

Nature Contemplation Toward the Essentialization of Sustainable Green Training (A Study of *Kitāb al-Lama'āt* by Sa'id Nursi)

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ARTICLE INFO

Article history:

Received 03-02-2026

Revised 15-03-2026

Accepted 21-06-2026

Keywords:

Green Training, *Tafakkur Alam*, *Kitāb al-Lama'āt*, Sa'id Nursi, *'Ubudiyyah Iqlimiyyah*

ABSTRACT

Conventional Green Training remains predominantly compliance-based, producing pro-environmental behavior that is externally driven and prone to collapse once supervision or incentives are withdrawn a pattern this study reads, through Self-Determination Theory, as a failure to cultivate autonomous, internalized motivation. To address this gap, this conceptual study formulates a spiritually essentialized Green Training model by undertaking a hermeneutic-thematic analysis of Badi'uz-Zaman Sa'id Nursi's Kitāb al-Lama'āt, identifying tafakkur alam (nature contemplation), tajalli (divine manifestation), and 'ubudiyyah iqlimiyyah (ecological servitude) as the corpus's central ecological constructs. These constructs are systematically mapped onto four established dimensions of training design learning objectives, content, delivery method, and evaluation outcomes yielding a structured model in which environmental motivation is reoriented from external compliance toward intrinsic, theocentric commitment. The study contributes a spiritual-ontological dimension largely absent from existing GHRM frameworks and offers the first systematic translation of Nursi's ecotheology into operational training-design components. As a conceptual paper, the proposed model has not been empirically tested; its constructs require validation through future qualitative or pilot-intervention research. Implications are offered for HRD practitioners seeking to design training that sustains pro-environmental behavior beyond regulatory compliance.

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DOI : <https://doi.org/10.15642/jim.v3i1.1116>

INTRODUCTION

Despite substantial corporate investment in Green Training, a persistent puzzle remains unresolved in the Green Human Resource Management (GHRM) literature: why do most green training programs fail to produce pro-environmental behavior that endures once external supervision or material incentives are withdrawn? Existing programs are largely built on compliance-based logic SOPs, recycling techniques, and energy-efficiency drills delivered primarily to satisfy regulatory or reputational demands (Barakat et al., 2023; Pham et al., 2020). While necessary, this approach has repeatedly been shown to fail at cultivating

intrinsic, ethically grounded motivation among employees (Gull & Idrees, 2022; Usman et al., 2023), leaving the resulting pro-environmental behavior temporary, externally contingent, and vulnerable to moral disengagement when supervision or material incentives are removed (Bandura, 2017a). This unresolved gap between training delivery and behavioral sustainability is the empirical and theoretical problem this study addresses – a problem made more urgent by the broader ecological pressures (deforestation, industrial pollution, climate volatility) that corporate environmental programs are increasingly mandated, yet consistently fail, to meaningfully address (Raffin et al., 2025; Singh & Singh, 2016; Williams, 2010).

This failure is not merely a matter of insufficient training intensity; it reflects a deeper conceptual gap in how the literature has approached the problem. Recent studies acknowledge the importance of spirituality in organizational environmental behavior (Andjarwati et al., 2019; Jerónimo et al., 2020); however, most remain fixated on secular psychological variables such as environmental concern or subjective norms (Gifford & Nilsson, 2014), constructs that rarely penetrate the ontological layer of the human–nature relationship that this study argues is necessary for durable behavior change. On the other side of this divide, scholarship on Islamic ecotheology – including studies of Saʿīd Nursī’s thought – has largely remained confined to theology proper and has not been systematically applied in the design of corporate human resource management policy (Mudin et al., 2026; Özdemir, 1996; Shefer-Mossensohn, 2025). Meanwhile, the smaller body of work on green training from an Islamic perspective has so far engaged only normative generalities, without exploring the conceptual depth available in a specific theological corpus (Aragão & Jabbour, 2017; Moradeke et al., 2021). No study to date has formulated a green training model grounded contextually in *Kitāb al-Lamaʿāt* – arguably the most thematically concentrated work within *Risāle-i Nūr* for addressing divine manifestation in the natural world (Hörkücü, 2004; B. S. Nursi, 2018; Thomas, 2019). This is the specific gap this study positions itself to fill.

To address this gap, this study turns to Badīʿuzzamān Saʿīd Nursī’s ecotheology as formulated in his magnum opus, *Risāle-i Nūr*. Nursī, through the lens of *tafakkur* (contemplation), views the universe not as something existing independently, but as a mirror reflecting the *Asmāʾ Allāh*; nature is *kitābun manẓūr*, an open book in which every falling leaf and every molecule of flowing water is not a mere object, but a mirror reflecting the *Asmāʾ Allāh* (B. S. Nursi, 2018; S. Nursi, 2000; Vahide, 2019). This framework is conceptually significant for organizational training precisely because it targets the source of the

motivational fragility documented above: the unhealthy dichotomy between the ‘profane’ domain of work/efficiency and the ‘sacred’ domain of spirituality/worship. Employees may participate in plastic-recycling training, yet experience such activities as entirely disconnected from any deeper conviction that nature constitutes a trust (amānah) from Allah swt. (Birou et al., 2019; Hartati et al., n.d.; Xie & Zhu, 2020). Nursī’s al-Lama’āt dismantles this dichotomy by treating every human action – including work and learning about nature – as a potential act of worship when grounded in intention and the vision of tawhīd (Cebeci, 2020; Mudin et al., 2026; B. S. Nursi, 2018). Read through this framework, environmental training is no longer experienced as an external corporate directive but as a form of grateful servitude to the Creator – the conceptual mechanism this study terms *essentialization*: the return of green training to its spiritual essence.

This reframing also speaks to a parallel weakness documented in organizational behavior research: environmental training that relies solely on knowledge transfer fails to cultivate what deep ecology philosophers call an *ecological self* – an identity united with, rather than separate from, nature (Bragg, 1996). Without this deeper identity foundation, employees’ pro-environmental behavior remains fragile, easily eroded by moral disengagement under workplace pressure, and prone to cease once material incentives are withdrawn (Abrash Walton, 2016; Al-Ali, 2021; Bentler, 2025; Raza et al., 2021). Nursī’s model – in which nature is seen as a mirror reflecting the Asmā’ Allāh (B. S. Nursi, 2018) – offers a structurally comparable but theologically grounded account of ecological identity: employees trained within this paradigm need not separate themselves from the river whose cleanliness they preserve or the air whose emissions they reduce, because protecting nature is understood as preserving the very locus through which Allah’s attributes radiate.

Building on this conceptual foundation, this study aims to formulate a conceptually grounded, spiritually essentialized Green Training model based on a thematic-hermeneutic study of Kitāb al-Lama’āt by Sa’īd Nursī. Its purpose is not to attach religious decoration to existing training frameworks, but to address the structural motivational problem identified above by transforming the underlying perspective employees hold toward nature. Specifically, this study identifies key elements within Nursī’s tafakkur ālam – tajallī (manifestation), mi’rāj (levels of contemplation), and ‘ubudiyyah (ecological servitude) and translates them into concrete components of training curriculum design, facilitation method, and impact evaluation (Firdaus, 2025; Michel, 2013).

This study contributes to the GHRM literature in two specific ways. First, where

existing green training models predominantly operate on cognitive-behavioral dimensions knowledge transfer, skill-building, and compliance monitoring this study introduces a spiritual-ontological dimension intended to address the documented weakness of those models in sustaining intrinsic motivation once external incentives are withdrawn. Second, by systematically translating Nursi's tafakkur ālam into operational components of training design, this study offers a structured bridge between Risāle-i Nūr scholarship and organizational training design moving Nursi's ecotheology beyond purely theological discourse and into a form directly usable by HRD practitioners, human resource managers, and corporate policymakers seeking to design training that produces authentic, long-term sustainable behavior among employees.

THEORETICAL FRAMEWORK

Theoretical Anchor: Self-Determination Theory and the Limits of Extrinsically-Driven Green Training

This study is anchored in Self-Determination Theory (SDT) (Deci & Ryan, 2012), which distinguishes between *controlled motivation* behavior driven by external reward, punishment, or compliance pressure and *autonomous motivation* behavior driven by internalized values and a self-endorsed sense of meaning. SDT provides the conceptual vocabulary needed to diagnose why conventional green training repeatedly fails to produce durable behavior: such training is designed almost exclusively to engineer controlled motivation, leaving autonomous motivation largely uncultivated.

This diagnosis is consistent with the limitations long documented in Theory of Planned Behavior (TPB) research (Ajzen & Schmidt, 2020; Rex et al., 2015, 2015; Steinmetz et al., 2016), which has been the dominant framework for predicting employees' pro-environmental intentions and behavior through attitudes, subjective norms, and perceived behavioral control (Li et al., 2023). From an SDT lens, TPB's three predictors are best understood as *proxies for controlled motivation*: subjective norms and perceived behavioral control in particular operationalize external pressure and constraint rather than internalized value. This is precisely why a number of critical studies find that TPB fails to explain the long-term consistency of pro-environmental behavior once external incentives are removed (Gneezy et al., 2011; Rex et al., 2015; Steinmetz et al., 2016; Winkler-Schor & Brauer, 2025), the behavior TPB predicts is, by construction, controlled rather than autonomous, and therefore structurally dependent on the continued presence of the very incentives SDT

identifies as insufficient for sustained change.

A second symptom of this same underlying problem is moral disengagement (Bandura, 1999), the psychological mechanism through which individuals including employees who have completed environmental training rationalize environmentally harmful action under work pressure (Bandura, 2017b; Bonner et al., 2016; Newman et al., 2020). Within the SDT framework, moral disengagement is read not as an independent psychological phenomenon but as the behavioral signature of controlled motivation under strain: when pro-environmental behavior was never internalized as self-endorsed in the first place, it is readily abandoned the moment external pressure shifts and no transcendent moral commitment remains to anchor it (Afsar & Umrani, 2020).

This SDT-based diagnosis is further corroborated by empirical findings within the Green Human Resource Management (GHRM) literature. Jerónimo et al. (2020) emphasize that practices such as green hiring and green training are effective only when integrated with a value-oriented organizational culture language that maps directly onto SDT's emphasis on internalized value as the precondition for autonomous motivation. Consistent with this, Alshebami et al. (2023) and Andjarwati et al. (2019) find that green training and development are often not significant predictors of environmental sustainability unless explicitly linked to spiritual values, while Barakat et al. (2023) show that green training generates sustainable business advantage only when it mediates green supply chain practices through deep intrinsic motivation. Taken together, this body of evidence converges on a single structural conclusion: existing GHRM practice possesses no systematic mechanism for cultivating the autonomous, internalized motivation that SDT identifies as the necessary condition for durable pro-environmental behavior. This is the specific theoretical problem the remainder of this framework addresses.

The Limits of Secular Pathways to Autonomous Motivation

If controlled motivation is the documented failure mode of conventional green training, the relevant question becomes: through what mechanism can autonomous, internalized motivation be cultivated? One candidate answer is offered by environmental philosophy's critique of shallow ecology approaches concerned only with resource efficiency (Barry, 1994; Jacob, 1994) in favor of a deep ecology model demanding a transformation of consciousness and self-identity, formalized as the *ecological self*: an awareness that the human self is not separate from nature (Gutauskas, 2023; Mathews, 1995). Conceptually, the

ecological self represents precisely the kind of identity-level internalization SDT identifies as necessary for autonomous motivation to take hold.

However, as a secular framework, deep ecology faces a structural limitation: it offers a process of identity transformation without specifying an ontological anchor what Özdemir (2026) describes as the absence of “the Absolute” as the gravitational center of meaning that could stabilize and sustain that transformed identity. This is the specific point at which this study argues Islamic ecotheology becomes theoretically necessary rather than merely additive : it supplies the ontological grounding that secular models of the ecological self lack, while addressing the same underlying motivational problem identified through SDT.

Positioning Nursī’s Tafakkur Ālam as an Islamic-Spiritual Pathway to Autonomous Motivation

Where SDT identifies *that* autonomous motivation is necessary, and deep ecology identifies *what form* that internalized identity must take (the ecological self), neither specifies the ontological or spiritual source from which such motivation can be reliably cultivated within non-Western, faith-based organizational contexts. This is the conceptual gap this study fills. Nursī’s tafakkur ālam is read here not as a freestanding theological framework running parallel to the theories above, but as a culturally and spiritually specific *mechanism of internalization* the process through which an externally imposed environmental obligation is transformed into ‘ubudiyah, a self-endorsed form of worship, and therefore into precisely the kind of autonomous motivation SDT identifies as necessary and deep ecology identifies as identity-constitutive. This mechanism operates through tawḥīd. The Islamic religious calling to serve as khalifah on earth carries no operative meaning without a tawḥīd-based consciousness of nature as āyāt Allāh, signs of God (Abelianti, 2025) a consciousness that reaches its theological culmination in the concept of tajallī, divine manifestation (Andani, 2024). Nursī views the universe as an “open book” in which every phenomenon directly mirrors the Asmā’ al-Ḥusnā (B. S. Nursi, 2018), establishing the foundation for spiritual environmental ethics within the broader Risāle-i Nūr tradition (Ozdemir, 2003; Vahide, 2019). This theoretical claim finds growing empirical support: recent research indicates that green training significantly promotes employees’ environmentally caring behavior beyond working hours specifically when that training is able to reach the realm of personal values (Pinzone et al., 2019; Usman et al., 2023) the same internalization threshold this framework identifies as the mechanism through which tafakkur operates. Within the Indonesian context

specifically, Sufistic-based environmental education grounded in concepts closely related to Nursi's tafakkur has been shown to produce more effective long-term ecological commitment than secular models lacking a comparable spiritual foundation (Cholid, 2025; Irawan, 2022).

Synthesizing these three layers, this study positions itself at a specific theoretical intersection: SDT identifies the motivational deficiency in conventional green training; deep ecology specifies the identity-level transformation needed to resolve it; and Nursi's ecotheology of tajallī supplies the ontological and spiritual mechanism absent in secular models through which that transformation can be reliably internalized. Within this integrated framework, nature is no longer treated merely as a resource to be managed rationally (Shefer-Mossensohn, 2025), but as a theophany to be honored through ecological servitude (‘ubudiyyah iqlīmiyyah) (Hassan, 2013). The resulting theoretical framework is thus positioned to close the persistent gap between material efficiency and spiritual motivation that has long constituted the central weak point of conventional Green Training practice.

RESEARCH METHODOLOGY

This study employs a conceptual paper design grounded in hermeneutic-thematic analysis of primary Islamic textual sources, following the conceptual-paper tradition in management studies. The primary source is Kitāb al-Lama’āt, one of the major treatises within Sa’īd Nursi’s Risāle-i Nūr corpus, selected because unlike other parts of the corpus it is structured explicitly around the theme of divine manifestation (tajallī) in the natural world, making it the most thematically concentrated text for an ecological reading of Nursi’s thought. The English translation consulted is Nursi (2018), *al-Lama’āt* (Risalah Press); Qur’anic verses cited from this text are cross-referenced against classical tafsīr (al-Sha’rāwī, 1418 H; Ibn ‘Abd al-Salām/al-Sulamī, 1407 H; Ibn al-Sam’ānī/’Īsā, 1437 H) to anchor theological claims in established exegetical authority rather than the authors’ independent interpretation alone. Secondary sources comprise peer-reviewed literature on Islamic ecotheology and Green Human Resource Management (GHRM), used to position the conceptual model within existing scholarly debate rather than as primary analytical data.

Data analysis proceeded through three stages. First, *thematic extraction*: a close reading of al-Lama’āt to identify recurring conceptual units tafakkur, tajallī, lama’ah, and ‘ubudiyyah together with the specific textual passages (Signs/Lama’āt) in which each concept is elaborated. Second, *conceptual mapping*: each extracted theme was cross-tabulated against four

established dimensions of green training design learning objectives, training content, delivery method, and evaluation outcomes drawing on the training-design parameters discussed in Pham et al. (2020) and Birou et al. (2019), in order to identify points of structural correspondence between Nursi's theological constructs and existing organizational training architecture. Third, *model synthesis*: the resulting correspondences were integrated into a single conceptual model linking spiritual constructs to concrete training-design components, presented in Table 1.

This procedure is interpretive rather than empirical: it does not test the proposed model against organizational data, but establishes its internal theoretical coherence as a basis for future empirical validation, a limitation explicitly acknowledged in the Conclusion.

RESULT AND DISCUSSION

The Concept of Tafakkur Ālam in Kitāb al-Lama'āt and the Spiritual Foundation of Ecological Consciousness

The philosophical foundation of *tafakkur ālam* according to Badiuzzaman Said Nursi in *Kitāb al-Lama'āt* serves as the basis for a spiritual-theocentric ecological consciousness. Nursi begins *al-Lama'āt* with a fundamental premise: the universe is not a collection of dead matter moving mechanically, but a living text in which every entity is an *āyah* (sign) pointing to transcendent reality (B. S. Nursi, 2018). In this regard, Nursi aligns with the classical tafsir tradition in understanding QS. Ali Imran (3:190):

إِنَّ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ وَاحْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِأُولِي الْأَلْبَابِ

Indeed, in the creation of the heavens and the earth and in the alternation of night and day, there are signs (of the greatness of Allah) for people of understanding. (Āli 'Imrān [3]:190).

Indeed, in the creation of the heavens and the earth and the alternation of night and day there are truly signs for *ulū al-albāb*, namely those who possess sound and pure intellect (Īsā, 1437; p. 98). Imam al-Sam'ānī emphasizes that this verse indicates a *dalālah* (indication) of the oneness of God for those endowed with intelligence (*li-dhawī al-'uqul*). Furthermore, *ulū al-albāb* in the following verse (QS. Ali Imran: 191) are described as;

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمُوتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

Those who remember Allah while standing, sitting, or lying on their sides, and reflect upon the creation of the heavens and the earth (saying), 'Our Lord, You have not created all this in vain. Glory be to You, so protect us from the punishment of the Fire.' (Āli 'Imrān [3]:191).

Those who constantly remember Allah in every condition and continuously engage in *tafakkur* (contemplation) upon the creation of the heavens and the earth (Al-Sha'rāwī, 1418; p. 712). 'Izz al-Dīn ibn 'Abd al-Salām also affirms that these *āfāqīyyah* verses (signs on the horizons) are deliberately highlighted by Allah because the heavens and the earth are the greatest of creatures, containing lessons and benefits for His servants (Al-Sulamī, 1407; p. 297).

For Nursi, *tafakkur* is not merely a rational or scientific activity to discover laws of cause and effect. *Tafakkur ālam* is an act of worship of the heart, a “spiritual flight” from physical reality toward Metaphysical Reality (B. S. Nursi, 2018). In *al-Lama'āt*, Nursi introduces the concept of *tajallī* (manifestation) as the primary mechanism of the God-nature relationship. He explains that every natural phenomenon from the movement of galaxies to the pulse of cells is not a creation abandoned on its own, but rather a *lama'ah* (flash of light) from *Asmaul Husna*, the Beautiful Names of God (B. S. Nursi, 2018). Just as the sun is reflected in drops of water and shards of glass without having to be physically present within them, so too God manifests His attributes in nature through mirrors of manifestation (B. S. Nursi, 2018). This analogy is highly important because it simultaneously refutes the materialistic naturalist view that nature “creates itself” as well as the pantheistic view that equates God with nature. Nature is *mir'ah* (a mirror), not the Essence being reflected (Schlutz, 2003; Yuzefpolskaya, 2005).

To build the foundation of ecological consciousness, Nursi then elaborates six majestic Names in *al-Lama'āt* that become the “lights” illuminating the whole universe: *al-Qayyūm* (The Self-Subsisting), who grants stability to stars and atoms; *al-Hayy* (The Ever-Living), who gives life to every creature; *al-Fard* (The One and Unique), who imprints the seal of oneness upon every entity; *al-Hakam* (The All-Judging), who bestows order full of wisdom; *al-'Adl* (The Utterly Just), who preserves cosmic balance; and *al-Quddūs* (The Most Holy), who purifies the universe from the impurities of materialism (B. S. Nursi, 2018). In conclusion, reading nature within the framework of *tafakkur* is seeing that every falling leaf is not meaningless (*batīl*), but rather a verse engaged in glorification. When QS. Ali Imran (191) concludes with the prayer رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ, we see this as the culmination of ecological *tafakkur*: the awareness that nature has purpose, and the inability to read that purpose will lead humanity into the fire of misguidance.

Then, how does all this build a specific ecological consciousness? First, the paradigm of *tafakkur ālam* transforms the human relationship from “ruler of nature” into a humble

“reader of signs (Armstrong, 2022). Unlike the anthropocentric approach that exploits, *tafakkur* demands an attitude of *ta’zim* (veneration) and *ḥayā’* (a sense of shame) toward damaging something that is a theophany of God (Mat Akhir & Sabjan, 2015). Second, environmental ethics arise not from fear of sanctions or the desire for profit, but from *‘ubudiyyah* (servitude) (Baharuddin & Musa, 2017; Nasiruddin et al., 2024; Ozdemir, 2024). Protecting nature means preserving the mirror so that the reflection of God’s Names remains luminous (Arifuddin et al., 2023; B. S. Nursi, 2018; Sheldrake, 1994). Third, Nursi, in the Eleventh Sign of *al-Lama’at*, explains why nature “becomes angry” at disbelief and ecological destruction: because nature is a “rabbani servant,” in which every entity has the right to be seen as a manifestation of the Divine Names (B. S. Nursi, 2018). Destroying forests is equivalent to insulting *al-Khāliq* (The Creator); polluting the sea is equivalent to defiling the mirror of *al-Rahmān* (The Most Merciful). This is what as the *ontological anger of creation* that nature is ontologically “angry” when its function as theophany is violated (Shefer-Mossensohn, 2025).

Tafakkur alam in *al-Lama’at* not only builds a theocentric ecological consciousness, but also provides a spiritual sanction far stronger than formal legal sanctions. An employee trained within this paradigm that every sheet of paper saved is an act of honoring *al-Muqīt*, every drop of water preserved is a *dhikr* to *al-Hayy* will possess an intrinsic motivation that is not shaken by temporary incentives (Gull & Idrees, 2022; Pham et al., 2020). The implication of this is that the true foundation of green training cannot be solid if it rests only on secular cognition. It requires a “theological leap” into the heart of Islamic tradition, where *tafakkur* upon QS. Ali Imran 190–191 as revived by Nursi becomes a method for “reading” nature as *kitāb Allāh al-manẓūr* (the open Book of God). This affirms that without this foundation, green training practices will continue to struggle with the problem of pseudo-motivation and short-term behavior. Design implication: *tafakkur alam*, as elaborated above, corresponds most directly to the *learning-objective* dimension of green training design reframing the objective from “behavioral compliance” to perceptual transformation, i.e., training employees to perceive nature as *āyāt* rather than as a neutral resource.

The Essentialization of Green Training: Building a Bridge between Nursi’s Spirituality and Modern Green Training Practices

The conventional green training framework that currently dominates green human resource management practices rests on three main pillars: the transfer of technical

knowledge about environmental issues, the development of operational skills such as recycling and energy efficiency, and compliance with prevailing environmental regulations (Barakat et al., 2023; Pham et al., 2020). This model, to as *compliance-based training*, has indeed succeeded in improving short-term metrics such as waste reduction and electricity consumption (Birou et al., 2019). However, a fundamental critique emerges when researchers find that the pro-environmental behavior it produces among employees is fragile and dependent on external incentives (Jerónimo et al., 2020; Xie & Zhu, 2020). Explicitly show that green training without a spiritual value foundation fails to build long-term intrinsic motivation (Andjarwati et al., 2019). Even warn that employees easily fall into moral disengagement when work pressure increases because the training does not touch the realm of personal belief (Usman et al., 2023). This is a structural weakness that cannot be overcome merely by increasing training hours or tightening sanctions (Aragão & Jabbour, 2017; Bandura, 2017b).

To address this failure, our research introduces the concept of “essentialization” a process of returning green training to its spiritual essence rooted in the thought of Badiuzzaman Said Nursi in *Kitāb al-Lama’āt* (B. S. Nursi, 2018). The process of essentialization includes three transformative elements. First, the reorientation of training objectives: from mere regulatory compliance toward *‘ubudiyyah iqlimiyyah* (ecological servitude), in which protecting nature is understood as an act of worship and reverence for the theophany of the Divine Names (McGinn, 2025; B. S. Nursi, 2018). Second, the redesign of training content based on contemplation of nature (*tafakkur alam*), in which employees are taught not only the “how” but also the “meaning” behind every green action (Cebeci, 2020). Third, a shift in facilitation methods from a one-way instructive approach to a reflective-spiritual approach involving dialogue, contemplation journals, and ecological mindfulness practices (Jerónimo et al., 2020; Schwencke et al., 2012; Xie & Zhu, 2020). This integration draws upon empirical findings that nature meditation and mindfulness practices significantly increase moral attachment to the environment (Shefer-Mossensohn, 2025).

The integration of Nursi’s spirituality into Green Human Resource Management (GHRM) offers a definitive solution to the structural weaknesses of secular green training. Unlike conventional approaches that only change external behavior, essentialization transforms the motivational foundation from extrinsic to intrinsic-theocentric (Barakat et al., 2023; Pham et al., 2020; Wickström, 2014). When an employee turns off a light because he “sees” the light of Allah in every act of energy conservation not because of fear of

reprimand then such behavior will endure even without supervision (Andjarwati et al., 2019; Gull & Idrees, 2022; Mudin et al., 2026). Thus, essentialization is not a decorative addition, but a paradigm shift that makes Nursi's *tafakkur* the heart of modern green training.

Design implication: the three essentialization elements identified above map respectively onto *training content* (reorientation of objectives toward 'ubudiyyah iqlimiyyah), *delivery method* (reflective-spiritual facilitation), and *evaluation focus* (intrinsic, theocentric outcome indicators) together forming, alongside the learning-objective correspondence established above, the four-dimension correspondence summarized in Table 1.

Table 1. Summarizes these four correspondences, which together form the conceptual backbone of the green training model reconstructed in the following section.

Nursi's Concept	Green Training Dimension	Operational Translation
Tafakkur ālam	Learning objective	Reframe objective from behavioral compliance to perceptual transformation
Tajalli	Training content	Asmaul Husna integrated into case studies and training modules
Reflective-spiritual facilitation	Delivery method	Contemplation journals, dialogue, ecological mindfulness practices
'Ubudiyyah iqlimiyyah	Evaluation outcome	Intrinsic/theocentric indicators alongside conventional environmental metrics

1. Reconstruction of a Green Training Model Based on *Tafakkur Ālam* Toward Sustainable Behavior

This study reconstructs a conceptual model of green training based on *tafakkur ālam* systematically, in which *tafakkur ālam* functions as an independent spiritual variable that drives ecological consciousness, the essentialization of green training as a mediating variable that transforms contemplation into instructional design, and sustainable behavior as the dependent variable encompassing intrinsic ecological action (B. S. Nursi, 2018). This model is elaborated through three mutually reinforcing stages of implementation. The first stage is the transformation of consciousness, in which employees are trained to read nature as theophany through structured contemplative exercises. At this stage, training participants are invited to reflect upon the *āyāt kauniyyah* as indicated in QS. Ali Imran: 190–191 ('Īsā, 1437; Al-Sha'rāwī, 1418; Al-Sulamī, 1407) from the pulse of red blood cells to the movement of stars as *lama'ah* (flashes of light) of the Divine Names (B. S. Nursi, 2018). This exercise is designed not as a passive ritual, but as active *tafakkur* involving observation, reflective journaling, and facilitated discussion to build the ecological self (Dzulraidi et al., n.d.; Khaizaran & Ghufra, 2025). Research by training which touches the realm of personal values in this way significantly enhances employees' pro-environmental behavior beyond

working hours (Usman et al., 2023).

The second stage is the internalization of values, in which *Asmaul Husna* is explicitly integrated into case studies, simulations, and training modules. For example, the value of *al-Rahmān* (The Most Merciful) is translated into an ethic of ecological compassion that prohibits the waste of water and energy; the value of *al-Hafiz* (The Preserver) is embodied in biodiversity conservation functions; the value of *al-'Adl* (The Just) is applied in equitable supply chain audits (Almirzanah, 2020; S. Nursi, 1999; Özdemir, n.d.). This approach aligns with the findings of Barakat et al. (2023) that effective green training must mediate green supply chain practices through deep intrinsic motivation (Barakat et al., 2023). Affirm that integrating spiritual values into GHRM produces a far more resilient sustainable business advantage than regulatory compliance alone (Jerónimo et al., 2020). In the Indonesian context, prove that Sufistic-based environmental education is more effective in shaping long-term commitment (Arifuddin et al., 2023; Lutfauziah et al., 2022).

The third stage is transformative action, in which employees do not merely receive material, but actively design and implement innovative green projects in the workplace. What distinguishes this is *niyyah* (intention): projects are driven by the intention of worship and ecological servitude (*'ubudiyyah iqlimiyyah*), not by material incentives or fear of sanctions (Vahide, 2019). As explained by Nursi in *al-Lama'at* (The Eleventh Sign), nature will “become angry” at destruction because it is a *rabbani* servant; conversely, nature will “bear witness” for those who preserve it as an act of worship (Cebeci, 2020; Mudin et al., 2026; Nasiruddin et al., 2024; B. S. Nursi, 2018). This leads to the concept of spiritual reward that is stronger than financial bonuses. Employees with spiritual motivation demonstrate more consistent pro-environmental behavior and are not dependent on supervision (Gull & Idrees, 2022; Pham et al., 2020).

The indicators of success for this model encompass two dimensions. The environmental dimension includes reductions in carbon footprint, energy efficiency, and recycling volume (Birou et al., 2019; Xie & Zhu, 2020). The spiritual dimension which is often neglected in conventional literature includes increased satisfaction in meaningful work, cohesion between personal values and organizational values, as well as pro-environmental behavior beyond working hours such as planting trees at home or becoming environmental volunteers (Schwencke et al., 2012; Shefer-Mossensohn, 2025). That conventional green training often fails because it does not become a significant predictor of sustainability; this model responds precisely to that failure through a spiritual foundation (Andjarwati et al.,

2019). Thus, this reconstruction model becomes an original contribution to the development of green HRM based on local spiritual wisdom, while also bridging the gap between organizational environmental management and the philosophy of Islamic ecotheology. Taken together, the three implementation stages elaborated above operationalize the four-dimension correspondence presented in Table 1, demonstrating that each theological construct extracted from al-Lama'at translates into a specific, actionable component of green training design rather than remaining at the level of theological commentary.

CONCLUSION AND SUGGESTIONS

This study concludes that conventional, mechanistic-secular Green Training models fail to build durable ecological commitment because they cultivate only controlled, externally-driven motivation while neglecting employees' spiritual dimension. Through a thematic-hermeneutic study of al-Lama'at by Sa'id Nursi, this research formulates *essentialization* the transformation of green training from a paradigm of regulatory compliance into one of ecological servitude ('ubdiyyah iqlimiyyah). By integrating tafakkur alam, employees are trained to perceive nature as a mirror of the manifestation of Asmaul Husna (tajalli), shifting environmental motivation from external pressure toward a more durable, intrinsic-theocentric drive operationalized across the four training-design dimensions summarized in Table 1.

Practically, HRD practitioners are encouraged to design environmental training curricula that extend beyond technical knowledge transfer to include reflective-spiritual practices such as contemplation journals and structured nature meditation, consistent with the delivery-method dimension proposed in this study's model. Corporate policy should likewise integrate spiritual values into organizational culture more broadly, as a means of preempting the moral disengagement that conventional, compliance-only training has been shown to leave unaddressed.

As this study is conceptual in nature, the proposed model has not been empirically tested; its constructs and the correspondences proposed in Table 1 require validation through future empirical work for example, qualitative interviews with employees in faith-based organizations, or pilot training interventions measuring pre/post changes in intrinsic motivation before generalizable claims about the model's effectiveness can be made. Future research is accordingly recommended to test this tafakkur-based training model empirically across diverse industrial sectors, examining its impact on employees' pro-environmental

behavior both within and beyond working hours.

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