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## Ecopedagogy and Sangserekan: Relational Foundations for the Integrity of Creation in Contemporary Christian Education

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### Abstract

*This article examines the relationship between ecopedagogy and the concept of sangserekan as a relational foundation that supports the integrity of creation within contemporary Christian education. Ecopedagogy is understood as an educational approach that encourages critical awareness of ecological crises, the development of ethical responsibility, and the formation of transformative practices that nurture just relationships between humans and the environment. Sangserekan, a local wisdom tradition emphasizing reciprocity, cooperation, and communal interconnectedness, offers significant potential to enrich theological reflection and pedagogical practice within Christian settings. Through a review of relevant literature and theological-pedagogical reflection, this article proposes the integration of these two perspectives to create a framework that emphasizes not only cognitive learning but also character formation, ecological spirituality, and relational consciousness. This integrated approach can help learners understand their vocation as stewards of creation, cultivate solidarity with others and the natural world, and build stronger commitments to sustainability. Thus, ecopedagogy and sangserekan provide a relevant and contextually grounded relational foundation for churches and Christian educational institutions seeking to address global ecological challenges and promote just and sustainable learning practices.*

**Keywords:** christian education; ecopedagogy; integrity of creation; sangserekan

### Introduction

The development of the times and the pressures of modernization have given rise to various serious ecological problems in Indonesia, ranging from deforestation, river pollution, mangrove forest destruction, to declining air quality in urban areas. This condition reflects a significant change in the relationship between humans and nature, where nature is often viewed as an object to be exploited for economic interests and short-term comfort. Development oriented towards material profit encourages the excessive exploitation of natural resources without regard for ecosystem balance and environmental sustainability. Forests are cleared for industry and plantations, rivers are used as waste disposal sites, while coastal and marine areas are damaged by uncontrolled human activities. As a result of this

exploitation, various ecological disasters are increasingly occurring, such as floods, landslides, clean water crises, coastal erosion, and climate change, which affect people's lives. Not only is nature being damaged, but humans also feel the impact directly through a declining quality of life and disrupted social balance. This situation shows that modernization without ecological awareness can give rise to an unhealthy relationship between humans and nature. Nature is no longer understood as part of life that must be protected together, but merely as a tool to satisfy human needs. Therefore, the current ecological problem is basically not only an environmental crisis, but also a crisis of how humans view nature and their own lives (Nainggolan n.d.).

From a Christian theological perspective, environmental damage is not merely an ecological issue but also reflects humanity's spiritual and moral crisis in carrying out its responsibility towards God's creation. Humans are called to protect, care for, and preserve the earth as part of God's mandate since the beginning of creation. However, the development of modernization and profit-oriented lifestyles often lead humans to view nature merely as an object of exploitation. As a result, the harmonious relationship between humans and creation is disrupted, leading to the continued occurrence of various forms of environmental damage. This situation demonstrates that humans have failed to understand their role as stewards of creation, who should live responsibly and respectfully towards nature.

On the other hand, Christian education in Indonesia has not fully positioned ecological awareness as an integral part of faith teaching. Christian education still emphasizes individual spiritual and moral aspects, while responsibility for the integrity of creation often receives less attention. Yet, preserving the environment is a concrete manifestation of Christian faith and an expression of obedience to God. Therefore, Christian education needs to be developed in a more contextual way by integrating the values of ecological concern, so that students not only understand faith theoretically but also develop an awareness of caring for and nurturing creation in their daily lives (Manurung, 2015).

Ecopedagogy presents itself as an educational approach that combines critical reflection, transformative learning, and ecological awareness within the educational process. This approach emphasizes that education serves not only as a means of transferring knowledge but also as a process of shaping students' awareness, values, and character, fostering responsible relationships with the environment. Ecopedagogy encourages students to understand that the ecological crisis is not simply a natural issue, but rather a result of human perspectives and lifestyles that exploit creation. Therefore, education needs to foster a more critical way of thinking about consumer culture, the exploitation of natural resources, and environmentally damaging development practices.

Through an ecopedagogical approach, students are encouraged not only to understand environmental issues theoretically but also to develop a concern and take concrete action to preserve the integrity of creation. Learning is directed at developing an ecological character that instills an attitude of responsibility, solidarity, and an awareness of the interconnectedness of humans with nature. In the context of Christian Religious Education, ecopedagogy can be a relevant approach to integrating Christian faith with ecological responsibility, so that students understand that caring for the environment is part of the calling of faith and a concrete manifestation of obedience to God as Creator (Sanjaya, 2016)

Ecopedagogy encourages students to understand their place within the broader web of life, foster empathy for living things, and build a commitment to sustainability. Furthermore, in the context of Indonesian culture, the local wisdom of sangserekan emphasizes the principles of mutuality, solidarity, and connectedness between individuals and their communities and the natural world. These values become relevant when integrated with ecopedagogy, as they provide a strong relational foundation for building educational practices that are not only critical, but also contextual and participatory (Sutrisno, 2016). By combining ecopedagogy and sangserekan, Christian education can shape students with theological understanding, ecological sensitivity, and social responsibility connected to the real world in their environment.

Therefore, this paper aims to deeply explore the theological, pedagogical, and contextual foundations of ecopedagogy and the values of sangserekan, while also formulating how both can serve as relational foundations for the integrity of creation in contemporary Christian education. This approach is expected to make a tangible contribution to the renewal of pedagogical practice, so that students develop not only intellectual abilities but also spiritual and ecological character in harmony with creation.

## Methods

This research uses a qualitative approach with a descriptive-analytical literature review to explore the concept of ecopedagogy and the values of Sangserekan in the context of Christian education. Data sources consist of books, articles, journals, and policy documents relevant to Christian education, theology of creation, ecopedagogy, environmental education, and local wisdom. Data were collected through documentation studies and systematic literature reviews, then analyzed descriptively and analytically through the stages of data reduction, narrative presentation, and conceptual interpretation. This approach allows for the development of a comprehensive conceptual framework and an explanation of how ecopedagogy and the values of Sangserekan can serve as a relational foundation for the integrity of creation in contemporary Christian education.

## Findings and Discussion

### *Theological Foundations of Ecopedagogy in Christian Education*

The theological foundations of ecopedagogy in Christian education emphasize that humans have an inherent responsibility from God to care for, nurture, and preserve all creation. This view is based on the principle of creation, where nature is understood as a divine gift with intrinsic value and must be respected, preserved, and utilized wisely. Within an educational framework, this understanding encourages students to recognize that every action they take toward nature has ethical, spiritual, and social consequences. Therefore, Christian education must instill ecological awareness as an integral part of faith and moral character. Thus, students not only learn environmental facts but also practice responsibility for creation as a manifestation of their faith (Sitorus 2018).

Ecopedagogy emphasizes reflective, critical, and transformative learning, in which students are invited to reflect on the interconnectedness of human actions, the preservation of nature, and their relationship with God. For example, learning can be conducted through

direct observation of the environment, discussions about the impact of human activities on ecosystems, and case studies that emphasize moral, spiritual, and social values. Through these active learning experiences, students understand that protecting the environment is a concrete manifestation of Christian faith. They learn to see nature as an interconnected community of life, so that ecological awareness becomes part of their spiritual and moral lives (Panggabean 2019).

Furthermore, the theological foundation of ecopedagogy emphasizes the importance of contextualization through local wisdom as a crucial component of the educational process. Education cannot be separated from the cultural context in which students live and develop. Therefore, local cultural values such as togetherness, balance with nature, solidarity, shared responsibility, and mutual respect can be effective tools for internalizing ecopedagogical principles in everyday life. Through this approach, students not only learn the theoretical importance of environmental protection but also understand that these values have long been embedded in their local culture. Thus, ecological education becomes more relevant to students' lived experiences and easier to apply in real-world practice. In the context of Christian Religious Education, the use of local wisdom helps build more relevant, contextual, and transformative learning. Cultural values that emphasize harmonious relationships between humans, others, and nature can be understood as aligned with Christian teachings on the responsibility to care for God's creation. This approach also encourages students to see that environmental concerns are not merely abstract global issues, but are part of their own cultural identity and community life. By integrating local wisdom into ecopedagogy, Christian Religious Education can form a stronger ecological awareness, because students learn to protect the environment not only as a moral and spiritual obligation, but also as a form of respect for cultural heritage and shared life (Sitorus, 2018).

Furthermore, ecopedagogy provides a transformative dimension to the learning process because students are not merely passive recipients of knowledge, but are also encouraged to internalize ecological and spiritual values in their daily lives. This approach emphasizes that education must be able to transform students' ways of thinking and living towards the environment, so that ecological awareness does not stop at mere theoretical understanding, but is manifested through concrete actions such as waste management, greening the school environment, maintaining environmental cleanliness, and involvement in ecological awareness campaigns in the community. In the context of Christian Religious Education, ecopedagogy helps students understand that Christian faith must be realized through the responsibility to care for God's creation as part of the calling of faith. Thus, ecopedagogy-based Christian education not only forms knowledgeable and faithful students, but also builds ethical, responsible characters who are sensitive to the social and ecological conditions around them (Harahap, 2020).

Overall, the theological foundation of ecopedagogy provides a strong conceptual framework for holistic Christian education. This education emphasizes ecological awareness as part of faith, builds responsible character, and encourages students to become agents of change aware of the impact of human actions on creation. Thus, ecopedagogy not only enriches theological understanding but also makes a practical contribution to shaping a

generation that cares about the environment, is able to actualize their faith in concrete ways, and maintains the integrity of creation for the well-being of humanity and all living things.

### ***The Concept of Ecopedagogy: Principles and Implementation***

Ecopedagogy is an educational approach that integrates ecological awareness, moral values, and transformative pedagogical practices into the teaching and learning process. This concept emphasizes that education focuses not only on mastering knowledge, but also on developing character, critical awareness, and students' responsibility towards the environment and society. From an ecopedagogical perspective, students are encouraged to understand the interconnectedness of humans, nature, and social life as a mutually influencing entity. Therefore, learning takes place not only in the classroom theoretically but also through real-life experiences that encourage students to care about the ecological issues around them. This approach seeks to foster critical thinking about consumer culture, exploitation of nature, and environmentally damaging lifestyles, while also instilling the values of responsibility, solidarity, and sustainability.

In practice, ecopedagogy encourages a participatory and reflective learning process, where students do not merely passively receive information but are actively involved in understanding and seeking solutions to environmental problems. Thus, education becomes a means of transformation that fosters ecological awareness and concrete actions in daily life, such as maintaining a clean environment, managing waste, reforestation, and developing a more environmentally friendly lifestyle. In the context of Christian Religious Education, ecopedagogy has strong relevance because it helps students understand that preserving the integrity of creation is part of the calling of the Christian faith. Christian education aims not only to shape personal spiritual life but also to foster ethical responsibility toward others and all of God's creation (Harahap, 2020). The main principle of ecopedagogy is the interconnectedness between humans and nature as part of God's creation that must be preserved. Therefore, education is directed toward fostering empathy, ecological awareness, and the ability to act sustainably. This concept emphasizes reflective learning, where students not only receive information but also analyze the impact of human actions on the environment and evaluate their role in maintaining ecosystem balance.

The implementation of ecopedagogy in Christian education can be achieved through various contextual and participatory strategies. One approach is environmental project-based learning, such as waste management, school greening, or water and energy conservation activities. These activities allow students to directly experience interaction with nature while internalizing ecological values as part of the Christian faith (Sitorus, 2018).

Furthermore, narrative approaches and critical discussions can be applied, where students are invited to reflect on creation stories, local wisdom practices, or cases of environmental damage, then connect these to their moral and spiritual responsibilities. Thus, the learning process is not merely academic but also transformative, shaping students who are ecologically aware and ethical, and able to apply sustainability principles in their daily lives.

Ecopedagogy encourages the integration of local wisdom and theological values in learning. Cultural values, such as togetherness, mutual respect, and harmony with nature, can serve as a medium for instilling ecological awareness contextually. This makes education more

relevant and alive for students, as they can connect ecopedagogical principles to their real-life experiences and the environment around them. Thus, ecopedagogy serves not only as a teaching method but also as a pedagogical framework connecting faith, ethics, and ecological responsibility, enabling Christian education to shape a generation that is not only knowledgeable but also has character, cares about the environment, and is capable of becoming agents of change for the integrity of creation.

### *The Value of Sangserekan as Local Wisdom*

The value of sangserekan in Sundanese culture provides a very strong relational foundation for the development of ecopedagogy in contemporary Christian education because this value stems from a concept of life that prioritizes reciprocal relationships between humans, communities, and nature. In Sundanese culture, sangserekan, built on the principles of *silih asih* (compassion), *silih asah* (grooming), and *silih asuh* (caregiving), teaches that a good life is only possible through relationships that nurture and nourish each other. This principle of reciprocity resonates with the core of ecopedagogy, which rejects individualism and promotes human connectedness with creation. Social relations in Sundanese society are always understood within a framework of harmony and mutual support, so that every individual's actions are always considered for their impact on the community and the environment. When this value is integrated into Christian education, students are encouraged to recognize that they live not as autonomous individuals, but as part of the web of life created by God. Thus, sangserekan not only enriches contextual education but also provides a theological foundation for understanding the role of humans as guardians of creation (Ekadjati, 2005).

Solidarity, as the second value in Sangserekan, reinforces the idea that caring for creation is a collective responsibility. Mutual cooperation, collaboration, and collective action are daily practices that shape a culture of solidarity in Sundanese society. In ecopedagogy, solidarity helps develop a participatory learning model in which students, families, churches, and communities collectively practice environmental care. This aligns with the educational perspective that emphasizes that ecological education must foster a critical, collaborative, and action-oriented learning community. In Christian education, this value of solidarity reinforces the spirituality of *koinonia*, a mutually nurturing fellowship that is an expression of God's love. Through Sangserekan, students understand that caring for the earth is not merely an environmental issue, but a practice of faith manifested through cooperation and social awareness.

The third dimension of Sangserekan, the interconnectedness of humans and the natural community, is highly relevant for establishing the integrity of creation as a theological foundation for Christian education. Sangserekan views nature as an integral part of human life, not as an object of exploitation. This view aligns with Christian ecotheology, which views all of creation as being in a mutually supportive relationship under God's care. This relational orientation is the basis for the formation of culturally based ecological awareness, because students learn to view the environment not just as a scientific problem, but as an entity that has intrinsic value (William, 2004). This is in line with the idea of environmental ethics which emphasizes that long-lasting ecological behavioral changes must arise from cultural and moral

values that already exist in society (Keraf, 2010). Thus, sangserekan provides a complete relational foundation for ecopedagogy in contemporary Christian education – where learners are called to live out loving relationships towards others and all of creation in the light of faith and culture.

### ***Integration of Ecopedagogy and Sangserekan in Christian Education Practice***

The integration of ecopedagogy and sangserekan values can be understood as an effort to unite critical education focused on environmental sustainability with Sundanese local wisdom that emphasizes the reciprocal relationship between humans, society, and nature. The connection between the two lies in the relational orientation that underlies each approach. Ecopedagogy, as argued by Misiaszek (2015), directs the educational process toward building critical awareness of ecological and social issues, while simultaneously inviting students to engage in actions of change that restore the relationship between humans and creation. Conversely, sangserekan emphasizes the values of mutuality, solidarity, and ecological harmony that grow from local culture. Therefore, the integration of the two can be seen as a form of relational education with ecotheological nuances, where ecopedagogy serves as an analytical and critical framework, while sangserekan provides a cultural context that strengthens the internalization of environmental values in students' daily lives.

In other words, the two complement each other: ecopedagogy provides direction for change, while sangserekan provides cultural roots that strengthen the formation of ecological character. In the context of Christian education, the integration of these two ideas can be realized through various learning strategies. One example is relationship-based nature classroom activities, where students not only study ecosystems scientifically but also explore the relationship between humans and nature through cultural practices such as community service, environmental cleanups, or other community-based programs. Teachers can connect the values of Sangserekan with biblical teachings on the integrity of creation, for example, through reflections on Genesis 1–2 or Psalm 24, to demonstrate that ecological relationships are both a calling of faith and part of cultural tradition. In project-based learning, students can be involved in simple conservation activities at school, mapping environmental damage, or collaborating with the congregation on creation care activities (Alfarisa, 2023). Environmental education that leverages the power of community and spiritual dimensions is more effective in fostering ecological empathy than a purely theoretical approach.

The integration of ecopedagogy and sangserekan has been proven to have a significant impact on both ecological character formation and students' spiritual development. From an ecological perspective, this approach instills the understanding that caring for the environment is not only a scientific responsibility but also a relational commitment rooted in Christian faith and local cultural values. This encourages students to view nature as part of a moral community worthy of respect, fostering a caring, humble, and responsible attitude toward creation. From a spiritual perspective, sangserekan deepens students' appreciation of the theology of the integrity of creation, as they experience firsthand how love and care for nature are extensions of their relationship with God. This integration also produces an incarnate ecological spirituality that extends beyond theory and is embodied in concrete actions to care for the earth (Habibi, 2024). Ultimately, this approach enables Christian

education to shape a generation that is not only strong in faith, but also has contextual ecological sensitivity and is in line with the call of the imago Dei to protect and care for creation.

### *Implementation Challenges and Opportunities*

The integration of ecopedagogy and Sangserekan values into contemporary Christian education presents both challenges and opportunities that must be strategically managed. One major obstacle is cultural and structural resistance. In many formal and church educational institutions, local values embodied in Sangserekan, such as mutuality, solidarity, and the connectedness of humans and communities, are still often considered merely traditions or add-ons, rather than essential components of modern education. This makes integrating local values into the curriculum or learning practices challenging, especially when national academic standards emphasize cognitive competencies over character development and ecological awareness. Furthermore, limited resources are also a significant challenge. Outdoor learning facilities, teaching materials based on local wisdom, and the capacity of teachers or educators capable of managing participatory ecopedagogical learning are often limited. Without adequate support and training, the implementation of ecopedagogy and Sangserekan can be sporadic and unsustainable (Kurniawan, 2025).

Another challenge comes from an immature curriculum. Many school curricula and Christian education programs rarely systematically integrate local content and environmental education. As a result, activities that integrate ecopedagogy and sangserekan tend to be temporary, thus failing to have a long-term impact on the development of students' ecological and spiritual character. Ecological education must be designed as a collective, critical, and relational process, requiring structural support and a participatory approach so that ecological values become not merely theoretical but practical, involving the entire community. Education rooted in local cultural values has a higher potential for fostering a deep ecological awareness, as students not only learn concepts but also understand the social and moral context behind their actions toward nature (Keraf, 2010).

On the other hand, these challenges open up strategic opportunities for the development of holistic, contextual, and sustainable Christian education. The integration of ecopedagogy and sangserekan allows education to emphasize not only cognitive mastery but also foster a genuine ecological character, social awareness, and spirituality. The values of mutuality and solidarity brought by sangserekan, when combined with ecopedagogical principles, enable teachers and congregations to create project- and community-based educational practices, such as environmental service, creation care, and conservation programs in schools or churches. Environmental education that integrates local context and participatory practices can foster environmentally conscious behavior more effectively than theoretical learning alone (Kurniawan, 2025). The integration of ethics, culture, and concrete actions in education can shape students' moral awareness and ecological responsibility.

Furthermore, this opportunity includes strengthening local community and cultural identity. Embracing sangserekan as part of Christian education not only preserves tradition but also makes it relevant to contemporary life. Students learn that caring for creation is part of their faith, social responsibility, and cultural identity. Through concrete, community-based



practices, this education fosters an incarnate ecological spirituality: ecological and theological values are embodied in concrete actions to care for the earth (Santoso, 2025). This approach enables contemporary Christian education to shape a generation that is not only faithful, but also has ecological awareness, a caring ethos, and strong cultural roots, in accordance with the *imago Dei* mandate to safeguard the integrity of creation.

## **Implications**

The integration of ecopedagogy and Sangserekan values significantly contributes to strengthening the faith and practice of Christian Religious Education amidst the current ecological crisis. This approach emphasizes that Christian faith is not only concerned with a personal relationship with God but also encompasses human responsibility toward others and all of creation. For the church, this thinking encourages the congregation to view environmental stewardship as an integral part of spirituality and a concrete manifestation of obedience to God. The church serves not only as a place for faith formation but also as a community that builds collective awareness of the importance of preserving the integrity of creation through education, service, and concrete actions in social life. Thus, ecological concern becomes part of the witness of Christian faith within society.

In the context of theological schools, the integration of ecopedagogy and Sangserekan enriches the educational process with ecological perspectives and local wisdom relevant to the context of Indonesian society. This approach helps aspiring church leaders and Christian educators understand the interconnectedness of faith, environmental ethics, culture, and social responsibility. Theological education produces leaders not only with a theoretical understanding of doctrine but also with ecological awareness and the ability to provide contextual service to environmental issues. The values of Sangserekan, which emphasize harmonious relationships, solidarity, and connectedness with nature, can serve as a basis for theological reflection that strengthens the understanding of humans as part of God's created community.

In Christian Religious Education instruction, this integration enables a more contextual, reflective, and transformative learning process. Learning materials can connect biblical teachings with practical environmental stewardship practices, for example through reflections on the Genesis text about humanity's mandate to cultivate and care for the earth, reforestation projects, waste management, or environmental conservation activities in schools and communities. Students are not only encouraged to understand the concepts of faith theoretically but also to live out the values of faith through concrete actions that reflect responsibility for creation. With this approach, PAK becomes a means of character formation that fosters care, solidarity, responsibility, and relational awareness toward humans and nature.

For curriculum development, ecopedagogy and Sangserekan can serve as a foundation for designing ecological education based on local culture that is relevant to the students' context. The curriculum is not only oriented toward cognitive aspects but also considers the formation of attitudes, spirituality, and concrete actions in environmental protection. Local cultural values emphasizing togetherness, balance in life, and respect for nature can be integrated into the learning process, enabling students to develop a strong cultural identity

and ecological awareness. This approach helps create a more holistic Christian education by connecting faith, culture, and the realities of everyday life.

## Conclusion

The integration of ecopedagogy and sangserekan values forms the foundation of a holistic, contextual, and transformative Christian Religious Education to address today's ecological challenges. Ecopedagogy emphasizes the importance of reflective, critical, and participatory learning that fosters ecological awareness and moral responsibility for creation, while sangserekan promotes the values of mutuality, solidarity, and harmonious connectedness between humans, communities, and nature. This integration demonstrates that Christian education focuses not only on mastering knowledge and developing individual spirituality, but also on developing a relational awareness that encourages students to live responsibly toward others and the environment. Thus, students are formed into individuals who not only understand faith theoretically but also are able to live out the values of love, care, and respect for the integrity of creation in their daily lives. Through this integration, the educational process becomes more relevant to the students' lives by utilizing local cultural values as a means of learning faith and ecological awareness. The implementation of this approach can be realized through various concrete activities such as community projects, environmental conservation, reforestation, waste management, and theological reflection that connects Christian faith with the responsibility to care for creation. This approach not only strengthens the development of a holistic and culturally based curriculum but also builds a faith community that cares about environmental sustainability and communal life. Furthermore, the integration of ecopedagogy and sangserekan helps shape ethical, participatory, and sustainability-oriented educational leadership, enabling Christian Religious Education to become a vehicle for social and ecological transformation within society.

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