

Islamic Ecological Ethics and Sustainable Values from Tauhid to Eco Justice in the Javanese Singir Safinah

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In many parts of Indonesia, Singir Safinah is a widely used Javanese didactic poem employed as an instructional text within pesantren (Islamic boarding schools). Despite its broad pedagogical application, no systematic scholarly investigation has examined its relationship to Education for Sustainable Development (ESD) and the United Nations Sustainable Development Goals (SDGs). This study addresses that gap through a qualitative thematic-comparative analysis of the text, employing inductive coding of its verses to uncover spiritual, social, and ecological values. Coded content was subsequently mapped against ESD principles and selected SDG indicators. Four principal value clusters were identified: (1) tauhid (the oneness of God) as the epistemological and ethical foundation of a sustainable educational ecosystem; (2) social ethics encompassing honesty, modesty, and adab—as a framework for character formation and relational integrity; (3) ecological and hygiene literacy embedded in purification prescriptions; and (4) adaptive resource management and eco-justice principles articulated through ritual jurisprudence. These clusters substantively align with SDGs 3, 4, 6, 12, 15, and 16. The findings demonstrate that vernacular Islamic poetry can function as an endogenous, culturally embedded vehicle for ESD, offering a resource-bridge between local pesantren tradition and global sustainability frameworks. This study contributes to repositioning classical Islamic literary heritage as a legitimate site of sustainability pedagogy.

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Introduction

Global environmental crises including accelerating climate change, the collapse of biodiversity, and the depletion of essential natural resources have intensified scholarly and policy attention to the transformative potential of education in cultivating sustainable values and practices (Barnett-Itzhaki et al. 2025). Education for Sustainable Development (ESD), as conceptualized in UNESCO's 2020 roadmap, designates learning as inherently transformative: its purpose is not merely knowledge transmission but the cultivation of critical thinking, ethical sensitivity, and competencies for sustainability action (UNESCO 2020). While ESD has been progressively institutionalized within formal education systems worldwide, recent comparative research has identified persistent structural barriers, notably inadequate teacher preparation, the absence of meaningful contextual grounding, and the systematic exclusion of local cultural and religious knowledge systems from sustainability curricula (Rekan and Mokhtar 2025; Gorski et al. 2023). These deficits carry particular significance in contexts where faith-based traditions constitute the dominant framework through which communities construct moral, ethical, and social meaning.

In Indonesia the world's most populous Muslim-majority nation Islamic education occupies a central and constitutive role in shaping ethical orientations and daily social practices. The national network of *pesantren* (Islamic boarding schools), encompassing diverse institutional forms including traditional *pondok*, *madrasahs*, and hybrid modern institutions, collectively educates millions of students while serving as hubs of cultural reproduction, civic engagement, and moral formation (Rizapoor and Zafari 2023). Indonesia's National Education System Law (No. 20/2003) explicitly reinforces this role by mandating democratic, non-discriminatory education that integrates religious, cultural, and national values. Within this legal and institutional framework, the Ministry of Religious Affairs has further emphasized Islamic moderation

(*wasathiyah*) as a foundational tenet, positioning *pesantren* as strategic sites for cultivating peaceful coexistence and resisting extremist ideologies (Idris et al. 2023; Mujahid 2021).

A defining feature of *pesantren* pedagogy is its reliance on classical vernacular texts, among which *singir* Javanese didactic poetry composed in Arabic script (*pegon*) occupies a prominent place as a vehicle for transmitting religious, ethical, and social values across generations (Rahmawati 2020). Scholarly engagement with Islamic environmental education has grown considerably in recent years, particularly through analyses of programmatic initiatives such as *Eco-Pesantren* and *Eco-Tahfiz*, which document institutional efforts to embed ecological consciousness within Islamic curricula (Jamilah, Widodo, and Suhendi 2023; Syahdatul Maulida and Mohammad Mahbubi Ali 2023). Similarly, ESD scholarship has increasingly interrogated non-Western epistemologies and indigenous knowledge systems as alternatives to dominant secular-liberal sustainability frameworks (Wijaya Mulya and Salvi 2025; Ridho et al. 2025). However, these lines of inquiry share a critical blind spot: they examine sustainability programs imported into *pesantren* institutions from outside, while leaving largely unexamined the internal textual and literary resources that *pesantren* have independently cultivated for centuries. As a result, the pedagogical potential of vernacular Islamic literature as an organic, endogenous vehicle for transmitting sustainability ethics remains systematically understudied.

This gap is particularly consequential in the Javanese *pesantren* tradition, where classical texts are not merely doctrinal repositories but active pedagogical instruments embedded in daily ritual and moral formation. One such text is *Singir Safinah*, a Javanese poetic adaptation of *Safinatun Najah* a *fiqh* primer widely used across *pesantren* throughout Java. Beyond its prescriptive function in ritual law, *Singir Safinah* encodes a coherent value system concerning water stewardship, bodily hygiene, food consumption, communal responsibility, and spiritual discipline, all

articulated through an Islamic jurisprudential lens (Morse et al. 2020; Kaplan et al. 2016; Delehanty 2020). Crucially, many of these prescriptions carry direct implications for sustainable practices: ablution rules encode principles of water minimization; dietary regulations advocate moderation and anti-waste consumption. Despite its deep roots in pesantren pedagogy and its latent resonance with contemporary sustainability discourse, Singir Safinah has received no systematic scholarly analysis through the lens of eco-theology or ESD. This absence represents a substantive gap: a widely disseminated, culturally embedded text with demonstrable relevance to sustainability goals has gone unanalyzed precisely because it does not fit within the programmatic or Western-centric frameworks that dominate current ESD research.

Addressing this gap, the present study examines Singir Safinah through the dual framework of Islamic monotheism (tawhid) and ecological justice. Specifically, it identifies, classifies, and interprets the text's sustainability values, and analyzes their pedagogical relevance to ESD principles and selected SDGs (Goals 3, 4, 6, 12, 15, and 16). The central argument is that tawhid, as an ontological foundation, generates an integrated ethics of ecological stewardship and social responsibility one that is already present, though unrecognized, in a text used daily in pesantren classrooms. By foregrounding this internal resource, the study offers three contributions: conceptually, it bridges Islamic eco-theology with sustainability pedagogy beyond Western frameworks; empirically, it positions Javanese vernacular literature within global ESD discourse; and practically, it provides actionable implications for revitalizing local textual traditions in pesantren curriculum design.

Theoretical Framework

This study operates at the intersection of two complementary theoretical frameworks: Islamic Eco-Theology, anchored in the doctrine of tawhid, and Education for Sustainable Development (ESD). Islamic eco-theology posits that the monotheistic affirmation of divine unity (tawhid) is not merely a doctrinal proposition but an ontological and ethical foundation with direct

implications for how human beings relate to the natural world. Within this framework, humanity is understood as khalifah (vicegerent) entrusted with the stewardship of creation a cosmological responsibility that encompasses not only relations with other humans but also with animals, water, land, and the broader ecological order (Ives and Kidwell 2019a). Crucially, tawhid does not reduce ecology to a secondary or derivative concern; rather, it establishes the coherence of creation as a reflection of divine unity, rendering ecological destruction a form of moral transgression.

ESD, as articulated in UNESCO's 2020 Roadmap, offers a complementary but distinct emphasis: it designates education as the primary site for cultivating the competencies knowledge, skills, values, and attitudes required to navigate and address complex sustainability challenges (UNESCO 2020). Key ESD competencies include systems thinking, anticipatory reasoning, normative reflection, strategic action, and collaborative engagement. Significantly, contemporary ESD scholarship has moved beyond its earlier preoccupation with Western secular-liberal frameworks to acknowledge the legitimacy and pedagogical potential of diverse cultural, religious, and indigenous epistemologies in sustainability education (Misiaszek 2022; Kalsoom and Qureshi 2021).

The analytical bridge between these two frameworks is the concept of Value-Based Education, which foregrounds the role of normative systems including religious traditions in shaping sustainability-oriented dispositions and practices. This study employs tawhid as an interpretive lens through which the values embedded in Singir Safinah are read for their pedagogical relevance to ESD, while eco-justice serves as the conceptual framework for analyzing the text's ethical extension beyond anthropocentric concerns to encompass animal welfare, water equity, and material circularity (Chandramohan and Bhagwan 2023a).

Methods

Research Design

The research methodology employed in this

study is qualitative content analysis, utilizing a thematic-comparative approach (Garefalakis et al. 2025). This design was selected as the most appropriate methodology for investigating the spiritual, social, and ecological values embedded in Singir Safinah a classical vernacular text that operates simultaneously as religious prescription, pedagogical instrument, and cultural artifact. The thematic-comparative framework enables systematic identification and classification of value-laden content while facilitating its comparison against external frameworks of relevance, in this case ESD principles and SDG indicators.

Data Sources

The primary data source is the manuscript of Singir Safinah, a Javanese versification (*tembang-nadhoman*) of Safinatun Najah by Sheikh Salim bin Sumair al-Hadrami, authored by Kiai Dimyati Syaifi of Pondok Pesantren Nahdlatut Thulab, Banyuwangi, East Java, Indonesia. The text is organized into thematic chapters covering: *manggal*a (invocation and monotheism), ritual purification (*thaharah*), prayer (*shalat*), dry ablution (*tayammum*), menstruation (*haidh*), and major ritual bathing (*mandi junub*). The selection of this particular text was predicated on its dual function as a widely circulated pedagogical instrument within Javanese pesantren communities and as a cultural artifact encoding latent ecological and social ethics. Secondary data were drawn from peer-reviewed literature addressing pesantren pedagogy, Islamic eco-theology, vernacular singir literature, ESD theory, and SDG implementation frameworks.

Data Collection and Analysis

Data collection proceeded through comprehensive reading and manual segmentation of the manuscript according to its thematic chapters. Each verse was individually coded with attention to keywords and semantic fields related to: monotheism and theological orientation, social etiquette and relational ethics, purification and hygiene, resource use and material transformation, and ecological awareness. Analysis was conducted in three sequential stages.

First, inductive thematic coding was applied to identify recurring value clusters across the four domains of spiritual, social, ecological, and resource ethics. Second, comparative mapping situated identified themes within the frameworks of Value-Based Education and Islamic eco-theology. Third, convergence analysis mapped thematic findings against the UNESCO ESD guidelines (2017) and selected SDG indicators (Goals 3, 4, 6, 12, 15, and 16).

Validity and Ethics

Trustworthiness was established through methodological triangulation cross-referencing textual analysis findings with published scholarship on Islamic environmental ethics and pesantren studies and through peer debriefing with specialists in Islamic education and sustainability pedagogy. Analytical transparency was maintained through detailed documentation of interpretive reasoning and the inclusion of direct verse citations from the primary source. As this study involves no human participants and analyzes an open-access classical religious text, institutional ethical review was not required. Cultural sensitivity was maintained throughout by treating all religious verses with full respect for Islamic tradition and the pesantren community.

Result

Through a methodical examination of the data gathered through the analysis of the text, a deeper understanding of how these relate to these four main categories has emerged. This document can be better understood as an Introduction to the teaching of religion and as a repository of values related to sustainability within the Islamic education system, and the relationship between these four main themes and how they fit within the larger framework of religion and education.

I. Tauhid as the Epistemological Foundation of the Educational Ecosystem

In all verses of Singir Safinah's introduction (*Manggal*a), the context of learning and every ritual activity is grounded in the belief in, or awareness of, God as the Divine Presence. The consistent use of *Basmallah* (In the Name of God) before each educational activity and

Hammadlah (Praise be to God) after each educational activity, establishes that an act of learning (Education) is a form of Worship and Ethical Responsibility. Tauhid is not only a Dogmatic Belief in God, but rather it is also the 'epistemology of our intention (Niyyah), Discipline, and Continuation' in the practice of Education.

An in-depth analysis of the way Faith is structured in Singir Safinah, has demonstrated that it includes the pillars of Islam and the pillars of Faith and incorporates Belief, Cognition, and Conduct, and these elements establish a systematic order of learning. This system establishes a 'Learning Climate' of Obeisance, Continuity and Ethical Accountability. The combination of these three elements creates a spiritual foundation for an Educational Ecosystem, where Knowledge is not only built on, but also imbued with Value and Purpose.

2. Social Ethics: Adab, Honesty, and Moral Regulation

The second finding is that social ethics arise from the way we regulate ourselves in terms of purity, bodily conduct and prayer. By having different levels of impurity and thus two distinct ways to regulate ourselves, we are able to set clear standards for how we conduct ourselves with respect to others and with respect to the collective sacred space we share as a community. By creating these clear standards, we create an environment in which we can be disciplined, humble and respectful to one another. In verses that regulate our bodily boundaries (aurat), we establish a clear definition of what are bodily boundaries in various social situations. Thus, by establishing bodily boundaries, we ensure that there are standards of dignity, safety and ethics when we interact with one another.

In addition to establishing bodily boundaries, we also establish guidelines for how to recite the Fatiha correctly. These include proper pronunciation and tuma'ninah (when you recite with discipline). By doing this, we reinforce the importance of accurately pronouncing what we say, as well as being responsible for what we say.

Together, these act as a training mechanism to develop our integrity and follow the rules of conduct that govern our daily lives.

3. Ecological Awareness and Hygiene Literacy

The third sub-theme explores ecological awareness expressed through the cleanliness practices of purification. The system of classification of impurities (najis) into three types (mughalazhah, mukhaffafah, mutawassithah) allows for the assignment of a particular purification method for each type. Such systems of classification foster awareness concerning cleanliness, disease prevention and living a healthy lifestyle, and promote hygiene literacy starting from an individual's initial stages of education.

The prescribed use of water and soil in the act of purifying demonstrates to individual reality-based knowledge about both the environmental components and their associated roles. These verses illustrate an organized and methodical structure for establishing and maintaining personal cleanliness through the repeated use of purification techniques. The repetitive use of these purification techniques assists individuals in forming habits of maintaining personal cleanliness, thereby aligning the maintenance of a disciplined physical body with a conscious respect for the environment.

4. Managing Resources & Eco-Justice Principles

Another significant aspect of the findings pertains to adaptive resource management (ARM) through tayammum. In this case, tayammum permits beneficiaries to perform the prayers in situations of water absence, incapacity caused by illness or the preservation of water for animals, which indicates a conscious prioritization for the basic needs of individuals. This indicates that the concept of water as a finite resource necessitates that it be treated in an ethical manner and managed accordingly.

Narratives related to the transformation of physical materials include the transformation of wine into vinegar or the tanning of an animal hide

into a usable product. The narratives reveal a methodology of the reuse and functional transformation of materials. They demonstrate that the transformation of a material's state may affect its ethical and functional status, indicating a reliance on an underlying principle of circularity and responsible resource use. The narrative uses ethical concerns about animals in addition to humans as a method of demonstrating an ecologically complete ethical framework.

Discussion

The analysis of Singir Safinah shows that the text has a dual function, namely as a religious work and a medium for teaching values. Through its lines and verses, Singir Safinah actualises Islamic teachings that are integrated with the principles of sustainable education. There are four main findings. First, tauhid as the basis of the educational ecosystem. Second, social ethics through honesty and manners. Third, ecological and socio-cultural awareness related to cleanliness. Fourth, resource management and the relationship between these values and the framework of Education for Sustainable Development (ESD) and Sustainable Development Goals (SDGs).

1. Tauhid as the foundation of sustainable educational ecosystems

Singir Safinah in the opening section (manggala) begins the learning practice with a divine orientation. As in the verse ‘

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الْحَمْدُ لِلَّهِ إِنَّا نَحْمَدُكَ يَا كَافِي

Kanggo ngawiti baguse kabeh laku | bismillah
Alhamdulillah iku

To begin all good things | Bismillah
Alhamdulillah

رَحْمَةً سَلَامَ مُوَكَّاتٍ عِجَابِي #لَنْ صَحْبَةً كَاوُؤَلَا
وَرَكَايِي نَبِي

Lan shohabat kawulaergane Nabi | rohmat
salam muga tetep ing njeng Nabi

And the companions and family of the Prophet
| May mercy and peace be upon the Prophet

(SS, Section: Opening-Manggala) The invocation "Bismillah Alhamdulillah" to initiate all virtuous deeds and practices implicitly directs individuals to frame all actions, including educational endeavors, within a context of worship and gratitude. This highlights the importance of intention and spiritual habitus as foundational components of the santri learning ecosystem. The expression emphasizes that every undertaking, particularly in education, should commence with sincere intentions and spiritual awareness. It positions the basmalah and hamdalah not merely as liturgical expressions but as ontological symbols that reinforce the human-divine relationship in all aspects of life. This phrase develops a spiritual habitus that always positions the act of teaching and learning as an expression of worship within the pesantren educational ecosystem. Thus, the act of learning is subsequently viewed as the sharing of knowledge and also a demonstration of gratitude and devotion to Allah. This notion fosters an ideal notion of learning that is focused on sustainability, where the learning that a student will have will become evident to themselves, society and the universe. Therefore, the principle of tawhid functions in the lesson as an epistemological and ethical framework for students in the acquisition of knowledge, sustaining an educational ecosystem that reinforces sustainability with educational values.

There are five pillars of Islam,

رُكُونُ إِسْلَامٍ إِنَّا سُوِّجِيْنِي # غَوَجَافَاكِي كَلِمَه شَهَادَة
لُرُونِي

Ngucapake kalimah syahadat lorone | rukun
islam iku lima suwijine

Reciting the two sentences of the creed | The
first of the five pillars of Islam

(SS, The five pillars of Islam are to bear witness that there is no God but Allah and that Muhammad is the messenger of Allah, to establish prayer, to pay zakat, to fast during Ramadan, and to perform the hajj for those who are able). One of the fundamental tenets of Islam is that two essential components of faith are the performance of salat at designated times

throughout the day and night. The framework of faith is explicitly articulated through the Pillars of Islam and the Pillars of Faith. The Pillars of Islam are sequentially presented as shahada, prayer, zakat, fasting, and hajj, and are understood as 'obeying all [Allah's] commands and avoiding all prohibitions,' thereby instilling discipline through normative obedience. The foundation of faith, encompassing belief in Allah, angels, scriptures, messengers, the Last Day, and qodo-qadar, is characterized as a cognitive and affective framework that guides the santri's thoughts and actions in their daily lives. The cognitive dimension offers a conceptual basis for santri to comprehend the realities of life, while the affective dimension nurtures spiritual and moral sensitivity in every action. Consequently, the structure of faith in Singir Safinah not only imparts doctrine but also integrates belief, mindset, and behavior. This construction forms the basis of faith, serving as an epistemological and ethical foundation in developing a pesantren education ecosystem that emphasizes not only the transmission of knowledge but also the transformation of character and the santri's orientation in life.

Within the framework of Education for Sustainable Development (ESD), the dimension of tawhid, rooted in the pillars of faith and Islam, serves as the systemic purpose and ethos (Rizkitama et al. 2025). This concept can guide intrinsic motivation, self-regulation, and value-based decision-making, aligning with SDG indicator 4.7, which emphasizes education oriented towards sustainability, justice, and global responsibility. Furthermore, Singir Safinah exemplifies the whole-institution approach in education characterized by harmony between belief (faith), learning practices (knowledge transfer and character building), and daily rules such as religious habits, ablution, prayer, and manners. This harmony demonstrates that pesantren education not only imparts normative knowledge but also instills habits that foster a sustainable spiritual, moral, and social ecosystem (Ahmad Rifa Ein, Siti Pakitoh, and Mus'idul Millah 2026).

2. Social ethics: honesty, mutual help, and adab

The quote from Safinah

حدث ايكو لورو جيليك لن كدى #حدث جيليك كغ ماجباكى
وضوئى

Hadats cilik kang majibake wudue | hadats iku
loro cilik lan gedhe

Minor impurity requires ablution | there are two
types of impurity: minor and major

حدث كدى ايكو حدث كغ ماجباكى #أدوس كايا جناية
حيض لن نفاسى

Adus kaya jinabah haidl lan nifase | hadats
gedhe iku hadats kang majibake

Bathing like a menstruating woman | major
impurity is impurity that requires

(SS, Article: There are two types of impurity: minor and major. Minor impurity requires one to perform ablution, for major impurity, one is required to take a bath. This supports the idea that women who are menstruating or postpartum bleeding, should not enter the mosque, and should not touch the Qur'an. Therefore, the women are prohibited from remaining in the mosque or touching the Holy Qur'an. This quote demonstrates a narrative about the use of social-ritual etiquette for the prohibition of intoxication, of remaining in the mosque, touching, and/or reading the Mushaf when menstruating and/or postpartum bleeding, passing by the mosque when dripping blood, and modesty and touch. The etiquette goes beyond fiqh principles and can be seen in the interpretation of social ecological sustainability, or more chief environmental sustainability within a social practice framework (Siwi, Yatmo, and Atmodiwirjo 2020). These elements are environmental sustainability, or an attempt to keep sacred or worship spaces to all, symbolic and physical contaminants to be distinct, and control unconscious touch in public spaces. This relates to entering the work of

Ives and Kidwell (2019); Minton et al. (2018) that looks at religion as a social value system that provides the norms and practices for sustainable practice. Therefore, the regulation of rituals in

Singir Safinah can be perceived as a means of managing human relationships not only with the divine but also with each other and nature.

Quoted verse,

عورة ايكو ففات سويجي عوراتي #ووغ لناغ مطلق لن أمة
إغ صلاتي

Wong lanang muthlaq lan amat ing sholate |
aurat iku papat suwiji aurate

Men and deeply immersed in prayer | there are
four parts of the body that must be covered,
namely the private parts

ايا ايكو أنتارا وودل دغكولي #لن عورة وادون مردیکا
فيندونى

Lan aurat wadon merdiko pindone | iyo iku
antara wudel dengkul

And secondly, the aurat of women is Merdeka |
that is, between the navel and the knees.

(SS, Article: There are four types of aurat: the aurat of men in general and female slaves during prayer is between the navel and the knees. The aurat of free women during prayer is their entire body except for the face and palms. The aurat of free women and female slaves in front of strangers is their entire body, in front of their mahrams, and the aurat of women in front of the navel and knees). The male body, specifically the region from the groin to the knees, is required to be covered during prayer. The regulation of covering the area known as “wudel–dengkul,” which extends from the navel to the knees, delineates the boundaries of the body parts that must be concealed. This practice promotes body literacy and fosters safe social ethics, as well as orderly and respectful interactions. The norm of aurat, which regulates bodies, dictates how people should engage and navigate their relationships with their bodies in a safe and respectful way to avoid objectification. This is related to eco-justice as we view the body as part of creation, one deserving of respect and dignity (McTavish 2023; Chandramohan and Bhagwan 2023a). So, the practice shown in Singir Safinah occupies an ethics space that is larger in scope than the individual; it is a cultural practice to develop social relations that are fair, mutually

respectful and aligned with underlying principles of sustainability in social practice. Singir verse,

اتوي أكيهي تشديدي فاتحه #فت بلاس سويجي تشديدي بسم
الله

Pat belas suwiji tasydide bismillah | utawi
tasydide fatihah

There are fourteen tasydids in Bismillah |
tasydids in Surah Al-Fatihah

شراطى فاتحه سولاس أكيهي #سجي ترتيب نولي 2 فيغ
فيندونى

Siji tertib nuli nuli ping pindone | syarate fatihah
sewelas akehe

Firstly, orderly and secondly, uninterrupted |
there are eleven requirements for reciting the
Fatihah

تلو غركسا كابيه حروفى فاتحه #فففات غركسا كابيه تشديدي
فاتحه

Papat negerekso kabeh tasydide fatihah | telu
ngerekso kabeh hurufe fatihah

Fourth, maintain all the tasydid in the Fatihah |
third, maintain all the letters in the Fatihah

ليما اورا منع موعسا اغكغ سوى #ننم يننا اورا منع
سدلوتى

Nenem yento ora meneng sedilute | limo ora
meneng mangsa ingkang suwe

The sixth does not stop even for a moment |
the fifth does not remain silent for long

(SS, Article: There are eleven conditions for Al-Fatihah: order, continuity, attention to the letters and attention to the verses, no long or short pauses intended to interrupt the recitation, and all verses, including the Basmalah, must be recited without errors that would distort the meaning, must be recited while standing when the recitation is obligatory, must be heard by the reciter themselves, and must not be interrupted by external utterances).

The recitation of Al-Fatihah involves fourteen instances of tasdid, one of which is found in Bismillah. The requirements for reciting Al-Fatihah are elevenfold: firstly, maintaining the sequence; secondly, preserving all the letters of

Al-Fatihah; and fourthly, ensuring the preservation of all tasydid. The recitation must be performed with care (tuma'ninah) to prevent the loss of tasydid and its meaning. Following the correct recitation of Al-Fatihah, including tasydid, and pronouncing and maintaining a meaning is intellectual honesty and linguistic accuracy, which is a scholarly virtue and applies beyond religious contexts, such as critical reading, accurate citation, and anti-plagiarism. The structure and order of pillars of prayer and tuma'ninah offer a respect for patience and regularity and order and are patterns of relational skills. These values are highly pertinent to contemporary academic culture, particularly in the practices of anti-plagiarism, accurate citation, and critical thinking. This illustrates how religious practices can be translated into soft skills that foster a culture of literacy and academic integrity. From the perspective of the theory of 'religious repertoires' (Berglund and Gent 2018). Singir Safinah functions as a repository of practices and narratives that provide social capital for the development of a society characterized by integrity and intellectual competitiveness. Values of etiquette and respecting shared-space guidelines help ensure a safe and inclusive learning environment, undergirding SDG 4 (Quality Education) as well as SDG 16 (Peace, Justice & Strong Institutions) through the internalization of norms, rule-following, and social order.

3. Ecological and socio-cultural awareness

Quotes from Singir Safinah

نجس ایکو تلو سجي مغلظة #إغکغ دي بوتکی لورونی
مخففة

najis iku telu siji mugholadzoh | ingkang
dibotke lorone mukhoffafah

yang dianggap berat kedua mukhofafah | najis
itu ada tiga satu mugholadzoh

کغ دي اینطیغکی تلو متواسطة #انتارانی أبوت اینطیغ
تغاه2

Antarane abot enteng tengah tengah | kang
dientengake telu mutawasitoh

Pertengahan antara berat dan ringan | yang
dianggap ringan ketiga mutawasitoh

نجس مخففة ایکو اویوه لاری #لاناغ دوروغ مغان لیانی
فوانی

Lanang durung mangan liyane poane | najis
mukhofafah iku uyuh lare

Lelaki yang belum makan selain susu | najis
mukhofafah itu kencing anak

ففات دوروغ تکا عور روغ تاهونی #یبیدا لاری بوکا
فوروس لن وادونی

Beda lare buka poros lan wadone | papat
durung teka umur rong tahun

Berbeda anak menyusui dan wanita | keempat
belum sampai umur dua tahun

کغ اران نجس متواسطه ایکو #ککیرینی نجس إغکغ لورو
ایکو

Kekerine najis ingkang loro mau kang aran
najis mutawasitoh iku

Yang terakhir dari najis yang kedua tersebut |
yang dinamakan najis mutawasitoh

(SS, Section: There are three categories of impurity: severe (Mugholadzoh), minor (Mutawasitoh), and moderate (Mukhofafah).

Severe impurity encompasses the excrement of dogs, pigs, or their offspring. Minor impurity pertains to the urine of boys who have consumed only milk and are under the age of two. Moderate impurity includes all other excrement). This quotation illustrates that Singir Safinah functions not only as an Islamic legal text but also as a vehicle for hygiene literacy, promoting healthy living habits. The classification of impurities (mughalazhah, mukhaffafah, mutawassithah), along with the accompanying purification procedures, serves as an educational framework that fosters regularity in thought and action. Scientifically, the use of soil in the purification process can be explained by soil mineral adsorption, which binds dirt or microorganisms Rao et al., (2021), showing that Sharia law is more than rituals, as it is based on the practical science of water, soil, and human cleanliness. Thus, the purification practice of Singir Safinah develops

hygiene literacy and a clean living practice from early life, contributing to SDG 3 (Good Health and Well-Being) and SDG 6 (Clean Water and Sanitation).

Quotes from Singir Safinah

سبب ويناغی تیمم ایکو تلو #سجی سبب کاسفینی سو غکا
بایو

Siji sebab kasepene sangka banyu | sebab
wenange tayamum iku telu

Firstly, due to the absence of water | there are
three reasons why tayammum is permissible

لورو لارا تلو حاجة مراغ بایو #کرا نا غلاکي کغ مولیا
حيوانمو

Kerono ngelake kang mulyo hewanmu | lara
lara telu hajat marang banyu

Because the noble animal is thirsty | secondly, it
is sick and thirdly, it needs water.

The quotation outlines a context-specific protocol for addressing water scarcity, highlighting three justifications for performing tayammum: the absence of water, illness, and the necessity to provide for a respectable animal's thirst. It also specifies six rationales for deferring prayer: fornicators (adultery), apostates (dereliction), disbelievers, wars, vicious dogs, and pigs. Tayammum is presented in terms of its religious implications but also as a resource management plan that emphasizes efficient water use, priority of need, and creative adaptive responses. Classical scholars have stated that tayammum is allowable when one has no water and when there is a need to conserve water for other essential needs (Rosli et al. 2024). This ecocentric view prioritizes living beings. Thus, Singir Safinah seeks inclusivity of awareness of the earth's ecology with spirituality through aligning with the Sustainable Development Goal 6 White (2025); Lagoudaki, Gareiou, and Zervas (2024) that concerns the principles of Education for Sustainable Development and Clean Water and Sanitation.

براغ نجس إغکغ بیسا دادی سوچی #ایکو تلو أراء إغکغ
نومر سجی

Iku telu arak ingkang nomor siji | barang najis

ingkang biso dadi suci

Itu tiga yang pertama itu arak | barang najis
yang bisa menjadi suci

لمون دادي جوکاء کلوان کاهانانی #ایکو اراء اورا جامفور
إغ غینی

Iku arak ora campur ing ngeni | lamun dadi
cuka kelawan kahanane

Tidak dicampur dengan anggur | jika menjadi
cuka dengan kondisinya

(SS, Section: A person who purifies three kinds
of impurities from wine if it is mixed with
himself and the skin of a dead person if it is
drunk)

The quotation encapsulates the notion of material transformation consistent with the contemporary paradigm of circularity. When the intrinsic nature of an object undergoes alteration, its legal status is similarly affected, as exemplified by the transformation of alcohol (najis) into vinegar (halal). A comparable principle is observed in the tanning of carcasses, which renders them pure and suitable for use. Within the ecological paradigm, this concept mirrors the literacy of repurposing or an understanding of recycling and resource reuse (Haynes 2025). In the educational context, this narrative illustrates that changing conditions pertain not only to Sharia law but also to an ecological reflection on material sustainability. Consequently, this verse aligns with SDG 12 (Responsible Consumption and Production). A significant principle in the sharia of tayammum is the consideration of water needs for 'glorified animals. This indicates that fiqh decisions are not solely anthropocentric but also encompass the welfare of other creatures. From an ecological ethics perspective, advocating for non-human creatures constitutes a component of eco-justice, which is justice encompassing all ecological entities (Khan et al. 2024; Chandramohan and Bhagwan 2023b). Singir Safinah extends the scope of Islamic education from a focus on personal morality to a broader emphasis on ecological responsibility.

These principles are especially pertinent to Education for Sustainability Development

(ESD), which focuses on building ecological literacy, intergenerational justice, and a concern for all living things. When principles of Singir Safinah are integrated into Islamic education, they are aligned with ESD's work because they have extended the consideration from personal morality to ecological responsibility. The convergence of the principles of Singir Safinah with ESD core values are apparent through the notion of ecological literacy, intergenerational justice, and concern for all living things. ESD aims to forward sustainable practices by establishing knowledge, skills, attitudes and values to realize a sustainable future. ESD emphasizes ecological literacy and intergenerational justice, which are both substantial elements of the expanded educational conceptualization of Singir Safinah.

This connection enables a more overarching picture of sustainability that aligns with ESD's interdisciplinary nature and holistic approach to education (Kalsoom and Qureshi 2021; Ferguson-Cradler 2021). Finally, Education for Sustainable Development engages learners, including learners in formal education and teachers, in possessing many of the skills and not only knowledge, to be active participants in sustainability development. The importance of ecological accountability and justice in Singir Safinah aligns with ESD's objectives of cultivating active engagement in sustainability efforts and normalizing sustainable practice in learning and teaching (Anyolo, Kärkkäinen, and Keinonen 2018; Kioupi and Voulvoulis 2022). This holistic education approach supports ESD's agenda of an inclusive education by blending environmental, social, and economic pillars into the educational process, thus reinforcing efforts to support sustainable development goals (Walshe 2017)

4. Linkages with ESD and SDGs

The internalised Islamic ritual practices in Singir Safinah can be mapped into four dimensions that are in line with the Sustainable Development Goals (SDGs). First, through the curriculum of tauhid and adab values, this text emphasises cognitive, affective, and ethical integration as a

holistic learning unit. The internalisation of manners such as discipline in sacred public spaces and adherence to worship rules can be interpreted as a model of character education that strengthens moral and social literacy competencies, in line with SDG 4: Quality Education (Nakidien, Singh, and Sayed 2021; Montiel et al. 2019; Caronia and Colla 2024). Second, water literacy and *thaharah* (purification) procedures demonstrate an ecological pedagogy that teaches efficient and hygienic resource management (Misiaszek 2022; Durrani et al. 2023). The act of purification with water, soil, or *tayammum* serves as a context for learning about efficiency, human health, and environmental sustainability, contributing directly to SDG 6 Clean Water and Sanitation and supporting clean living behaviours which support SDG 3 Good Health and Well-being. Third, the narratives of material transformation, such as the transformation of alcohol into vinegar or carcasses into tanned hides, embody a circularity model that relates to recycling and responsible consumption behaviours (Barford and Ahmad 2021; Mangold and von Vacano 2022). The principle that a change in nature happens when there is a change in legal status leads to a literacy about life cycles of products and the value of reusing resources, with relevance to SDG 12 Responsible Consumption and Production. Fourth, the protocols for the etiquette associated with sacred spaces, the discipline of prayer, and acts of self-control lead to an awareness of the law, and compliance with social norms. This practice establishes a social order based on religious value apart from scripture while also building the groundwork for an inclusive legal culture and institutions which is relevant for SDG 16 Peace, Justice, and Strong Institutions.

As a result, Singir Safinah has been established as a model of pesantren-based education that creatively adapts Islamic values into the agenda of global sustainable development. This model illustrates that traditional religious literature can offer phenomenology to the international discussion of Education for Sustainable Development (ESD) from a religious-cultural perspective that enhances the global dialogue.

Conclusion

This study has demonstrated that Singir Safinah, a Javanese versification of Safinatun Najah authored by Kiai Dimyati Syafi'i of Nahlatut Thulab Islamic Boarding School, Banyuwangi, constitutes a pedagogically rich text that transcends its function as a jurisprudential primer. Through thematic comparative analysis, four interconnected pillars of sustainable value have been identified within its corpus. First, tauhid operates as the axial foundation of the educational ecosystem, endowing it with spiritual orientation, teleological coherence, and moral purposiveness. Second, the codification of social ethics encompassing honesty (sidq), modesty (tawadu'), and adab functions as a form of cultural pedagogy that systematically cultivates integrity and relational accountability among learners. Third, ecological awareness is embedded within the text's prescriptions for ritual hygiene, water management, and material transformation (istihalah), reflecting an ethos of adaptive resource stewardship consonant with contemporary environmental literacy. Fourth, the recognition of animal welfare within the domain of ritual exceptions extends the pedagogical scope of the text from doctrinal formation to eco-justice, suggesting a remarkably expansive conception of Islamic ethics.

Situated at the intersection of Value-Based Education and Eco-Theology, these findings establish the compatibility of classical pesantren literature with the global framework of Education for Sustainable Development (ESD) and the objectives of multiple Sustainable Development Goals specifically SDGs 3, 4, 6, 12, 15, and 16. In doing so, this study contributes to a broader repositioning of vernacular Islamic poetry as a legitimate and underutilized pedagogical resource capable of mediating between local religious traditions and global sustainability discourses.

The practical implications of these findings are significant across multiple levels. At the curricular level, Singir Safinah offers concrete material for integrating ritual practices including wudhu, tayammum, and personal hygiene with modules

in ecological literacy, water conservation, and public health within pesantren-based education. At the level of teacher training, this study underscores the necessity of equipping educators with dual competencies: classical jurisprudential literacy and ESD-oriented interpretive frameworks, thereby enabling more holistic pedagogical outcomes. At the level of student engagement, the traditional practices of memorization and recitation may be productively extended into project-based and experiential learning activities, such as water audits, hygiene campaigns, and ethical animal care initiatives within boarding school communities. At the policy level, these findings lend empirical support to national initiatives aimed at integrating indigenous wisdom (kearifan lokal) into sustainability education curricula, thereby strengthening Indonesia's contribution to the global SDG agenda through the distinctive vehicle of Islamic education.

Notwithstanding these contributions, the present study is bounded by its exclusively textual focus. Future research should advance toward empirical investigations of classroom implementation, longitudinal assessment of ESD competency development among pesantren students, and comparative analyses of analogous Islamic poetic traditions across Southeast Asia, including those in Sundanese, Madurese, and Malay literary corpora. Such an expanded research agenda would not only deepen understanding of the pedagogical potential embedded in vernacular religious texts but would also affirm the capacity of pesantren education to simultaneously preserve living tradition and actively advance the pursuit of ecological justice and global sustainability.

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Appendix [If applicable]

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