rosemary Hancock, “Is There a Paradox of Liberation and Religion? Muslim Environmentalists, Activism, and Religious Practice,” *Journal for the Academic Study of Religion* 28, no. 1 (2015): 42–60. <https://doi.org/10.1558/JASR.V28I1.26273>

⁷³ Arthur Saniotis, "Muslims and Ecology: Fostering Islamic Environmental Ethics.," *Contemporary Islam* 6 (2012): 155–71. <https://doi.org/10.1007/s11562-011-0173-8>

⁷⁴ Fachruddin Majeri Mangunjaya, *Konservasi Alam Dalam Islam* (Jakarta: Yayasan Obor Indonesia, 2017).

⁷⁵ Laurel Kearns, "Saving the Creation: Christian Environmentalism in the United States," *Sociology of Religion* 57, no. 1 (1996): 55–70. <https://doi.org/10.2307/3712004>

⁷⁶ Fachruddin Majeri Mangunjaya et al., "Faiths from the Archipelago: Action on the Environment and Climate Change," *Worldviews: Environment, Culture, Religion* 19, no. 2 (2015): 103–22. <https://doi.org/10.1163/15685357-01902003>