

INTEGRATION OF ECOTHEOLOGICAL AND ISLAMIC ECONOMIC VALUES IN THE PRESERVATION OF LOCAL WISDOM OF REOG KENDANG TOWARDS GLOBAL HARMONY

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Abstract: This research addresses the global ecological crisis by proposing a new paradigm that integrates spiritual and social values to ensure cultural and environmental sustainability. The study analyzes the integration of Islamic ecotheological values and Sharia economic principles within the preservation of Reog Kendang, a local tradition in Tulungagung, Indonesia. Adopting a qualitative-interpretive method with an intrinsic case study design, data were collected through participant observation, in-depth interviews, and documentation. Analysis was conducted using the Miles and Huberman model, ensuring a rigorous interpretive depth. The findings reveal that the Reog Kendang community manifests spiritual-ecological values by fulfilling the role of khalifah fil ardh (steward of the earth) through collective prayer, the use of eco-friendly materials, and active nature conservation. Simultaneously, Sharia economic principles are reflected in the ethical management of communal funds, distributive justice, and blessing-based (barakah) social activities. The study concludes that this synthesis creates a model of Islamic ecocultural harmony that preserves indigenous culture, strengthens social solidarity, and supports the Sustainable Development Goals (SDGs). This model serves as a strategic reference for developing a creative economy and cultural preservation framework rooted in Islamic ethical values.

Keywords: Islamic Ecotheology, Islamic economics, cultural preservation, Reog Kendang, Global Harmony.

INTRODUCTION

The global ecological crisis is increasingly worrying. A United Nations Environment Programme report states that about 75 percent of the world's terrestrial ecosystems have been degraded due to human activities¹. Meanwhile, the World Bank estimates that economic losses due to environmental damage reach more than \$8 trillion per year

¹ United Nations Environment Programme, *Global Environment Outlook Report* (2023).



globally². In a spiritual context, Seyyed Hossein Nasr considers that the root of the ecological crisis lies in the loss of man's transcendental awareness of nature as part of God's creation³. When the relationship between man, God, and nature is severed, unethical exploitation arises. Islam provides a moral framework that is able to restore ecological consciousness by placing humans as caliphs who have the mandate to protect the earth. Therefore, solving the environmental crisis is not enough with a technological approach, but it also requires a value and spirituality approach.

In Indonesia, environmental and social issues are also increasingly complex⁴. Data from the Ministry of Environment and Forestry noted that the rate of deforestation still reached 104 thousand hectares per year, while the national environmental quality index was only at a score of 71.45, decreasing from the previous year. The creative economy sector contributes around 7.44% to national GDP. In addition, the Ministry of Tourism and Creative Economy reported that in 2022 the sector absorbed around 17.7% of the national workforce⁵. This image shows the great potential of local culture as an economic force, but it also presents a challenge so that economic activities do not lead to environmental degradation and a shift in moral values. Supriyanto found that the preservation of traditional culture in East Java still tends to be commercially oriented, while the spiritual values of the local community are fading⁶.

Similarly, Muttaqin highlights the weak application of the principles of justice and sustainability in the cultural economy of rural communities⁷. One of the interesting cultural heritage to study in this context is the Reog Kendang Tulungagung, a distinctive art that has grown since the late 1970s in Bungur Village and its surroundings. Based on data from the Tulungagung Cultural Office, there are more than 80 active Reog Kendang groups with members reaching 1,200 people involved in various arts, rituals, and creative economy activities⁸. Reog Kendang is not just an entertainment event, but contains spiritual, social, and ecological values. Rofiq explains that every element in Reog, from drums, costumes, to rituals before performances, represents human relationships with God, others, and nature⁹. Meanwhile, Hidayat found that costume production, training, and festival activities also create a microeconomic cycle that supports livelihoods in the community¹⁰. However, Islamic values, especially those related to ecotheology and sharia economic principles, are still rarely used as an explicit basis for the management and preservation of this art¹¹.

This research is based on two complementary theories. First, the theory of Islamic ecotheology as formulated by Nasr¹² and strengthened by Quraish Shihab¹³, which

² World Bank, *Global Environmental Damage Report* (2023).

³ Seyyed Hossein Nasr, *Man and Nature: The Spiritual Crisis of Modern Man* (ABC Press, 1996).

⁴ Ministry of Tourism and Creative Economy, *Economic Outlook 2022* (2022).

⁵ Ministry of Tourism and Creative Economy.

⁶ Supriyanto, "Preservation of Traditional Culture in East Java," *Journal Placeholder*, 2019.

⁷ Muttaqin, "Cultural Economy of Rural Communities," *Journal Placeholder*, 2022.

⁸ Tulungagung Cultural Office, "Reog Kendang Database," 2023.

⁹ Rofiq, *Symbolism in Reog Kendang* (Placeholder Press, 2020).

¹⁰ Hidayat, "Microeconomic Cycles in Reog Kendang Communities," *Journal Placeholder*, 2021.

¹¹ Aliyah Khan, *Far from Mecca: Globalizing the Muslim Caribbean* (Rutgers University Press, 2020).

¹² Nasr, *Man and Nature: The Spiritual Crisis of Modern Man*.

¹³ Quraish Shihab, *Tafsir Dan Ekologi Islam* (Placeholder Press, 2019).



emphasizes the importance of balance, belief, and ecological responsibility in protecting nature as part of worship. Second, the theory of Maqasid al-Syariah in sharia economics which emphasizes justice, benefit, and social sustainability in economic activities¹⁴. The integration of these two theories provides an analytical framework that cultural preservation is not only an aesthetic issue, but also a form of spiritual devotion and ethical economics that supports ecological balance.

Various previous studies have highlighted the cultural, social, and educational dimensions of Reog Kendang. These studies discuss moral values, social functions, and the role of Reog Kendang in character formation and cultural preservation. However, existing studies still focus on symbolic, historical, and educational aspects, and do not explore the spiritual and ethical values embedded in the practice of Reog Kendang¹⁵.

In addition, most studies only view Reog Kendang as a cultural phenomenon or educational medium. There has been no research that explains how Islamic values are applied by community members in their daily lives. The values of Islamic ecotheology and sharia economics have never been analyzed as part of Reog Kendang preservation effort¹⁶. Another gap is the lack of an interdisciplinary approach. Environmental ethics, religious values, and community economic practices have not been examined simultaneously, even though these three dimensions are actually present in the daily activities of the Reog Kendang community¹⁷.

This research seeks to fill these gaps through an interdisciplinary approach that analyzes the integration of Islamic ecotheological values and sharia economics in cultural preservation¹⁸. This contribution places Reog Kendang as a model of spiritual, social, economic, and ecological harmony in the context of local Islamic culture¹⁹. The novelty of this research lies in the integration of Islamic ecotheological theory and sharia economics as a conceptual basis for cultural preservation²⁰. Based on this background, this study aims to analyze how Islamic ecotheological values and sharia economics are integrated into the preservation of the local wisdom of Reog Kendang Tulungagung²².

¹⁴ Anonymous, *Maqasid Al-Syariah in Islamic Economics* (Placeholder Press, 2020).

¹⁵ Rofiq, *Symbolism in Reog Kendang*.

¹⁶ Genardi Atmadiredja et al., "Preservation of Reog Ponorogo in Contemporary Society," *Proceedings of the International Conference on Multidisciplinary Studies (ICoMSi 2023)* 829 (2024): 229.

¹⁷ Julie Harvie, "Interdisciplinary Learning: Addressing the Implementation Gap," *Scottish Educational Review* 52, no. 2 (2020): 48–70.

¹⁸ Nuryaman Zulkifli, "Islamic Approaches to the Environmental Preservation: A Systematic Literature Review," *Al-A'raf: Jurnal Pemikiran Islam Dan Filsafat* 20, no. 2 (2023): 176–208.

¹⁹ Lars Coenen and Bernhard Truffer, "Places and Spaces of Sustainability Transitions: Geographical Contributions to an Emerging Research and Policy Field," *European Planning Studies* 20, no. 3 (March 2012): 367–74, <https://doi.org/10.1080/09654313.2012.651802>.

²⁰ Mansur Hidayat, "Islamic Eco-Theology: Religious Narratives in the Climate Crisis in Indonesia," *Bulletin of Indonesian Islamic Studies* 2, no. 2 (2023): 197–212.

²¹ Julie Harvie, "Interdisciplinary Learning: Addressing the Implementation Gap," *Scottish Educational Review* 52, no. 2 (2020): 48–70.

²² Harvie, "Interdisciplinary Learning."



METHOD

This research was carried out in Dawung Village, Sendang District, Tulungagung Regency, East Java. This village is located on the western slope of Mount Wilis and is known for its social-religious life and cultural activities that are still preserved. The location was chosen because it is the center of the activities of the Reog Kendang Kridho Taruno community which routinely organizes training, performances, and culture-based economic activities. The social conditions that maintain the values of mutual cooperation, Islamic spirituality, and strong ecological awareness make this village the right context to research the integration of Islamic ecotheological values and sharia economics²³. The research was conducted for one month, namely in August 2025. This study uses a qualitative approach with an interpretive orientation. This approach was chosen because the research focuses on understanding the meaning, values, and socio-cultural practices that live in the Reog Kendang Kridho Taruno community in Dawung Village, Sendang District, Tulungagung Regency. The qualitative approach allows researchers to understand phenomena holistically and interpret the meanings that emerge from the research subject's experiences²⁴. Moleong explained that qualitative research aims to understand social realities as experienced by subjects in a natural context, while Creswell emphasizes that researchers are the primary instruments in interpreting the symbolic meaning of human interaction²⁵. Because this study seeks to examine the integration of ecotheological and sharia economic values that are lived by the community through cultural practices, this approach is considered the most relevant²⁶.

The type of research used is an intrinsic case study. This type was chosen because the case being studied has its own uniqueness and is important to understand in depth, not to generalize²⁷. Stake explained that intrinsic case studies are used when researchers want to understand the specifics of a phenomenon because of its distinctive value. In this context, Reog Kendang Kridho Taruno is not only a local cultural heritage, but also contains a system of spiritual, social, and economic values that are integrated into the life of the Dawung people²⁸. Through this case study, the researcher seeks to uncover how

²³ Nur Handayani and Endang Dwi Retnani, “Creating Spiritual Value: The Islamic Way to Integrate Environmental and Social Responsibilities,” *The International Journal of Accounting and Business Society* 30, no. 3 (2022): 380–99.

²⁴ Doris Chasokela, “Qualitative Methodologies to Understanding Research,” in *Qualitative Approaches to Pedagogical Engineering* (IGI Global, 2025), 321–40, <https://www.igi-global.com/chapter/qualitative-methodologies-to-understanding-research/360841>.

²⁵ Ahmat Sahli, “Islamic Religious Education Teachers’ Efforts to Improve Learning Achievement of Junior High School Students,” *Strata Social and Humanities Studies* 2, no. 1 (2024): 34–41.

²⁶ Mansur Hidayat, “Islamic Eco-Theology: Religious Narratives in the Climate Crisis in Indonesia,” *Bulletin of Indonesian Islamic Studies* 2, no. 2 (2023): 197–212.

²⁷ Glynis Cousin, “Case Study Research,” *Journal of Geography in Higher Education* 29, no. 3 (November 2005): 421–27, <https://doi.org/10.1080/03098260500290967>.

²⁸ Genardi Atmadiredja et al., “Preservation of Reog Ponorogo in Contemporary Society,” *Proceedings of the International Conference on Multidisciplinary Studies (ICoMSi 2023)* 829 (2024): 229, <https://books.google.com/books?hl=id&lr=&id=0RIIEQAAQBAJ&oi=fnd&pg=PA229&dq=Stake+explained+that+intrinsic+case+studies+are+used+when+researchers+want+to+understand+the+specifics+of+a+phenomenon+because+of+its+distinctive+value.+In+this+context,+Reog+Kendang+Kridho+Taruno+is+not+only+a+local+cultural+heritage,+but+also+contains+a+system+of+s+piritual,+so->



Islamic ecotheological values and sharia economic principles are applied practically in the cultural, ritual, and economic activities of the Reog community²⁹.

The research subjects consisted of several key informants representing social elements in society³⁰. The first informant came from among the Reog Kendang art actors who played a direct role in art activities and became the main driver of cultural preservation at the community level³¹. The second informant is a local religious figure who provides a theological view of the concept of caliph, belief, and balance (mizan) in Islamic teachings and its relevance to the cultural activities of the community. The third informant came from community leaders who understood the social and economic dimensions of village life, including the role of art in improving the welfare of residents. In addition to the three main informants, interviews were also conducted with several community members and local residents through *snowball sampling techniques* to obtain additional relevant information. The number of informants interviewed was around 10-15 people, adjusted to the saturation point of data obtained in the field.

Data collection was carried out through participatory observation, in-depth interviews, and documentation studies. Observation was carried out by participating in Reog Kendang training activities and performances at the community studio. Through these observations, researchers recorded behaviors, interactions, and cultural symbols that reflected ecotheological values, such as respect for nature, prayer before performances, and a spirit of togetherness and social responsibility. In-depth interviews are conducted with semi-structured guidance so that informants can reflect their views on the spiritual, social, and economic values contained in cultural preservation. The interview data is equipped with supporting documents such as archives of community activities. Secondary data from the Central Statistics Agency (BPS), the Ministry of Tourism and Creative Economy, and academic literature were used to strengthen the context and validity of the analysis results.

Data analysis was carried out interactively by following the Milles and Hubberman model which includes three stages: data reduction, data presentation, and conclusion drawn³². The reduction stage is carried out by selecting and grouping data based on the research theme, namely the value of Islamic ecotheology, the value of Islamic economics, and the form of integration of the two in cultural practices³³. Furthermore, the data are presented in the form of thematic narratives that facilitate the interpretation of the

cial, +and+ economic+ values+ that+ are+ integrated+ into+ the+ life+ of+ the+ Dawung+ people&ots=
aQLjc0uEL&sig=JO0I-ZMyeeG0IRIWAoE5FuqsmDE.

²⁹ Ahmad Muttaqin, *Hybrid Spirituality*, n.d.

³⁰ Anne Westhues et al., "Developing Theory From Complexity: Reflections on a Collaborative Mixed Method Participatory Action Research Study," *Qualitative Health Research* 18, no. 5 (May 2008): 701–17, <https://doi.org/10.1177/1049732308316531>.

³¹ Genardi Atmadiredja et al., "Preservation of Reog Ponorogo in Contemporary Society," *Proceedings of the International Conference on Multidisciplinary Studies (ICoMSi 2023)* 829 (2024): 229.

³² Esubalew Aman Mezmir, "Qualitative Data Analysis: An Overview of Data Reduction, Data Display, and Interpretation," *Research on Humanities and Social Sciences* 10, no. 21 (2020): 15–27.

³³ Abdul Rohman et al., "Religious Education For The Environment: Integrating Eco-Theology in The Curriculum of Islamic Religious and Character Education to Enhance Environmental Education in Indonesia," *Nadwa: Jurnal Pendidikan Islam* 18, no. 2 (2024): 201–26.



relationship between social and cultural variables³⁴. The conclusion stage is carried out with a hermeneutic approach, which is to interpret the symbolic meaning contained in Reog Kendang's movements, rituals, and artistic expressions. This approach allows researchers to understand the spiritual and ethical values internalized by the people of Dawung Village through their local culture.

Data validity is maintained through triangulation of sources, techniques, and time. Triangulation of sources was carried out by comparing the results of interviews from art actors, religious leaders, and community leaders. The triangulation technique is carried out by combining data from observations, interviews, and documentation. The validity of the research results was strengthened through *the examination of members* with the main informants to ensure the suitability of the researcher's interpretation of their experience. Dependency is maintained through systematic recording during the research process, while confirmation is obtained by maintaining the objectivity of the researcher in interpreting the data. Transferability is achieved through the presentation of detailed descriptions of social and cultural contexts so that the results of the research can be a reference for similar studies in other cultural communities. The researcher also applies social research ethics by respecting the privacy of informants, requesting official permission from the community and village governments, and ensuring the confidentiality of the identities of all research participants.

With the application of this method, the research is expected to be able to produce a deep, contextual, and ethical understanding of how the people of Dawung Village, especially the people of Reog Kendang Kridho Taruno, integrate sharia ecological and economic values in the preservation of local wisdom. The results of this study are expected to enrich academic studies on religious, cultural, and ecological relationships in rural Islamic communities in Indonesia.

RESULTS AND DISCUSSION

1. Ecotheological Values in Reog Kendang

The results of the study show that the life and cultural activities of the Reog Kendang Kridho Taruno community in Dawung Village, Sendang District, Tulungagung Regency, show a strong relationship between spiritual values, social togetherness, and ecological concern. Art activities carried out by the community are not only aimed at preserving traditions, but also as a means of fostering religious values and environmental awareness that have become part of their local wisdom.

³⁴ Zane Robinson Wolf, “Ethnography: The Method,” *Nursing Research: A Qualitative Perspective* 4 (2012): 293–330.





Figure 1. The Activities of the Drum Dancers While Performing.

Based on interviews and field observations, the community always starts the practice or performance with a joint prayer. This prayer is led by senior members or community leaders and is followed by all participants with full reverence. For them, art activities are a form of service that requires good intentions and blessings so that every activity is considered a worship that brings benefits to themselves and the community. One member of the group said that they always pray before the exercise, as activities done with good intentions will benefit everyone involved. In addition to spiritual values, the results of the study show that there is concern for the environment in their art practice. People choose to use musical instruments and equipment made by local artisans who use materials that are legal or sustainably sourced. A community member explained that they are calmer when buying tools from artisans that do not damage the environment because it helps preserve nature. This ecological concern is also reflected in the involvement of the Reog community in village cleanliness activities. Based on interviews with community leaders, Reog's group routinely participates in village cleanup programs held by the village government. They clean public areas, the environment around the training ground, and open spaces used by the community. This activity is considered a form of social responsibility and commitment to maintaining environmental comfort. The findings of this study show that the cultural practices of Reog Kendang not only preserve traditional arts, but also strengthen the values of togetherness, spirituality, and ecological awareness. Local wisdom rooted in the traditions and moral values of the community is the basis that shapes their behavior patterns in maintaining harmonious relationships between humans, the environment, and socio-culture. Analysis of the relationship between field findings and Islamic ecotheological theory and relevant studies is presented in the discussion section so as not to be mixed with the results of the research.

Ecotheology Aspects	Real Practice in Society	Source of Findings	Islamic Values Reflected	Social and Ecological Impact
Spirituality in art	Prayer together before	Community interviews	Belief and worship	Increasing spiritual awareness and social solidarity

Ecotheology Aspects	Real Practice in Society	Source of Findings	Islamic Values Reflected	Social and Ecological Impact
	rehearsals and staging			
Ecological consumption ethics	Buying tools from licensed and eco-friendly local craftsmen	Interviews with communities and religious leaders	Caliph fil-ardh and mizan	Encourage an ethical local economy and environmental sustainability
Environmental conservation	Participation in village clean-up activities and tree planting	Interviews with community leaders	Maslahah and social responsibility	Strengthening ecological concern and community togetherness

Table 1. The results of the analysis of interviews and observations

These empirical findings show that Islamic ecotheological values in the Reog Kendang Kridho Taruno community do not stop at the conceptual level, but have been brought to life through tangible social and cultural practices. Every art activity has a deep spiritual meaning, whereas every social action carries positive ecological implications³⁵. The ecological consciousness that is built does not come from external interventions, but grows from the internalization of Islamic values in daily life³⁶.

Theoretically, these findings reinforce the view of Nasr that the environmental crisis can not only be solved through a technical approach, but through the awakening of man's spiritual awareness of God and His creation³⁷. Quraish Shihab also emphasizes that the balance of nature is a reflection of the divine order that must be maintained by humans as a form of devotion³⁸.

In this context, the Reog Kendang Kridho Taruno community is a clear example of the application of Islamic ecotheological principles, where local culture is not only preserved, but is carried out with spiritual awareness and ecological responsibility.

Thus, the values of ecotheology in this community can be understood as a living ethical system. Cultural preservation is seen as part of ecological worship

³⁵ Mansur Hidayat, “Islamic Eco-Theology: Religious Narratives in the Climate Crisis in Indonesia,” *Bulletin of Indonesian Islamic Studies* 2, no. 2 (2023): 197–212.

³⁶ Dina M. Abdelzاهر, Amr Kotb, and Akrum Helfaya, “Eco-Islam: Beyond the Principles of Why and What, and Into the Principles of How,” *Journal of Business Ethics* 155, no. 3 (March 2019): 623–43, <https://doi.org/10.1007/s10551-017-3518-2>.

³⁷ Tarik M. Quadir, *Traditional Islamic Environmentalism: The Vision of Seyyed Hossein Nasr* (University press of America, 2013).

³⁸ Asmawati Muhamad, Abdul Halim Syihab, and Abdul Halim Ibrahim, “Preserving Human–Nature’s Interaction for Sustainability: Quran and Sunnah Perspective,” *Science and Engineering Ethics* 26, no. 2 (April 2020): 1053–66, <https://doi.org/10.1007/s11948-020-00192-7>.



that affirms the relationship between humans, nature, and God. The Reog Kendang Kridho Taruno activity is a tangible form of awareness that maintaining culture also means maintaining a balance in life, a form of Islamic teachings that place humans as responsible servants of the earth.

2. Sharia Economic Principles in Reog Kendang Community Activities

This research found that economic activities in the Reog Kendang Kridho Taruno community in Dawung Village are not only pragmatic, but are based on Islamic moral and spiritual values³⁹. The principles of justice, honesty, assistance, and blessing are the basis of every economic activity, whether related to the management of performance funds, the purchase of equipment, and cooperation between members. This practice shows how an economic system based on sharia values can be internalized in the cultural life of the community without the formal label of Islamic economics.

This is in line with the Evidence of the Qur'an Surah Al-Ma'idah : 2

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

“And help you in virtue and piety, and do not help in sin and transgression.
And fear Allah, for Allah is a severe punishment”.

Based on the results of interviews with community representatives, financial management in Reog Kendang activities is carried out in a simple but transparent manner⁴⁰. Any income from performances, donations, or community assistance is recorded together and used for the common good, such as equipment maintenance, training needs, and social funds⁴¹. The informant explained, "Every time a show is over, the results are not immediately shared⁴². We collect first, then some for community money, and some for social activities. If anyone is sick or in need, they can be helped from cash." This practice shows the spirit of *ta'āwun* (help) and *'adl* (justice) in fund management. There is no individualistic distribution system, but it is oriented towards the interests of the group and the surrounding community.

In an interview with a religious leader in Dawung Village, it was explained that this kind of pattern reflects the values of *maqasid al-syarī'ah*, especially in the aspects of property maintenance (*hifz al-mal*) and social welfare. He said, "If the money from such activities is used for the common good, it is in line with sharia principles. Blessed sustenance is beneficial to many. People in the Reog community have implemented it even though it is not called a sharia system." This statement

³⁹ Mustafa Nasution, *Islamic Spirit and Moral in Economics*, 2009, https://www.academia.edu/download/102195553/JIDC_15-1_113.pdf.

⁴⁰ Erika Novitasari and Iim Siti Masyitoh, "The Role of The Kendang Art As a Local Wisdom in Revitalizing The Value of Indonesian Unity," *HISPI: Himpunan Sarjana Ilmu-Ilmu Pengetahuan Sosial Indonesia 1* (2021): 155–64.

⁴¹ Shirley Sagawa and Eli Segal, "Common Interest, Common Good: Creating Value through Business and Social Sector Partnerships," *California Management Review* 42, no. 2 (January 2000): 105–22, <https://doi.org/10.1177/000812560004200201>.

⁴² Christian Homburg et al., "What Drives Key Informant Accuracy?," *Journal of Marketing Research* 49, no. 4 (August 2012): 594–608, <https://doi.org/10.1509/jmr.09.0174>.



reinforces that local communities apply the principles of Islamic economics culturally, namely through social customs rooted in religious values and togetherness.

In addition to cash management, sharia economic activities are also seen in consumption patterns and cooperation between community members. Based on the results of interviews and observations, every time the community holds a performance, consumption and logistics needs are met by involving local traders and small stalls around Dawung Village. This practice not only strengthens the economy of the surrounding community, but also shows the application of the principles of *ukhuwwah* (brotherhood) and *maslahah 'āmmah* (public interest). One member of the community explains, *"If there is a performance, usually the local women prepare food, and they also earn income from it. So everyone is happy."*

These findings show that cultural activities are able to encourage the equitable circulation of the local economy. The Reog Kendang community is an inclusive economic space where people are not only spectators, but also microeconomic actors. In this case, the principles of *'adl* (distribution justice) and *tawazun* (social balance) can be seen through broad community involvement and proportional sharing of economic benefits.

Another interesting aspect is how people view sustenance and profit morally⁴³. The results of the interviews show that members of the community do not emphasize material gain as the main goal. One member stated: *"What matters is not the magnitude of the result, but the blessing. If the result is small but brings good, it is enough. We believe that sustenance comes from the right intentions."* This definition describes the principle of *barakah* in Islamic economics, which is the blessing of sustenance obtained from halal, honest, and beneficial activities for many people.

This principle of blessing is also manifested in the habit of the community setting aside some of the results of performances for socio-religious activities, such as assistance to underprivileged residents or support for religious events in the village⁴⁴.

The community leader said, *"Reog children often donate when there are social activities. They have their own cash to help the residents. So this art activity is not only entertaining, but also beneficial for the environment."* This practice shows the manifestation of the *maslahah* principle in sharia economics, where economic orientation does not stop at individual profit, but is directed at collective well-being⁴⁵.

⁴³ Jeffrey Burkhardt, "The Morality behind Sustainability," *Journal of Agricultural Ethics* 2, no. 2 (June 1989): 113–28, <https://doi.org/10.1007/BF01826927>.

⁴⁴ SIMON BABS Mala, "Socio-Religious Activities of Christian and Muslim Youth Organisations in Promoting Inter Religious Relations in Selected Universities in Kwara, Ogun and Oyo States, Nigeria" (PhD Thesis, 2015), <https://repository.ui.edu.ng/bitstreams/aa00d3e2-b5a9-46e4-8b0f-0e430c304a5a/download>.

⁴⁵ Hisam Ahyani and António José Pereira Figueiredo, "Integrating Shariah Principles in Modern Family and Economic Life for Social Well-Being and Justice," *Munakahat: Journal of Islamic Family Law* 1, no. 1 (2024): 94–107.



Aspects of Sharia Economics	Practice in the Community	Source of Field Findings	Reflected in Islamic Principles	Socio-Economic Impact
Mutual fund management	Share the results of the show for cash, social, and tool maintenance	Interviews and community observations	'Adl (justice) and ta'awun (help)	Increasing solidarity and collective responsibility
Reasonable consumption	Involve local merchants in providing consumption during the show	Community interviews	Ukhuwwah and maslahah 'āmmah	Encouraging the village economy and strengthening social relations
Distribution of social benefits	Set aside performance results for social activities and citizen assistance	Interviews with community leaders	Maslahah and barakah	Building an economic system based on social welfare
Non-material orientation	Emphasizing blessings and goodwill in earning a living	Community interviews	Niyah ṣāliḥah and barakah	Fostering economic ethics and spirituality in work

Table 2. Summarizes the results of empirical findings regarding the practice of sharia economics in the Reog Kendang Kridho Taruno community

From these results, it can be seen that the principles of sharia economics in the Reog Kendang Kridho Taruno community are oriented towards a balance between material and spiritual aspects. Economic activities are not seen as mere transactions, but as part of social worship that fosters gratitude and responsibility. This approach shows the integration of spiritual values with the local economic system that benefits the community⁴⁶.

Theoretically, this practice corresponds to the concept of *maqasid al-syarī'ah* as described by Chapra and Asutay, who affirm that the main goal of Islamic economics is not only the achievement of profits, but the maintenance of the five main aspects of life (*al-kulliyat al-khams*): religion, soul, intellect, heredity, and property⁴⁷. The people of Reog Kendang have practiced the principles of *ḥifẓ al-mal* (protection of property) through transparent management of funds, *ḥifẓ al-*

⁴⁷ M. Ilham Muchtar et al., *Islamic Law In A Global Context: Diplomacy, Human Rights, Economy, And The Environment* (Mind Power Publishing, n.d.).



nafs (protection of life) through social activities, and *ḥifẓ al-din* (maintenance of religious values) through activities based on the intention of worship.

Aspects of Maqasid al-Syarī'ah (al-kulliyāt al-khams)	Theoretical Meaning	Practice in the Reog Kendang Community
Ḥifẓ al-Din (Religious Observance)	Maintaining religious and spiritual values in every social and economic activity.	Economic and cultural activities always begin with joint prayer, the intention of worship, and upholding the values of sincerity and blessings in work.
Ḥifẓ al-Nafs (Protection of the Soul)	Ensuring the safety, welfare, and well-being of the community.	Through social activities such as mutual cooperation, assistance to sick members, and the use of several performance results for humanitarian activities.
Ḥifẓ al-'Aql (Maintenance of Reason)	Encourage the development of knowledge, creativity, and healthy thinking.	This is realized through art training and creative innovation, such as the development of costume design and the training of the younger generation in the art of Reog Kendang.
Ḥifẓ al-Nasl (Protection of the Lineage)	Maintaining the sustainability of cultural values and identity for the next generation.	Through training activities for children and adolescents to continue to love and preserve the art of Reog Kendang as a regional cultural heritage.
Ḥifẓ al-Mal (Property Protection)	Maintain and manage assets in a fair, reliable, and productive manner in accordance with sharia principles.	The management of performance funds is carried out transparently and mutual cooperation; The results are shared proportionately for the well-being of members and collective needs.

Table 3. Implementation of the Concept of Maqasid al-Syarī'ah in the Economic Activities of the Reog Kendang Community

In this context, Reog Kendang Kridho Taruno can be seen as a sharia-based cultural economic model that grows organically in society. Without formal labels, they have practiced Islamic economic ethics in a practical way through the values of mutual cooperation, togetherness, and blessings. The economies they build not only generate income, but also strengthen social solidarity and ecological balance.

Thus, economic practices in this community represent the dynamic and contextual face of cultural Islam. Sharia values are not imposed in the form of a formal system, but are internalized through the habits and morality of society. Economic activities based on honesty, goodwill, and mutual benefit show that cultural preservation can go hand in hand with strengthening Islamic economic ethics⁴⁸.

3. Integration of Ecotheological and Sharia Economic Values

The results of the study show that sharia ecological and economic values in the Reog Kendang Kridho Taruno community do not stand alone, but are intertwined to form an integrated value system in cultural preservation practices. The integration of the two produces a balance between the spiritual, social, economic, and ecological dimensions that are characteristic of the people of Dawung Village.

Field data shows that every community cultural activity is always accompanied by spiritual awareness and socio-economic considerations. Art activities, such as rehearsals and performances, are not only for entertainment or economic gain, but also as a means of social discourse and strengthening togetherness. A community representative said, *"We are not dancing for money, but to preserve heritage and bring benefits. If there is a sustenance from the show, we are grateful and use it together."* This statement reflects the integration between spiritual values (ecotheology) and economic morality (sharia) oriented towards the collective good.

From the results of interviews with religious leaders, it was found that Reog activities became a forum for harmony between art, the environment, and religious values. He explained, *"This Reog activity is not just a culture, but there is a value of worship. They maintain cleanliness, togetherness, and honesty. That is the form of balance that Islam teaches."* This statement emphasizes that cultural preservation is not understood only as a worldly activity, but a part of ecological and social worship that has a deep spiritual dimension. This is in accordance with the principle of *mizan* (balance) in Islamic ecotheology which emphasizes a harmonious relationship between humans, nature, and God.

The integration of ecotheology and sharia economic values is also seen in the pattern of managing the economic results of art activities that are oriented towards *maslahah muta'addiyah*—broad benefits for the community. Based on interviews and observations, the community not only uses the results of the performance for internal needs, but also distributes them in the form of social



assistance for local residents. A community leader said, *"If there are residents who are sick or in difficulty, Reog's children often help. Funds from performance are partially set aside for that."* This action illustrates the practices of *tazkiyah al-māl* (purification of property) and *ta'āwun* (social cooperation) which are the main principles of sharia economics.

The integration of these two values is also evident in the way society interprets the relationship between culture and the environment. Every art activity they do always pays attention to the cleanliness and preservation of the performance venue. Community members never leave the trash after the exercise, and they keep the trees around the shady studio area in the shade. One of the members said, *"We keep this place like our own home. If the place is dirty, it doesn't feel calm to practice. We believe cleanliness is part of faith."* This practice shows an ecological awareness that is integrated with Islamic spiritual values.

Integration Dimensions	Forms of Field Practice	Underlying Islamic Values	Social and Cultural Impact
Spirituality and Economics	Prayer before the show and the management of the results for the common good	Trust, maslahah, and gratitude	Increase spiritual awareness and social responsibility
Ecology and Social	Participation in village clean-up activities and nature conservation around the studio	Mizan and the caliph fil-ardh	Fostering environmental awareness and community solidarity
Economics and Humanity	Use of performance results to help villagers	Ta'āwun and barakah	Strengthening social well-being and blessing values
Culture and Worship	Drum cleaning rituals and performance etiquette that maintain good manners	Tazkiyah and the manners of al-'ibadah	Making culture a medium of worship and social da'wah

Table 4. Summarizes the results of the integration of ecological and sharia economic values in the cultural preservation of the Reog Kendang Kridho Taruno community

The analysis of the table shows that the practice of cultural preservation in Dawung Village has formed an integrative pattern that not only maintains local wisdom, but also actualizes Islamic values in daily life. Islamic ecotheology



provides a spiritual basis for ecological and moral awareness, while sharia economics provides ethical guidance for resource management and shared welfare.

These findings are also in line with the concept of *maqasid al-syarī'ah* which emphasizes the balance between the needs of individuals and communities in maintaining the welfare of life. The principles of *hifz al-mal* (preservation of property) and *hifz al-bi'ah* (preservation of the environment) are carried out simultaneously through environmentally friendly economic activities⁴⁹. This shows that the people of Reog Kendang Kridho Taruno have developed a sustainable development model based on Islamic values (*Islamic sustainable development*).

Theoretically, the integration of ecotheology and sharia economics in community practice illustrates the real form of *Islamic practical theology*. Divine values do not stop at the dogmatic level, but are embodied in social and cultural action. Reog Kendang Kridho Taruno is not only a symbol of traditional art, but also a social laboratory where Islamic values are revived and practiced collectively. From a global perspective, this integration model shows that the preservation of a culture based on Islamic values can be an important contribution to the *Sustainable Development Goals (SDGs) agenda*.⁵⁰ Reog Kendang Kridho Taruno shows that harmony between humans, the economy, and nature can be achieved through an approach based on local religious and cultural values.

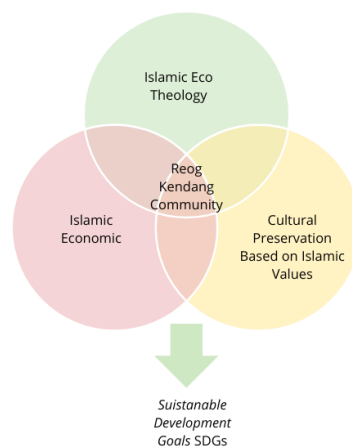


Figure 1 Venn Diagram (*Venn Diagram*)

The diagram above is a Venn Diagram that illustrates the integration between Islamic ecotheology, sharia economics, and cultural preservation based on Islamic values in the practice of the *Reog Kendang Kridho Taruno* community. These three dimensions intersect and form a unity of values that reflect Islamic

praxian theology in which divine teachings are embodied in social, economic, and cultural actions⁵¹.

The meeting point of the three, the *Reog Kendang Kridho Taruno* community, is a social laboratory that shows how spiritual values, a just economy, and local cultural wisdom can synergize to realize harmony between humans, nature, and God. This integration model also shows that cultural preservation based on Islamic values can make a real contribution to the achievement of the Sustainable Development Goals (SDGs), especially in the aspects of social development, inclusive economy, and environmental sustainability⁵².

Thus, the integration of ecotheological and sharia economic values in this community not only results in a balance between spiritual and material aspects, but also creates a sustainable model of cultural preservation. The local wisdom of the Dawung people is a reflection of Islam, which is *rahmatan lil-'ālamīn* a religion that brings global balance, benefits, and harmony through concrete actions at the local level.

4. Discussion on Synthesis and Research Implications

The findings of the study show that the *Reog Kendang Kridho Taruno* community in Dawung Village has carried out the integration of Islamic values, local culture, and ecological awareness in their social and economic life. This integration comes about practically through prayer rituals before art activities, the selection of eco-friendly materials, and their involvement in village cleanliness activities. The findings suggest that cultural practices can be a medium for internalizing spiritual and ecological values, a pattern that has also been highlighted in researches of faith-based local wisdom in various cultural communities in Southeast Asia in the past three years.

The results of this study are in line with contemporary ecotheological studies which affirm that religious values have a significant role in shaping the ecological behavior of society⁵³. Recent articles suggest that ecological awareness based on religious values can strengthen social responsibility towards nature and increase pro-environmental behavior in traditional communities⁵⁴. The findings in Dawung Village support this view because the community interprets art activities as activities that require good intentions, blessings, and concern for the environment.

From the economic side, the pattern of joint fund management, collaboration between members, and social benefit orientation shows that the *Reog Kendang* community applies the principles of justice, togetherness, and blessing which are the core of the sharia economy. These findings are consistent with the latest Islamic economic literature that emphasizes that community-based economies often produce dual

⁵¹ Zahra Al Zeera, *Wholeness and Holiness in Education: An Islamic Perspective: An Islamic Perspective* (International Institute of Islamic Thought (IIIT), 2001).

⁵³ Christopher D. Ives et al., “The Role of Religion in Shaping the Values of Nature,” *Ecology and Society* 29, no. 2 (2024): 10.

⁵⁴ Mohammad Syafiq Abdullah and J.S. Keshminder, “Religion and Pro-Environmental Behaviour: A Comparative Analysis towards Environmental Protection,” *International Journal of Environment and Sustainable Development* 19, no. 2 (2020): 174, <https://doi.org/10.1504/IJESD.2020.106662>.



benefits in the form of social well-being and environmental conservation. In the context of maqasid al shariah, recent research also shows that aspects of property preservation and environmental preservation are increasingly seen as a unit within the framework of sustainability. The pattern found in the Dawung community shows the practical application of this principle⁵⁵.

An important contribution of this research is to show that the integration of Islamic ecotheology and sharia economics can grow naturally through cultural practices⁵⁶. This corroborates research over the past three years that local cultural communities have the capacity to create a sustainable social system if religious and cultural values go hand in hand. The findings also add to empirical evidence that spirituality can influence economic and ecological behavior, an aspect that is often mentioned but rarely researched in traditional arts communities⁵⁷.

The findings also fill in the gaps in previous research that discussed Reog Kendang more from the aspects of art, history, or moral education without associating it with Islamic ecology or sharia economics⁵⁸. This research expands the study by showing how art and cultural activities can be a medium for the formation of ecological and economic ethics based on spiritual values⁵⁹.

Scientifically, this research provides evidence that local wisdom can be an alternative model of social and environmental sustainability⁶⁰. Practically, this result can be a reference for the development of cultural preservation policies that not only rely on the art aspect but also emphasize the strengthening of spiritual and ecological values. This research also opens up opportunities for further studies to compare similar patterns in other cultural communities in Indonesia and Southeast Asia⁶¹.

a. Academic Implications

Academically, this research makes an important contribution to the development of Islamic social science, especially in the field of ecotheology and sharia economics based on local wisdom. First, this study expands the understanding of Islamic ecotheology that has been discussed more widely in a theoretical context, by presenting empirical evidence that ecotheological values can live in the cultural practices of society⁶². Second, this research shows that sharia economics does not always have to be practiced in formal institutional

⁵⁵ Hilman Latief, "Islamic Charities and Social Activism: Welfare, Dakwah and Politics in Indonesia" (PhD Thesis, Utrecht University, 2012), <https://dspace.library.uu.nl/handle/1874/253590>.

⁵⁶ Latief.

⁵⁷ Muhamed Ali and Muaz Agushi, "Eco-Islam: Integrating Islamic Ethics into Environmental Policy for Sustainable Living," *International Journal of Religion* 5, no. 9 (2024): 949–57.

⁵⁸ Masudul Alam Choudhury and Muhammad Nazmul Hoque, "Shari'ah and Economics: A Generalized System Approach," *International Journal of Law and Management* 59, no. 6 (2017): 993–1012.

⁵⁹ Mitchell Thomashow, *Ecological Identity: Becoming a Reflective Environmentalist* (Mit Press, 1996).

⁶⁰ Yasser Muda Lubis, "Social Change in Contemporary Islamic Community Development through Transformative Da'wah Praxis," *Jurnal Al-Hikmah* 23, no. 1 (2025): 57–76.

⁶¹ Eric C. Thompson, Chulanee Thianthai, and Irwan Hidayana, "Culture and International Imagination in Southeast Asia," *Political Geography* 26, no. 3 (2007): 268–88.



systems such as banks or cooperatives, but can also emerge in the form of socio-economic ethics of the community⁶³.

In addition, this research also contributes to the integrative study between religion and culture. In an academic context, these findings prove that Islam is not only present as a normative teaching, but also as a cultural force capable of shaping sustainable social behavior and economic systems⁶⁴. This opens up opportunities for further research examining similar practices in other cultural communities, especially in the context of rural Islamic communities in Indonesia⁶⁵.

b. Practical Implications

From a practical perspective, the results of this research can be used as the basis for the development of cultural preservation policies based on Islamic values. Local governments can use the Reog Kendang Kridho Taruno model as a reference in designing creative economy development programs that are ethical and environmentally friendly⁶⁶. The involvement of religious leaders and cultural communities in socio-ecological activities has proven effective in building collective awareness and community participation⁶⁷.

In addition, this model of integration of ecotheology and sharia economic values can be an inspiration for Islamic educational institutions to develop curricula that instill sustainability values and ecological responsibility in learning⁶⁸. Education based on *eco-Islamic values* can grow a generation that understands that protecting culture, economy, and the environment is part of slavery to God⁶⁹.

In a global context, this research also contributes to the discourse on *Islamic sustainable development*. Reog Kendang Kridho Taruno is a local form of implementation of Islamic values towards the global *Sustainable Development Goals* (SDGs), especially goals number 11 (sustainable cities and communities), number 12 (responsible consumption and production), and number 13 (climate change action).

⁶³ Zahid Hasan and Abid Nurhuda, “The Role of Sharia Economic Law in Supporting A Healthy Economic System for Indonesian Communities,” *Economics* 2, no. 1 (2017): 2–3.

⁶⁴ Abdullah Sahin, “Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education,” *Religions* 9, no. 11 (2018): 335.

⁶⁵ Florian Pohl, “Islamic Education and Civil Society: Reflections on the *Pesantren* Tradition in Contemporary Indonesia,” *Comparative Education Review* 50, no. 3 (August 2006): 389–409, <https://doi.org/10.1086/503882>.

⁶⁶ Voicu D. Dragomir, “Ethical Aspects of Environmental Strategy,” in *Corporate Environmental Strategy*, by Voicu D. Dragomir, SpringerBriefs in Applied Sciences and Technology (Cham: Springer International Publishing, 2020), 75–113, https://doi.org/10.1007/978-3-030-29548-6_3.

⁶⁷ C. B. Mulyatno, “Religiosity and Socio-Ecological Spirituality of Indonesian Community According to YB Mangunwijaya,” *International Journal of Science and Society* 2, no. 2 (2020): 394–408.

⁶⁸ Abdul Rohman et al., “Religious Education For The Environment: Integrating Eco-Theology in The Curriculum of Islamic Religious and Character Education to Enhance Environmental Education in Indonesia,” *Nadwa: Jurnal Pendidikan Islam* 18, no. 2 (2024): 201–26.

⁶⁹ Muhamed Ali and Muaz Agushi, “Eco-Islam: Integrating Islamic Ethics into Environmental Policy for Sustainable Living,” *International Journal of Religion* 5, no. 9 (2024): 949–57.



CONCLUSION

This study concludes that the Reog Kendang Kridho Taruno community in Dawung Village has succeeded in integrating the values of Islamic ecology and sharia economics in the preservation of local cultural wisdom. Such integration is seen in spiritual practices that foster ecological concern, as well as in community economic management oriented towards justice, togetherness, and social benefit. The findings of the study show that the art of Reog Kendang not only functions as a cultural heritage, but also as a space for the actualization of Islamic values that maintain a harmonious relationship between humans, nature, and social life. Thus, the purpose of the research to explain how the values of Islamic ecotheology and sharia economics are applied in the cultural preservation of the Reog Kendang community has been fulfilled.

This study has limitations because it only focuses on one cultural community in the local scope so that the findings cannot be generalized to other traditional communities with different social and religious characters. In addition, this research has not explored in depth the internal dynamics of the community and the changes in values that may occur due to the influence of modernization and the market economy. Therefore, further research is recommended to expand the scope of locations, compare multiple cultural communities, and use a more in-depth ethnographic approach to understand the transformation of values, spiritual experiences, and interactions between religion, culture, and social development more comprehensively.

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