



RECONSTRUCTION OF ENVIRONMENTAL FIQH LANGUAGE BASED ON TAZKIYATUN NAFS: A SUFISTIC APPROACH TO STUDENTS' MENTAL HEALTH

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ABSTRACT

This study proposes the construction of environmental fiqh language within Islamic boarding schools (pesantren) as an integrative framework to shape Generation Z characterized by tazkiyatun nafs, Sufi orientation, and psychological well-being. Employing a qualitative interpretative approach with a multi-site design across several pesantren in Indonesia, data were collected through limited participatory observation, semi-structured interviews, and document analysis. The data were analyzed using thematic-critical and religious discourse analysis. The findings demonstrate that eco-theological language in pesantren operates as a semiotic-performative system that not only transmits theological knowledge but also internalizes ecological values through daily practices. The integration of tawhid, environmental ethics, and spiritual practices fosters faith-based ecological awareness while strengthening students' self-regulation and emotional stability. The novelty of this study lies in formulating environmental fiqh language as a psycho-spiritual eco-systemic model that integrates linguistic, theological, and mental health dimensions into a coherent analytical framework. This model positions pesantren as a living laboratory for developing sustainability ethics grounded in Islamic spirituality. The study contributes to the advancement of pesantren-based eco-theosophy and offers an alternative paradigm in global sustainability discourse rooted in transcendental values.

Keywords: Eco-theology; tazkiyatun nafs; pesantren; mental health; Generation Z

ABSTRAK

Penelitian ini menggagas konstruksi bahasa Fiqih Lingkungan dalam konteks pondok pesantren sebagai kerangka integratif untuk membentuk generasi Z yang berorientasi tazkiyatun nafs, sufistik, dan sehat secara psikologi kesehatan. Studi ini menggunakan pendekatan kualitatif interpretatif dengan desain multi-situs pada sejumlah pesantren di Indonesia, melalui observasi partisipatif terbatas, wawancara semi-terstruktur, dan analisis dokumen. Data dianalisis dengan pendekatan tematik-kritis dan analisis wacana religius. Temuan menunjukkan bahwa bahasa eco-teologi di pesantren beroperasi sebagai sistem semiotik-performatif yang tidak hanya mentransmisikan ajaran teologis, tetapi juga menginternalisasikan nilai ekologis melalui praktik keseharian santri. Integrasi nilai tauhid, etika lingkungan, dan praktik spiritual membentuk kesadaran ekologis berbasis iman sekaligus memperkuat regulasi diri dan stabilitas emosi santri. Kebaruan penelitian ini terletak pada formulasi bahasa Fiqih Lingkungan sebagai model psiko-spiritual eco-systemic yang menghubungkan dimensi linguistik, teologis, dan psikologi kesehatan dalam satu kerangka analitis yang koheren. Model ini memposisikan pesantren sebagai living laboratory dalam membangun etika lingkungan berbasis spiritualitas Islam yang adaptif terhadap krisis global. Penelitian ini berkontribusi pada pengembangan

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teori eco-teosofi pesantren serta menawarkan pendekatan alternatif dalam diskursus global tentang keberlanjutan berbasis nilai transendental.

Kata Kunci: *Ekoteologi; tazkiyatun nafs; pesantren; kesehatan mental; gen Z*

INTRODUCTION

Amidst the rapid development of science and technology, both linear and nonlinear, the challenges of global climate change, environmental degradation, and ecological crises are increasingly driving humanity to seek and formulate new approaches in understanding the relationship between humans and the Creator of the universe, including through theological perspectives (Ghaisani et al., 2021). In the context of Islam, the values of iman, Islam, and ihsan serve as the primary foundation for building a balanced awareness of life, including in the relationship between humans and the environment. Tazkiyatun nafs as part of ihsan in the context of Islamic boarding schools (pesantren) can be understood as a form of psycho-educational and spiritual preventive intervention that functions like spiritual immunization against contemporary mental disorders, with systematic emotional regulation. In an Islamic medical perspective, this process involves the purification of the soul (tathhir al-nafs) from symptoms of spiritual diseases (mazmumah), such as hubb al-jah (love of popularity), ujub (self-admiration), riya', hubb al-zuhur, and takabbur (spiritual narcissism), through the integration of dhikr and repentance as spiritual prerequisites, congregational prayers as a support for homeostasis, muhasabah as a form of detoxification, and mujahadatun nafs or riyadhah nafs as a rehabilitation process guided by a mursyid, shaikh, kiai, or murabbi. This concept aligns with studies on Islamic spiritual care which affirm that religious practices have therapeutic effects on individuals' psychological stability and emotional balance (Gueye & Mohamed, 2022; Jannah et al., 2025). Recent research also shows that integrating spiritual dimensions into mental health can significantly reduce stress and anxiety levels while maintaining ecological awareness.

Eco-theology emerges as one of the strategic approaches that asserts that humans have mas'ūliyyah (responsibility) as God's khalifah in maintaining the harmony of the earth and the universe according to their capacity (Salwa et al., 2023). In practice, this idea finds concrete form in traditional Islamic boarding educational institutions, namely pesantren, which serve as effective spaces for instilling and developing religious values integrated with ecological awareness in accordance with the demands of the times (Fanani & Fauzi, 2024).

Over time, pesantren in Indonesia no longer function solely as centers for religious education but also as agents of spiritual, social, and ecological awareness transformation with the leadership of kiai as the main axis. The emergence of the eco-pesantren concept indicates a paradigm shift from normative education toward spirituality-based ecological praxis (Karman et al., 2023). In this context, eco-theological language—framed within religious language—becomes important to examine, as it functions as a medium for internalizing values and as a tool for moral legitimization of ecological actions in the lives of students (santri) (Yardlo et al., 2024).

Nevertheless, much existing research has focused on programmatic, policy, and practical aspects of eco-pesantren, while the dimension of language as a medium for meaning construction, value internalization, and legitimization of ecological actions has not been studied in depth and systematically. In fact, recent studies show that religious practices in pesantren—

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such as classical book studies (*kajian kitab*), *ratib*, language development, and systems of disciplinary habituation play significant roles in shaping students' collective awareness and behavior (Asrofik et al., 2025; Maas et al., 2023), but have not been specifically linked to the construction of eco-theological language as a system of ecological values. Several field studies also indicate that the integration of theological values and ecological practices in *pesantren* has been growing stronger. In the Islamic education tradition, the formation of student character cannot be separated from the study of classical texts such as *Ta'limul Muta'allim* which emphasizes the importance of *adab*, ethics, and integrity in seeking knowledge (Mufidah et al., 2025). The implementation of these values has been shown to contribute to shaping students who are disciplined, responsible, and possess strong moral awareness, including in building religion-based environmental awareness for the digital generation. Thus, eco-theological language that develops within *pesantren* culture can be understood as a linguistic-therapeutic medium for collectively transmitting *tazkiyah* values, as well as a semiotic instrument connecting revelation texts with ecological praxis and spirituality-based mental health.

A study at *Pesantren Langitan*, for example, shows that eco-theology can foster students' collective awareness through greening and environmental conservation practices (Yardlo et al., 2024). Other field findings affirm that eco-*pesantren* is not merely an environmental program or social obligation, but a social-theological worship practice that integrates *wasatīyyah* values and ecological responsibility in daily life (Afifah et al., 2025). Furthermore, a study on eco-theology-based Qur'anic learning shows that environmental verses serve as a source of moral legitimization in shaping students' ecological behavior. However, these studies have not specifically elaborated how eco-theological language works as a symbolic, pedagogical, and performative system in shaping students' ecological awareness, just as other studies have highlighted the importance of language and education in shaping socio-religious responses to global crises (Chik et al., 2022; Fitrotulloh et al., 2024). These previous studies indicate that the internalization of eco-theological values can enhance students' environmental awareness through participatory and educational methods (Fanan & Fauzi, 2024). Thus, *pesantren* as one of the important assets in shaping the *salafussoleh* generation of the end times has a primary role in instilling and harvesting eco-theological awareness rooted in spiritual, moral, and ecological values.

These values are internalized in students' daily practices, such as maintaining cleanliness, health, simplicity, and social responsibility, which indirectly shape an ecological character based on Islamic spirituality (Bahy et al., 2022; Karman et al., 2023). Furthermore, various empowerment initiatives of *pesantren* in health and self-reliance indicate that *pesantren* have the capacity as adaptive social systems to contemporary issues (Griana et al., 2025; Mustofa et al., 2023). However, the dimension of language as a medium for integrating theology-based ecological values has not yet become the main focus of study. Therefore, this research aims to fill this gap by deeply examining the construction, function, and role of eco-theological language in shaping *pesantren*'s eco-theosophy as an integrated system of ecological values, practices, and awareness. Within this framework, the development of Environmental Fiqh language in *pesantren* is expected to make an important contribution to shaping Generation Z who are familiar with *tazkiyatun nafs*, possess a Sufi orientation, and have stable psychological health.





METHOD

Regarding the research methodology, this paper employs a qualitative interpretative approach with a multi-site study design across several pesantren in Indonesia that actively develop faith-based eco-theology and ecological awareness practices, including Ponpes Attaqwa Bekasi (Rozinah et al., 2025), Ponpes Darunnajah Bogor (Ainiyah & Awakachi, 2025), Ponpes Annuqayah Madura (Darwis & Mahfudzah, 2026), Ponpes Nurul Jadid Probolinggo (Rukmana & Badar, 2025), Ponpes Syarifiy Pandanwangi Lumajang (Wahyuningsih & Masyhuri, 2024), Ponpes Pabelan Magelang (Ghaisani et al., 2021), Ponpes Lirboyo Kediri, and Ponpes An-Nur II Al-Murtadlo Malang (Malisan, 2025). This approach is based on the paradigms of constructivism, hermeneutics, and limited phenomenology to understand how Environmental Fiqh language and eco-theological language are constructed, interpreted, and practiced in students' lives as part of shaping Generation Z oriented toward tazkiyatun nafs, Sufism, and psychological well-being.

The research data consists of primary data from limited participatory observation, semi-structured interviews with kiai, ustadz, and students, as well as documentation; while secondary data includes international journals from the last seven years, classical turats (kitab kuning), and eco-pesantren policy and program documents.

Data collection was conducted through observation, interviews, and document analysis to capture both ecological practices as action language and the religious meaning constructions that underlie them. Data analysis employed thematic-critical analysis combined with religious discourse analysis, through stages of data reduction, thematic coding, and hermeneutic interpretation. Initial codes were directed toward key themes such as ecological tawhid, amanah, environmental worship, tazkiyatun nafs, and the internalization of Sufi values, so that the relationship between religious texts and social praxis in pesantren can be read more comprehensively. Data validity was maintained through source and method triangulation, member checking, and audit trail.

The data was organized into three layers of analysis: descriptive (eco-pesantren practices and student habituation), thematic (patterns of eco-theological language and Environmental Fiqh language), and analytical-critical (integration of theory and pesantren reality). The research flow moves from field data, theme formation, interpretation, to theoretical integration to produce coherent and integrated analytical narratives. With this structure, the research methodology allows for an in-depth understanding that eco-theology in pesantren is not merely normative discourse but a living language that shapes students' faith-based ecological awareness and actions, while also serving as a conceptual foundation for developing Environmental Fiqh language in preparing Generation Z who are tazkiyah-oriented, Sufi, and psychologically resilient.

RESULTS AND DISCUSSION

The results and discussion section of this research is systematically organized to present field findings integrated with theoretical analysis. The data used includes primary data from limited participatory observation, semi-structured interviews with pesantren caretakers, kiai, ustadz, and students, as well as documentation of eco-pesantren practices. These data were then enriched with secondary data from reputable scientific literature relevant to the themes of eco-Muhammad Amiruddin, Reconstruction of Environmental Fiqh

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theology, tazkiyatun nafs, and Islamic spirituality-based mental health. This approach enables a comprehensive reading of ecological practices as expressions of religious values and as part of the construction of Environmental Fiqh language in pesantren.

Data analysis was conducted using a thematic-critical analysis approach combined with religious discourse analysis. Through this approach, the research traces how eco-theological language functions not only as a medium for representing values but also as an instrument for internalizing tazkiyatun nafs and legitimizing ecological actions in students' lives. Thus, religious language is understood as a symbolic system that operates operationally in shaping ecological awareness, Sufi orientation, and psychological regulation of Generation Z in the pesantren environment.

Organizationally, the discussion is presented in three integrated layers of analysis, namely: descriptive layer that presents eco-pesantren practices as "action language"; thematic layer that identifies patterns of eco-theological language as the embryo of Environmental Fiqh language; and analytical-critical layer that integrates empirical findings with the frameworks of eco-theosophy, tazkiyatun nafs, and Islamic psychological health.

This pattern aligns with contemporary qualitative research approaches that emphasize the integration of empirical data and meaning construction in socio-religious contexts (Karman et al., 2023; Fanan & Fauzi, 2024; Afifah et al., 2025). With this flow, this research produces coherent, reflective analytical narratives that contribute to the development of pesantren-based eco-theology discourse, particularly in formulating Environmental Fiqh language as a foundation for shaping a generation of students with tazkiyatun nafs character, Sufi orientation, and stable mental health.

Field data indicate that the implementation of eco-theosophy in pesantren has developed as a form of collective worship based on religious values. Various environmental programs such as greening, waste management, and water conservation are not merely positioned as technical activities but are interpreted as part of students' worship tied to the values of reward (pahala), amanah (trust), and responsibility as khalifah (Karman et al., 2023; Fanan & Fauzi, 2024; Afifah et al., 2025; M. Amiruddin, 2025). This transformation of meaning shows that ecological actions gain religious legitimacy through eco-theological language which functionally leads to the formation of the embryo of Environmental Fiqh language in pesantren. Thus, eco-theosophical practices are not merely instrumental but become spiritual expressions internalized in students' daily lives.

Field observations confirm that kiai and ustadz hold central roles as the main agents in transmitting eco-theosophical values through role modeling, sermons, and habituation of environmentally friendly behaviors. The internalization of tazkiyatun nafs takes place through structured habituation mechanisms within the hidden curriculum, such as adab, discipline, and self-control. The study of classical texts such as Ta'limul Muta'allim serves as an important instrument in shaping students' resilient and character-driven personality structures.

Clarifying the psychological and spiritual dimensions of the tazkiyatun nafs process in the pesantren context, this research classifies forms of akhlak mazmumah (blameworthy traits) from the perspective of modern pesantren. This classification not only refers to classical Sufi traditions but also integrates them with the contemporary psychological dynamics of students, particularly Generation Z who live in digital ecosystems.

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Table 1. Classification of Mazmumah in the Perspective of Modern Pesantren

No	Mazmumah Category	Classical Term (Turats)	Modern Manifestation (Students)	Psychological Dimension	Spiritual Impact	Clinical/Behavioral Indicators	Tazkiyatun Nafs Strategies
1	Showing off (Riya')	Riyā'	Flexing, excessive selfies, image-building of worship	Need for validation	Loss of sincerity (ikhlash)	Thirst for praise, dependent on likes/comments	Ikhlas training, intention muhasabah
2	Self-admiration	'Ujub	Feeling the most knowledgeable, the most righteous	Narcissistic tendency	Closed from guidance	Rejects criticism, overconfidence	'Tawadhu', self-reflection
3	Arrogance	Takabbur	Looking down on other students, social status	Superiority complex	Distant from mercy	Unwilling to learn from others	Riyadhah of the heart, khidmah
4	Love of popularity	Ḥubb al-jāh	Wanting to go viral, famous on social media	External validation addiction	Worldly orientation	Obsession with self-exposure	Digital zuhud, media control
5	Negligence (digital distraction)	Ghaflah	Aimless scrolling, neglectful of worship	Attention disorder	Hardness of heart	Lack of focus, decreased worship	Regular dhikr, digital fasting
6	Excessiveness (hedonism)	Isrāf / Tabdzīr	Consumptive lifestyle	Impulsivity	Weak self-control	Wasteful, follows trends	Qana'ah, simple living
7	Envy	Ḥasad	Envy of friends' achievements	Social comparison	Chronic heart disease	Unhappy seeing others' success	Gratitude training, praying for others
8	Excessive love of the world	Ḥubb al-dunyā	Prioritizing world > afterlife	Material attachment	Sealed heart	Ambition without spiritual values	Zuhud, afterlife orientation
9	Identity crisis	Negative Tasyabbuh	Imitating lifestyles without values	Identity confusion	Loss of identity	Unstable, follows trends	Self-recognition (ma'rifat an-nafs)
10	Weak self-control	Nafs Ammārah	Easily tempted by negative content	Impulse control disorder	Dominance of desires	Unable to resist temptation	Mujahadah, fasting
11	Existence seeking	Ḥubb al-madh	Wanting continuous recognition	Approval seeking	Social dependence	Restless if unnoticed	Ikhlas & tauhid-based self-worth
12	Spiritual laziness	Kasl	Lazy for congregational worship	Low motivation	Weakening of faith	Postponing worship	Congregational discipline, habit formation



Field findings also indicate the integration of Environmental Fiqh concepts into the pesantren learning curriculum, both through thematic Qur'anic exegesis (tafsir), classical book studies, and direct practice within the pesantren environment. This integration forms the integration of students' cognitive, affective, and psychomotor dimensions (Syukri et al., 2024; Hajar, 2024). In this context, eco-theological language functions as a pedagogical medium that bridges religious texts with ecological reality. Language not only serves as a communication tool but also as an instrument for shaping meaning, values, worldview, and student character (Ainin, 2019; Hasanah, 2020). This perspective strengthens the finding that ecological approaches in language teaching can build environmental awareness through the integration of context and real practice (Alfiatus Syarofah et al., 2024). In the pesantren context, eco-theological language functions as a linguistic-therapeutic medium that enables faith-based internalization of ecological values. This process ensures that environmental values are not only understood theoretically but also brought to life through contextual and applicable learning experiences.

Empirical studies show that the implementation of classical text learning contributes significantly to behavioral conditioning that strengthens students' self-regulation, emotional stability, and ethical awareness in a sustainable manner (Mufidah et al., 2025). The interaction between teachings and practices forms an effective symbolic communication pattern in building students' collective awareness (Amiruddin et al., 2025; Rosyidi, 2017). This aligns with Diana's (2021) view which asserts that Islamic leadership is not only oriented toward organizational management but also toward character formation, spiritual values, and moral awareness within the community. Thus, eco-theological language gains its transformative power through the integration of leadership authority, value systems, and students' daily practices (Diana, 2021).

The research findings also demonstrate that religious practices such as post-prayer litanies (wirid), Qur'anic recitation, and nightly worship have significant contributions to strengthening the spiritual-ecological dimension as part of the therapeutic tazkiyatun nafs process. These practices play roles in emotional stabilization, strengthening self-regulation, and improving students' mental health (Fanjah et al., 2022; Sakanti et al., 2025). In this context, pesantren functions as an educational ecosystem that not only transmits knowledge but also shapes ecological character based on Islamic spirituality. The integration of religious values, pesantren culture, and ecological practices produces an educational system that is adaptive to global challenges while remaining relevant in preparing Generation Z oriented toward tazkiyatun nafs, Sufism, and stable psychological health.

Clarifying the empirical findings, the following field data are presented that illustrate how eco-theological values are constructed, internalized, and practiced across various pesantren through the integration of religious language, ecological actions, and institutional culture.

Theosophically, tazkiyatun nafs is rooted in the tawhid paradigm as the ontological foundation of holistic health, where the soul, body, and environment are understood as a systemic unity within the Divine will. In this framework, mental disorders are understood not only as clinical phenomena but also as forms of spiritual disorientation that require the reconstruction of life's meaning. At the normative level, eco-theological language in pesantren refers to Qur'anic verses and hadiths that affirm the role of humans as khalifah on earth. Meanwhile, at the performative level, this language functions to direct concrete ecological actions, such as maintaining cleanliness, water conservation, and greening as part of worship.

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Thus, eco-theological language does not stop at discourse but becomes a living practice that integrates theological and ecological dimensions.

This finding aligns with studies on religious environmentalism which affirm that religious language not only shapes belief systems but also influences how humans act toward the environment. Religious language has performative power in shaping ecological behavior (Jenkins et al., 2018). In the pesantren context, this shows that eco-theological language functions as a bridge between theological dimensions and social praxis (living theology), as well as the embryo of Environmental Fiqh language that is both normative and operational in students' lives.

Furthermore, pesantren's eco-theosophy contributes to building a tawhid-based ecological paradigm that views nature as a divine trust (*amanah*), not an object of exploitation. This perspective is epistemologically different from the modern paradigm which tends to be anthropocentric and exploitative. Within the tawhid framework, the human-nature relationship is integrative and ethical, so that actions that damage the environment are understood as spiritual violations. This finding aligns with studies on Islamic environmental ethics that emphasize the importance of tawhid as the ontological foundation of sustainability (Gulzar et al., 2021). Therefore, pesantren's eco-theosophy can be positioned as a holistic, transcendent ecological paradigm relevant to the global environmental crisis. In this context, *tazkiyah* as a manifestation of *ihsan* impacts not only individuals but also extends to ecological and cosmological dimensions.

From a pedagogical perspective, the findings of this research indicate that eco-theological language in pesantren does not merely transfer knowledge but shapes collective awareness through a continuous process of value internalization. This process takes place through the integration of formal learning, pesantren culture, and spiritual practices, resulting in relatively stable behavioral changes. This finding reinforces transformative education theory which emphasizes that the integration of spiritual values in education can shape deeper collective ecological awareness (Hoggan & Finnegan, 2023). Thus, pesantren functions as a pedagogical space that is not only cognitive but also affective and spiritually preventive in shaping Generation Z oriented toward *tazkiyatun nafs*.

At the practical level, the implementation of activities such as waste management, environmental sanitation, and greening shows that theological values can be operationalized within the pesantren community's life system. This strengthens the argument that religious community-based approaches have high effectiveness in encouraging ecological behavioral change compared to purely technocratic approaches. International studies also show that religious-based communities have a strong capacity to build sustainability through value-based collective practices (Asrori et al., 2018; Rubaidi, Hernik Farisia, 2020). In this context, eco-pesantren can be understood as a social laboratory for the implementation of eco-theosophy as well as a practical space for Environmental Fiqh language.

Nevertheless, most eco-theological practices in pesantren remain implicit and tradition-based, and have not been fully formulated within a systematic theoretical framework, including not being accompanied by continuous Sufi diagnosis. This condition causes pesantren's contribution to the global eco-theology discourse not to be optimally articulated. Therefore, there is a need for the development of concepts and academic indicators capable of bridging

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local practices and global theoretical frameworks. Recent literature also affirms that strengthening systematic theoretical frameworks is key to expanding the contribution of religious traditions to global sustainability issues (Surahman, 2018).

In an integrative perspective, tazkiyatun nafs in the pesantren context can be constructed as a form of psycho-spiritual eco-systemic therapy that integrates linguistic, theological, and social praxis dimensions within a single holistic framework. This model affirms that students' mental health is determined not only by biological or psychological factors but also by the quality of language used, the value system internalized, and the spiritual environment that shapes daily life experiences. In this regard, pesantren can be understood as a qalbiyah clinic that facilitates the multidimensional process of soul healing and strengthening, through the interaction of cognitive awareness, spiritual depth, and sustainable social practice. This approach aligns with transformative learning theory which affirms that changes in awareness occur through reflective processes, meaning reconstruction, and deep value internalization (VanWynsberghe, 2022), resulting in more stable behavioral transformations oriented toward sustainability.

CONCLUSION

This research affirms that pesantren's eco-theosophy can be formulated as an integrative approach that connects language, values, mental health, and ecological practices within a single, complete analytical framework. In this context, eco-theological language does not merely function as a medium for religious communication but as a living system of meaning (living language) that shapes awareness, directs action, and internalizes Environmental Fiqh values in students' lives.

First, eco-theology in pesantren constitutes a spiritual language that is both normative and performative. It bridges theological teachings with daily praxis, so that religious values are actualized in concrete ecological actions, such as maintaining cleanliness, managing resources, and caring for the environment as part of worship. Thus, eco-theological language serves as a medium for internalizing tazkiyatun nafs that shapes faith-based ecological awareness.

Second, pesantren's eco-theosophy offers an integrative tawhid-based ecological paradigm, combining theological, ethical, and social dimensions into a unified whole. This paradigm views nature as a divine trust (amanah) that must be preserved, not as an object of exploitation. Within this framework, tazkiyatun nafs functions as an internal mechanism that strengthens students' self-regulation, spiritual maturity, and ecological responsibility. This positions pesantren as a space for shaping Generation Z who are not only intellectually intelligent but also spiritually mature and psychologically healthy.

Third, conceptual strengthening and the development of Environmental Fiqh language in pesantren is an urgent need to expand scientific contributions to the global discourse on spirituality-based environmental crises. This effort requires the formulation of a more systematic theoretical framework, measurable indicators, and academic articulation capable of bridging local pesantren practices with global discourse. Thus, pesantren's eco-theosophy has the potential to become an alternative model for developing environmental ethics rooted in transcendental values and oriented toward sustainability.

Ultimately, becoming a santri (studying in pesantren) is a long process of tazkiyatun nafs that takes place collectively within the spiritual ecosystem of the pesantren. Regeneration of Muhammad Amiruddin, Reconstruction of Environmental Fiqh





pesantren that ignores the tazkiyah dimension risks producing a generation that is strong intellectually but fragile spiritually and psychologically. Conversely, regeneration grounded in tazkiyatun nafs will produce a generation that is calm, resilient, trustworthy (amanah), and capable of interpreting relationships with God, fellow humans, and the environment in a balanced manner. At this point, the language of Environmental Fiqh in pesantren is not merely academic discourse but a path to civilization.

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