

## THE ROLE OF ECOSUFISM ON THE PROCESS OF TAHFIDZ AL-QUR'AN STUDENTS IN GRIYA DDPE QUR'AN (GDQ): THE PERSPECTIVE OF BRONFENBRENNER'S ECOLOGICAL THEORY

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### Abstract

The crisis due to environmental pollution seems timeless. This term environmental crisis has become a major problem in various countries. One of the solutions offered is to reflect back on human existence and its relationship with nature, better known as ecosufism. This study analyzes the role of ecosufism in influencing the Qur'an memorization process in students at Griya DDPe Qur'an (GDQ), using Bronfenbrenner's Ecological Theory perspective as the analytical framework. The method used is descriptive qualitative, with interviews, and observations made directly during the research process. GDQ as an Islamic educational institution that integrates Sufism practices with environmental awareness, provides a supportive environment for students to deepen their spiritual connection with the Qur'an. The microsystem analysis shows that the learning space supported by the practice of dhikr and tafakkur nature strengthens concentration and appreciation of the Qur'an. At the mesosystem level, the interconnectedness of the learning environment with support from family and community strengthens religious and moral values in the memorization process. The GDQ ecosystem emphasizes nature conservation through bird rearing and other environmental activities, which creates conditions for the development of ecological awareness and social responsibility. GDQ Ecosystem shows a response to the changing times with evolution in curriculum and educational technology. Thus, the implementation of ecosufism at GDQ contributes significantly to strengthening students' Qur'anic memorization process, enriching their educational experience with spiritual, ecological and social values.

**Keywords:** Ecosufism, Tahfidz Al-Qur'an, Ecology, Bronfenbrenner, Environmental Interaction

## **INTRODUCTION**

The environment is the natural or social conditions that can influence human development. The presence of natural and social environments in educational institutions certainly affects the development of learners. Humans themselves are part of nature, as they live within the sphere of nature. Humans cannot be separated from nature. This nature can be used as an educational tool to obtain a noble degree in the educational process. (Moh. Roqib, 2016)

The environment can be used as a means of education that is closely related to the cultivation of character values for anyone who lives in an educational institution. Where these values are certainly related to human behavior related to God Almighty, self, fellow humans, and the environment. As we all know, environmental problems have long been a shared responsibility, not just the government or policy makers. All citizens of the community on individual awareness assume an important role in environmental sustainability. (Arif, 2016)

The current environmental crisis is influenced by misunderstandings about our existence as humans, nature and our position in the ecosystem as a whole. This error leads to mistakes in human behavior patterns, especially when dealing with nature. Nature is the most important place for human life and survival. The existence of a sustainable nature brings many benefits to human survival without us realizing it.

Recently, the government and various other organizations have begun to actively echo the attitude of protecting nature and the residential environment and maintaining the environment and its preservation. People's attention to the science of ecology, which was initially reduced, has suddenly changed. The change in the attitude of scholars and politicians to the science of ecology occurred after the world was hit by the "human environmental crisis".

This situation also attracted the attention of Sufism experts, according to them deepening Sufism can create self-devotion to the environment as a form of God's creation. The understanding of ecosufism began to be developed as an offer to resacralize nature based on religious values and spirituality. Ecosufism itself is an approach that combines the practice of Sufism with environmental awareness in the hope of achieving harmony between spirituality and nature. (Misbah, 2020)

Griya DDPe Qur'an (GDQ) is a special student dormitory for Qur'an memorizers who are studying at PTIQ University Jakarta. In GDQ, the process of memorizing the Qur'an is not only focused on the memorization aspect, but also on character building that reflects one's concern for the environment in which he/she lives. The students are

encouraged to understand and apply ecosufistic values in their daily lives, with the hope that later they will be able to become agents of change who inspire their communities to care more about nature.

The concept of ecosufism in the form of a hierarchy of takhalli, tahalli, and tajalli is a method used to preserve nature. Takhalli is a state where individuals view environmental destruction as a form of material and non-material crime, then tahalli is a state where individual mindsets change from environmental destruction to environmental preservation, while tajalli is the application of ecosufistic values to the environment.

Understanding ecosufism can at least be an offer for humans to protect and preserve nature, as well as a vehicle for Muslims to get closer to Allah SWT. (Suwito, 2011) The discussion of ecosufism helps the process of one's awareness and responsibility towards the environment. The values of love for the environment or care for the environment is one of the values contained in the nation's culture and character education.

What is important to know is that the teaching and learning of the Qur'an does not only emphasize cognitive aspects, but also affective and psychomotor aspects. This includes spiritual practices such as dhikr and tafakkur in nature, memorization in a beautiful and supportive environment, as well as environmental conservation activities such as sustainable waste management, caring for animals that are God's creatures, and caring for plant growth. This approach is believed to be able to strengthen the spiritual relationship between humans and Allah SWT as the Creator of Nature, and foster high ecological awareness among students.

With this culture and character education, it is expected that a person has moral and ethical values that function to develop individuals who have noble character in their daily thoughts, attitudes and behaviors. (Muhibbin, 2005) Environmental care behavior is described as behavior that always seeks to prevent damage to the natural environment and its surroundings. Also look for efforts to repair natural damage that has occurred.

Bronfenbrenner's Ecological Theory is considered comprehensive enough to examine how various environmental layers affect the individual development of students who memorize the Qur'an with the practice of ecosufism. Bronfenbrenner's theory identifies five main interacting systems: microsystem (immediate environment such as family and school/ boarding school), mesosystem (interaction between microsystems), exosystem (indirect influence from the wider environment), macrosystem (culture and policy), and chronosystem (environmental changes over time). Using this theory, the researcher will analyze how the different layers of the

environment at GDQ contribute to the implementation of ecosufism and how the interactions between these layers affect the Qur'an memorization process of the students. (Unik, 2018)

This study aims to explore the role of ecosufism in the students' Qur'an memorization process at Griya DDPe Qur'an (GDQ) and analyze it through the perspective of Bronfenbrenner's Ecological Theory. This research is expected to make a significant contribution to the religious education literature by offering new insights into the integration of environmental values in Islamic education.

## **METHODS**

Research methods in general can be interpreted as a scientific way to obtain data with specific purposes and uses. (Sugiyono, 2016) This research uses a qualitative description method with observation data collection techniques. interviews and documentation studies.

Observation is the initial data collection by making direct observations on the object to be studied. Interview is a meeting of two people to exchange information and ideas through questions and answers so that meaning can be constructed in a certain topic. Meanwhile, documentation is a record of events that have passed and are presented in the form of writing. pictures or monumental works of a person.

## **RESULTS AND DISCUSSION**

This research explores the role of ecosufism in the process of memorizing the Qur'an for college students through the perspective of Bronfenbrenner's ecological theory conducted at Griya DDPe Qur'an (GDQ). GDQ dormitory is located at Jalan Darussa'adah No. 57, RT / RW 03/04, Kel. Cinangka, Kec. Sawangan, Depok City, West Java 16516. GDQ has a vision of "Clear with the Qur'an". GDQ stands for Griya DDPe Qur'an, an extension of Griya which is a house, DDPe (pronounced: dedepe) in Javanese which means sticking, being close, getting closer, taqarrub, Qur'an is the holy book of the Qur'an. GDQ is basically a moral movement to invite oneself, family, and anyone to interact with the Qur'an in everyday life based on family and home (in griya / home) respectively.

The GDQ minimalist dormitory is inhabited exclusively by four male students studying at PTIQ University Jakarta. Two students who live in GDQ come from areas outside Java, namely Riau and Jambi, while the other two come from Bekasi and Cirebon, West Java.

A number of routine activities carried out with students and the surrounding community are tadarrus, khataman Al-Qur'an, Al-Qur'an content studies, hadith

studies, taklim assemblies, TPQ for children, compensation, shalawat nights, and a number of other social-educational activities.

Furthermore, routine activities carried out by students in this GDQ Dormitory every morning are morning prayers in congregation, depositing and murojaah memorizing the Qur'an, then carrying out ecosufism implementation activities, sports, independent dhuha prayers, then leaving for college. In the afternoon, students carry out activities that support the implementation of ecosufistic values in a hidden curriculum, maghrib prayer in congregation, tadarus surah Yasin Al-Waqi'ah and Al-Mulk, isya' prayer in congregation, night study hours, then rest. Incidental activities such as taking turns being the imam of congregational prayers, preaching Friday prayers in the surrounding mosque, procuring Eid al-Fitr and Eid al-Adha prayers, slaughtering sacrificial animals, joint gymnastics, and so on are also carried out by students in collaboration with the GDQ caregiver family.

The activities that support the implementation of ecosufistic values in the hidden curriculum at GDQ such as; dhikr and memorizing the Qur'an by pondering the surrounding nature; minimizing the use of disposable plastic materials; using energy efficiently, such as turning off lights and electrical equipment when not in use; using water wisely and avoiding waste; caring for and loving animals as fellow living beings; to care for plants.

GDQ has a hut that is used as a place to memorize the Qur'an as well as to contemplate nature, an optional place to learn iqra' in TPQ activities, as well as a place to discuss and exchange ideas between students. GDQ also raises and cares for 16 birds, 9 of which are puter pigeons (Eurasian collared pigeon), 4 are yellow-vented bulbul, 2 are canaries, and 1 is a lovebird (*Agapornis*).

The simple huts used for various activities at GDQ reflect the principle of ecosufism which integrates spiritual practices with environmental awareness. This greatly helps students in improving their concentration and peace of mind, two very important factors in the process of memorizing the Qur'an. Physically, this hut is not only a place to memorize the Qur'an, but also a facility for students to contemplate nature, namely reflection and meditation carried out in an open environment. This is certainly in line with the value of ecosufism which emphasizes the importance of the realization of interaction between humans and nature as a means to get closer to Allah SWT.

The use of the hut as a place to learn iqra' and discussion (*ngopi*) shows that the natural environment is an inspiring and calming learning space. This helps students or anyone who comes to the hut in the process of developing a more effective understanding of Islam in a conducive atmosphere, in harmony with nature. Positive

social interactions create a supportive learning environment, where students can help and motivate each other in memorizing the Qur'an.

The maintenance and care of the birds at GDQ is also a concrete example of ecosufistic behavior. Caring for living creatures is a manifestation of love and respect for Allah's creation. In ecosufism, this action reflects the responsibility of humans as caliphs on earth who must always strive to protect and care for the environment and living things in it. The presence of birds, including their chirping sounds, not only adds beauty and tranquility to the GDQ environment, but also serves as a means to teach the values of love and care for nature.

Students are invited to learn to appreciate and protect nature while deepening their religiosity, creating a harmonious balance between worship and ecological responsibility. This shows that an environment designed with ecosufistic values can support meaningful learning, especially in the process of memorizing the Qur'an, as well as forming individual characters who care more about nature and living things. This is in accordance with the research findings which show that a spiritual and natural environment can improve the quality of learning and religious understanding. (Z. Ibrahim, 2018)

With hidden curriculum-based activities that focus on environmental conservation, students not only learn to memorize the Qur'an but also internalize ecological values as part of their religious practice. So that religious education integrated with environmental awareness can produce more meaningful and in-depth learning.

This research also conducted an in-depth analysis based on Bronfenbrenner's systems ecology theory to understand how the various environmental layers in GDQ affect the Qur'an memorization process and the development of student character through the application of ecosufism.

In the mesosystem or inter-microsystem relationship, this concept is manifested through a number of interactions between microsystems that support the practice of ecosufism and the Qur'an memorization process for students. One of the main examples of this mesosystem is the interaction that exists between the various facilities and activities at GDQ with the host family and the surrounding community. Students are also constantly encouraged to strengthen their relationships with their families of origin through online. The emotional and financial support from their families certainly provides additional motivation for students to be consistent in their Qur'an memorization activities and other ecosufistic activities.

The ecosystem at GDQ not only creates a supportive environment for the Qur'anic memorization process, but also has a role in shaping students' character and

attitude towards the environment and society. Students' interactions with biological diversity and external communities enrich their spiritual and educational experiences.

The macrosystem at GDQ positions Islamic values as the main foundation in every aspect of activity. The institution adheres to deep Islamic principles, which are reflected in daily practices such as tahfidz Al-Qur'an, dhikr and tafakkur alam. In addition, of course, GDQ also pays attention to local and global cultural influences. Students are not only rooted in a distinctive religious tradition, but are also quite open to influences and cultural dynamics coming from outside, which shape their diversity and inclusiveness as 'mahasantri' (students as well as santri).

In the chronosystem, GDQ reflects the changes and adaptation of the institution to the challenges and changes of the times. Dormitory policies change to adapt to technological developments, changing educational needs, and social dynamics. For example, GDQ tries various learning methods to increase the effectiveness of its students' Qur'an memorization, or responds to the demands of society in order to develop students who are able to have a role and be useful.

In addition, an important feature of the chronosystem at GDQ is that the institution not only supports students' Qur'anic and academic development, but also promotes environmental awareness and social care.

Using Bronfenbrenner's Ecological Theory as an analytical tool, this study shows that the interaction between the different layers of the environment at GDQ contributes significantly to the successful implementation of ecosufism and the Qur'an memorization process. Ecosufism at GDQ successfully creates a supportive environment for the Qur'an memorization process through the application of spiritual values and environmental awareness. The interaction between different layers of the environment influences the spiritual and ecological development of the students. Thus, this not only strengthens the ability to memorize the Qur'an but also forms individuals who are responsible and care for the environment, in line with Islamic values and Sufism.

## **CONCLUSION**

Analysis using Bronfenbrenner's Ecological Theory reveals that the implementation of ecosufism at GDQ has a crucial role in strengthening and enhancing students' Qur'an memorization process. In the microsystem, GDQ provides a directly supportive environment for the practice of Qur'anic memorization, including learning spaces that are supported by the practice of dhikr and tafakkur of nature.

At the mesosystem level, the interconnectedness of the learning environment at GDQ with support from family and community reinforces religious and moral values in

the tahfidz process. Positive interactions between students, educators and the community are also important factors in character building and commitment to tahfidz.

The ecosystem at GDQ emphasizes the integration of Sufism practices with environmental awareness, which is reflected in nature conservation activities such as bird and plant rearing. This environment not only creates favorable conditions for Qur'anic learning, but also strengthens students' ecological awareness and social responsibility.

The GDQ chronosystem shows a response to changing times, such as the evolution in curriculum and educational technology. This allows GDQ to remain relevant and responsive to the demands of the times in preparing students to face global challenges.

Overall, the conclusion of this journal is that the implementation of ecosufism at GDQ, viewed from the perspective of Bronfenbrenner's Ecological Theory, positively affects its students' Qur'an memorization process. The activities implemented not only strengthen the spiritual connection with the Qur'ān, but also promote ecological awareness, social responsibility, and character development based on Islamic religious values in the education of its students.

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