



Exploring Urban Youth's Lived Experiences of Zero Waste Engagement and Ecological Identity

Ahmad Faizur Rahman ^{1*}, Molina Olivia Odja ²

¹Universitas Gadjah Mada, Indonesia

²Universitas Nusa Cendana, Indonesia

ahmadfaizurrahman1@mail.ugm.ac.id *, moulina_can1@yahoo.com

Article Info

Article history:

Received 30-09-2025

Revised 25-10-2025

Accepted 17-11-2025

Keyword:

Zero Waste Engagement;
Urban Youth; Ecological
Identity; Lived Experiences;
Sustainability Practices;
Identity Formation

ABSTRACT

Environmental sustainability is increasingly central to science and society, with the zero waste movement representing a key response to urban ecological challenges. Understanding how young people experience and interpret their participation in zero waste practices offers valuable insights into sustainability engagement. However, limited research explores how such ecological practices shape personal and social identity. This study, using an interpretative phenomenological approach, reveals the subjective dimensions of youth involvement in sustainability—highlighting how personal values, social interactions, and ecological identity evolve through everyday practices. Data from semi-structured interviews with 15 urban youth engaged in zero waste initiatives were analyzed using Interpretative Phenomenological Analysis (IPA), identifying key themes of self-discovery, social negotiation, collective belonging, and ecological identity formation. Findings indicate that sustainability is experienced not merely as a set of actions but as a transformative identity process rooted in daily life. The study underscores the importance of experiential and identity-based approaches in fostering sustainable engagement among youth.



©2025 Authors. Published by PT Mukhlisina Revolution Center.. This work is licensed under a Creative Commons Attribution-NonCommercial 4.0 International License. (<https://creativecommons.org/licenses/by/4.0/>)

INTRODUCTION

Environmental sustainability has emerged as one of the most pressing global concerns of the twenty-first century, shaping discourses in science, policy, and society at large (Silva et al., 2025). Among the many responses to environmental degradation, the zero waste movement has gained significant momentum, particularly in urban settings where waste generation is concentrated and highly visible (Ampadu, 2025). This movement emphasizes reducing, reusing, and rethinking waste, with the goal of transforming everyday practices into acts of ecological responsibility (White et al., 2025). Although often discussed in terms of environmental management or policy effectiveness, zero waste is also deeply embedded in social and cultural contexts, influencing how individuals perceive themselves and their roles in shaping sustainable futures.

The relevance of this phenomenon extends beyond material outcomes to the lived experiences of those engaged in it (Timmer et al., 2025). For young people especially, participation in zero waste initiatives often intersects with processes of identity formation, social belonging, and moral responsibility (Mukhlis, 2025a). Their involvement not only reflects environmental concern but also resonates with personal values, aspirations, and struggles within broader urban and cultural landscapes. Such experiences illustrate how sustainability practices are not merely technical responses to ecological problems but are infused with personal meanings and subjective interpretations that inform human action.

Given this context, there is a need to move beyond quantitative measures of waste reduction and policy assessments to explore the deeper, experiential dimensions of zero waste engagement (Pohan et al., 2025). A phenomenological perspective provides the lens through which the subjective

realities of participants can be illuminated, revealing the ways in which ecological practices are lived, understood, and transformed into part of one's identity (Mukhlis, 2025b). By examining the meanings that young people attribute to their involvement in the zero waste movement, this study responds to the call for richer, experience-based insights into sustainability practices and their implications for contemporary urban life.

Research into the lived experiences of individuals engaged in sustainability practices has increasingly become an important area of inquiry (Na & Kester, 2025). Scholars have recognized that environmental behaviors are not only shaped by structural and policy factors but are also deeply embedded in subjective meanings and personal narratives (Mukhlis, Suradi, et al., 2023). In the context of the zero waste movement, understanding how young people construct, negotiate, and sustain their ecological commitments requires more than an evaluation of measurable outcomes; it demands careful attention to the lived experiences that underlie these practices.

Despite the growing interest, significant methodological challenges remain in capturing such dimensions of experience (Xiang et al., 2025). Much of the existing literature has been dominated by quantitative surveys or behavioral assessments that emphasize frequency of actions, levels of awareness, or measurable reductions in waste. While valuable, these approaches often overlook the nuanced, affective, and interpretive aspects of sustainability practices (Karaman, 2025). As a result, they fail to account for how participants make sense of their engagement, how such practices influence their identities, and how meanings evolve in relation to broader social and cultural contexts.

This limitation has led to an incomplete understanding of the phenomenon, as statistical measures cannot fully articulate the essence of subjective experiences (Wippold et al., 2025). For example, studies focusing solely on behavioral indicators of zero waste practices neglect the complex negotiations, emotional investments, and identity transformations that participants undergo in their everyday lives (Mukhlis & Saidah, 2025). Consequently, prior methods have been less effective in providing comprehensive insights into the phenomenon, leaving a critical need for approaches that can reveal the experiential core of sustainability engagement.

While existing research on sustainability engagement has offered valuable insights, the majority of studies have relied on practical and technical approaches that emphasize policy interventions, behavioral indicators, or material outcomes (Kang, 2025). These approaches have undoubtedly contributed to understanding the efficiency of zero waste strategies; however, they often fail to illuminate the deeper, subjective realities that shape why and how individuals commit to such practices (Mukhlis & Abdullah, 2025). As a result, much of the literature remains centered on external behaviors rather than the inner meanings that participants attach to their engagement.

This reliance on quantitative surveys and descriptive accounts has produced a limited view of the phenomenon, overlooking the personal struggles, emotional investments, and identity negotiations experienced by young people who engage in the zero waste movement (Kamali & Nazari, 2025). Although such methods capture "what" participants do, they rarely reveal "how" these practices are lived, or "what it means" for the individuals involved in specific cultural and urban contexts (Mukhlis, Janwari, et al., 2023). Consequently, the essence of the phenomenon how sustainability practices are internalized as part of one's ecological identity remains insufficiently understood.

A phenomenological approach offers a powerful alternative to address this gap. By focusing on lived experiences, phenomenology enables an exploration of the subjective meanings that emerge from participants' engagement in sustainability practices (Brenner Music, 2025). This approach allows researchers to move beyond surface-level descriptions and uncover the essential structures of experience, providing a more holistic and human-centered understanding of the zero waste movement (Mukhlis et al., 2024). Such insights are critical to advancing both theoretical and practical discussions in environmental sustainability, particularly in the context of youth participation in urban societies.

Previous studies on sustainability engagement have provided valuable insights into the ways individuals and communities participate in ecological practices (Flores-Fernandez et al., 2025). Research has explored environmental behaviors through policy frameworks, behavioral psychology,

and community-based initiatives, offering important evidence on motivations and barriers to sustainable lifestyles (Mukhlis, Maryam, et al., 2023). However, while these approaches highlight external factors and collective dynamics, they often underrepresent the subjective dimensions of how people interpret and experience their actions (Sittikul, 2025). This study builds on such work by focusing not only on what individuals do but also on what these practices mean for them in their everyday lives. A phenomenological lens provides the opportunity to address this limitation.

To achieve this, an interpretative phenomenological approach is applied, as it enables the exploration of lived experiences and the meanings attached to them (Shaffer et al., 2025). This approach is well suited to addressing the gap identified earlier, as it prioritizes personal narratives and the construction of identity in relation to ecological practices (Mukhlis, Arifin, Ridwan, & Zulbaidah, 2025). By focusing on young people's participation in the urban zero waste movement, the study seeks to uncover how sustainability is experienced, internalized, and transformed into part of ecological identity (Muvengwi & Maroyi, 2025). In this way, the study offers a direct response to the knowledge gap by illuminating the lived realities that conventional quantitative or descriptive methods cannot capture.

The structure of the article reflects this focus. The introduction first situates the phenomenon within the broader field of environmental sustainability and narrows the scope to highlight the subjective dimensions of zero waste engagement (Gilbert & Dobson, 2025). The methodological section outlines the phenomenological design, the participants involved, and the procedures for data collection and analysis (Mirabella et al., 2025). The results section presents findings organized thematically, enriched with participants' voices to capture authentic meanings (Mukhlis, Arifin, Ridwan, Zulbaidah, et al., 2025). This is followed by a discussion that interprets the findings in relation to existing literature and theoretical frameworks, and the article concludes with implications for both practice and further research.

RESEARCH METHODS

Study Design

This study employed an interpretative phenomenological approach, which emphasizes the exploration of lived experiences and the meanings that individuals ascribe to a specific phenomenon. Phenomenology was selected as the research design because it allows for the in-depth investigation of subjective perspectives, capturing the nuances of personal and collective experiences within their social and cultural contexts. The interpretative orientation was particularly relevant as it provided the analytical lens to uncover how participants construct ecological identity through their involvement in the zero waste movement. By focusing on participants' narratives, the design facilitated the uncovering of essential meanings underlying their engagement and transformation.

Participants

Participants in this study consisted of young individuals actively engaged in zero waste practices in urban contexts. Inclusion criteria required that participants were between 18 and 30 years of age, resided in metropolitan areas, and had at least one year of active involvement in zero waste initiatives, such as participation in community groups, advocacy campaigns, or consistent adoption of waste reduction practices. Exclusion criteria included individuals who were only passively aware of sustainability issues or who had not practiced zero waste behaviors in their daily lives. A purposive sampling strategy was employed to ensure that the participants' backgrounds aligned with the phenomenon under investigation. The final sample included 15 participants (9 female, 6 male), with an average age of 24 years. All participants had diverse educational backgrounds, ranging from undergraduate students to early career professionals, providing a comprehensive understanding of the phenomenon across different social settings.

Data Collection

Data were collected through semi-structured, in-depth interviews designed to elicit rich, detailed accounts of participants' lived experiences. A guiding interview protocol was developed to

ensure consistency, while still allowing flexibility for participants to elaborate on personal perspectives and narratives. Interviews were conducted face-to-face in quiet and comfortable settings chosen by the participants, such as community centers, cafes, or university spaces, to promote openness and trust. Each interview lasted between 45 and 75 minutes and was audio-recorded with participants' consent. Transcriptions were completed verbatim to preserve the authenticity of the narratives. In addition to interviews, field notes were taken to capture contextual elements, non-verbal cues, and reflections that contributed to a fuller understanding of the phenomenon.

Data Analysis

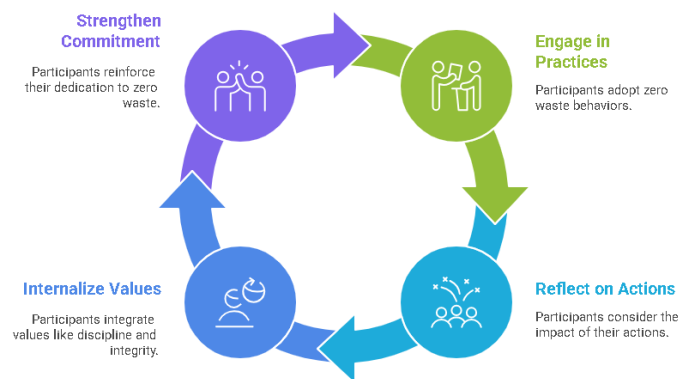
Data were analyzed using Interpretative Phenomenological Analysis (IPA), which is specifically suited to examining how individuals make sense of their personal experiences. The analysis followed a systematic process: transcripts were read multiple times for immersion, significant statements and meaning units were identified, and preliminary codes were assigned. These codes were then clustered into broader categories to derive emergent themes. Through iterative reduction and interpretation, essential themes were refined to reflect the shared yet unique dimensions of participants' experiences. The use of qualitative analysis software (NVivo) facilitated the organization and coding of data but did not substitute the interpretative depth of the analysis. The process emphasized both descriptive and interpretative layers, ensuring that the findings remained grounded in participants' voices while highlighting the broader meanings of ecological identity and sustainability engagement.

RESULTS

Zero Waste as a Journey of Self-Discovery

Participants' engagement in zero waste practices emerged as a reflective process of self-discovery rather than a mere behavioral adjustment. Their commitment to refusing single-use plastics, composting, and reusing materials reflected a search for coherence between action and personal ethics. Across narratives, zero waste became a medium through which individuals internalized discipline, integrity, and moral responsibility toward the environment.

The Cycle of Self-Discovery in Zero Waste



One participant shared:

“At first, I just wanted to reduce plastic because it felt wrong to throw so much away. But later, I realized it changed how I see myself. I now feel like my actions reflect who I want to be—a responsible person for the planet.”

This illustrates the transformative function of sustainable engagement—where practical routines evolve into a deeper moral identity. The act of minimizing waste symbolized participants' movement from external conformity to internal conviction, revealing how sustainability can operate as a moral and existential journey.

Negotiating Social Spaces and Everyday Challenges

Participants' sustainability efforts were not developed in isolation but were continually negotiated within social contexts. Many reported both affirmation and resistance from family, peers, and institutions. These interactions exposed how ecological behavior challenges social norms and compels individuals to reconcile personal conviction with social belonging.

As one participant explained:

“Sometimes my friends think I’m extreme when I bring my own containers everywhere. They laugh at me, but at the same time, they ask questions and sometimes follow. It feels like I am both criticized and inspiring at once.”

Rather than depicting mere tension, this dynamic revealed how social feedback functions as a mechanism of influence and identity negotiation. Through such encounters, participants not only defended their ecological stance but also acted as informal agents of cultural diffusion, normalizing sustainable behavior in everyday spaces.

Zero Waste as Collective Belonging and Activism

Beyond individual transformation, zero waste engagement generated collective consciousness and a sense of shared mission. Many participants joined local initiatives or online communities that nurtured solidarity and social empowerment. These networks provided emotional support and strengthened commitment through collective narratives of change.

One participant highlighted:

“When I joined the zero waste community in my city, I felt I was not alone anymore. Sharing struggles and solutions with others gave me strength. It became more than just about waste; it became about being part of a movement.”

This sense of belonging reframed environmental action as social activism. The movement’s communal dimension encouraged participants to view sustainability not only as a lifestyle but as a moral and political project, reinforcing long-term motivation through shared purpose.

The Emergence of Ecological Identity

A unifying thread across all themes was the consolidation of ecological identity. Participants integrated environmental consciousness into their sense of self, expressing a fusion between being and doing.

As one participant reflected:

“Now, when I think about who I am, I cannot separate it from how I treat the environment. Zero waste is not just something I do; it is part of who I am.”

Synthesizing these accounts reveals that ecological identity develops through iterative reflection, social negotiation, and collective participation. Rather than a static label, it functions as an evolving moral framework through which participants interpret their place in the world. This analytical lens underscores that sustainable engagement is both an individual transformation and a socio-cultural construction of meaning.

DISCUSSION

The findings of this study reveal that young people’s engagement in the zero waste movement is experienced as a transformative journey that shapes personal values, social interactions, and ecological identity (Joseph et al., 2025). These insights respond directly to the central research question, demonstrating how sustainability practices are internalized as lived meanings rather than merely external behaviors.

Contribution of Findings to the Research Question

The results highlight that participation in zero waste is not simply a matter of adopting environmentally friendly habits but represents a deeper process of identity construction and meaning-making (Kim, 2025). Young people described their practices as reflections of personal integrity,

sources of negotiation within social environments, and pathways to a sense of belonging in collective activism (Durand & Blackwell, 2025). This interpretative dimension provides a clear response to the research question by showing that ecological engagement is experienced as part of “who they are” rather than “what they do.” Such findings contribute a unique perspective to the literature by revealing that sustainability is sustained not only through policy or behavior but through the existential significance individuals attach to their actions (Tadeu & Lopes, 2025). By framing sustainability as lived identity, the study expands the understanding of youth engagement in environmental movements beyond conventional behavioral and policy frameworks.

Relationship with Previous Literature and Theories

These findings resonate with earlier studies that underscore the role of identity and meaning in environmental engagement (Duc, 2025). However, this study extends the discussion by capturing the lived, phenomenological essence of how ecological identity is constructed in everyday urban contexts, particularly in Southeast Asia, where cultural and social dynamics shape the meaning of sustainability differently from Western contexts (Muchenje et al., 2025). The narratives of negotiation and ambivalence also echo observations in (Mazurek, 2025), who identified social challenges in sustaining zero waste lifestyles, but the present study adds depth by showing how these negotiations contribute to rather than undermine identity development. Furthermore, the emphasis on collective belonging aligns with (Orabi et al., 2025), yet this study highlights that belonging is not merely social but existential, tied to participants’ self-understanding. Together, these connections demonstrate that the phenomenological approach captures nuances that quantitative or descriptive methods overlook, offering a more holistic account of sustainability engagement.

Implications of the Findings

The findings of this study carry significant implications for both academic discourse and practical applications in sustainability engagement. From a social perspective, the narratives reveal that ecological identity is cultivated through lived experiences, suggesting that environmental education and policy should move beyond awareness campaigns to foster spaces where young people can actively live and reflect on sustainable practices (Fu, 2025). Culturally, the emphasis on collective belonging highlights the importance of community-driven initiatives that provide support and validation for ecological commitments. Professionally, the insights may guide educators, urban planners, and policymakers in designing interventions that resonate with the values and lived realities of younger generations. More broadly, the results underscore that sustainability cannot be divorced from the subjective meanings individuals attach to their practices, making phenomenology a crucial lens for understanding human-environment relations.

Limitations of the Study

As with all qualitative research, certain limitations frame the interpretation of these findings. The study was conducted with a relatively small group of young participants from urban settings, which may restrict the transferability of insights to rural populations or older age groups (Liu & Zhang, 2025). The reliance on self-reported narratives introduces potential biases linked to memory or social desirability, even though steps such as member checking and triangulation were employed to enhance credibility. Furthermore, the use of Interpretative Phenomenological Analysis inherently prioritizes depth over breadth, limiting the scope for generalization across larger populations (Li & Zhou, 2025). These limitations do not undermine the validity of the study but highlight the importance of contextual sensitivity in interpreting the results.

Prospective Directions for Future Research

The insights gained from this study open several pathways for future inquiry. Longitudinal research could explore how ecological identities evolve over time as young people continue to engage with sustainability practices (Díaz et al., 2025). Comparative studies across different cultural or regional contexts may illuminate how local values and social norms shape the lived meanings of zero waste engagement. Further, interdisciplinary work combining phenomenology with participatory action research could provide both theoretical depth and practical contributions by involving communities directly in shaping sustainable practices. Ultimately, future studies can build on the

findings presented here to strengthen the theoretical and practical understanding of sustainability as a lived phenomenon, contributing to more inclusive and meaningful strategies for addressing environmental challenges.

CONCLUSION

This study examined how young people experience and construct meaning through their engagement in the urban zero waste movement, addressing the problem of insufficient understanding of the subjective dimensions of sustainability practices. The findings show that zero waste is lived not only as a set of practical actions but as a transformative journey that shapes personal integrity, social negotiations, and ecological identity. These insights extend beyond previous research by highlighting how sustainability is sustained through lived meanings rather than external behaviors alone. The study contributes to filling a gap in the literature by offering a phenomenological perspective that uncovers the essence of ecological identity formation in contemporary urban contexts.

In practical terms, the findings suggest that sustainability initiatives should move beyond information-based campaigns toward participatory models that foster reflection, dialogue, and personal transformation. Educational institutions and community organizations can incorporate experiential learning programs—such as zero waste workshops or peer-led sustainability projects—to strengthen youths' ecological identity. From a policy standpoint, local governments should create enabling environments that integrate behavioral incentives with identity-based engagement strategies, such as supporting community composting hubs, reusable product systems, and youth-led environmental movements. Such approaches can translate individual ecological awareness into collective, long-term environmental action. Future research may build on these insights by examining cross-cultural variations, longitudinal developments, or interdisciplinary methods that deepen understanding of sustainability as a lived phenomenon while exploring how identity-driven engagement can inform more effective sustainability policies.

CONFLICT OF INTEREST

The authors declare that there is no conflict of interest regarding the publication of this article. All stages of the research, from design to reporting, were conducted independently and without any commercial or financial relationships that could be interpreted as a potential conflict of interest.

REFERENCES

- Ampadu, F. (2025). What are sustainable investments? A case study of Arizona's legacy mining communities and towns. *Human Organization*, 84(2), 191–204. Scopus. <https://doi.org/10.1080/00187259.2024.2440919>
- Brenner Music, V. (2025). Transnational Activism Bridging Post-Conflict Ethnic Divides: Collective Emotions of Environmental Struggles in the Western Balkans. *Javnost*, 32(2), 243–262. Scopus. <https://doi.org/10.1080/13183222.2025.2512268>
- Díaz, H., Camacho, L., & Cervantes, D. (2025). The Invisible Middle: Latino Men in Higher Education Student Affairs Master's Programs. *Journal of Student Affairs Research and Practice*, 62(4), 447–460. Scopus. <https://doi.org/10.1080/19496591.2024.2438208>
- Duc, T. M. (2025). The Spread of Forest Protection Awareness: An Anthropological Study on the Influence of Writer Nguyen Ngoc on the Central Highlands Community, Vietnam. *Journal of People, Plants, and Environment*, 28(3), 359–373. Scopus. <https://doi.org/10.11628/ksppe.2025.28.3.359>
- Durand, T. M., & Blackwell, R. (2025). “The World Isn't Black and White”: Adolescent Youth of Color Reflect on School Ethnic-Racial Climate, Context, and Identity in Middle School. *Psychology in the Schools*, 62(3), 788–802. Scopus. <https://doi.org/10.1002/pits.23355>

- Flores-Fernandez, V., van den Broeck, P., Hermans, E., & Parra, C. (2025). Transformations and eco-territorial governance innovations: The case of the Chaparri Nature Reserve, Peru. *Geoforum*, 159. Scopus. <https://doi.org/10.1016/j.geoforum.2024.104178>
- Fu, C. (2025). The populistisation of green politics and the greening of populism: An examination of environmental populism in Europe. *International Journal of Anthropology and Ethnology*, 9(1). Scopus. <https://doi.org/10.1186/s41257-024-00124-4>
- Gilbert, F. J., & Dobson, T. (2025). Towards boundary crossing: Primary and secondary school teachers teaching creative writing and its redrafting. *English Teaching*, 24(1), 17–32. Scopus. <https://doi.org/10.1108/ETPC-03-2024-0039>
- Joseph, J. J., Smith, N. A., Henderson, D., Ladipo, A. M., & Dunaway, T. M. (2025). Timing and perpetrator identity matter when coping with school-based adverse racialized experiences. *Contemporary Educational Psychology*, 82. Scopus. <https://doi.org/10.1016/j.cedpsych.2025.102401>
- Kamali, J., & Nazari, M. (2025). Transnational language teachers' emotional vulnerability and professional identity construction: An ecological perspective. *Journal of Multilingual and Multicultural Development*, 46(7), 1857–1871. Scopus. <https://doi.org/10.1080/01434632.2023.2257659>
- Kang, M. (2025). Two female young adults reclaiming refugee identities: An ecological systems analysis. *Multicultural Education Review*, 17(2), 160–178. Scopus. <https://doi.org/10.1080/2005615X.2025.2498561>
- Karaman, K. (2025). Understanding Ecotourism Decisions Through Dual-Process Theory: A Feature-Based Model from a Rural Region of Türkiye. *Sustainability (Switzerland)*, 17(13). Scopus. <https://doi.org/10.3390/su17135701>
- Kim, K.-M. (2025). Theory of Causation and Principle of Irreduction: Nāgārjuna, Spinoza and Latour. *Forum for World Literature Studies*, 17(2), 241–256. Scopus. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-105012120319&partnerID=40&md5=82f8da5eb6fe998b5944dd8a43e0d361>
- Li, M. N., & Zhou, X. (2025). The Minority Family Stress Model (MFSM): Reconceptualizing minority stress within family systems. *Journal of Family Theory and Review*, 17(3), 506–526. Scopus. <https://doi.org/10.1111/jftr.70004>
- Liu, H., & Zhang, J. (2025). The inheritance and regional differences of traditional national sports from the perspective of cultural and historical geography. *GeoJournal*, 90(4). Scopus. <https://doi.org/10.1007/s10708-025-11399-1>
- Mazurek, E. (2025). The self-positioning strategies of adult learners in relation to family narratives. *European Journal for Research on the Education and Learning of Adults*, 16(2), 247–263. Scopus. <https://doi.org/10.3384/rela.2000-7426.5370>
- Mirabella, D., Parlato, M. C. M., Leonardi, M., & Porto, S. M. C. (2025). Toward Sustainable Landscape and Tourism Planning: A Methodological Framework for the Regeneration of Marginal Rural Areas in Eastern Sicily. *Sustainability (Switzerland)*, 17(14). Scopus. <https://doi.org/10.3390/su17146299>
- Muchenje, B., Pwiti, G., & Mhizha, A. (2025). The significance of myths associated with natural heritage tourism destinations in Zimbabwe: A case study of Nyanga Mountain, Eastern Zimbabwe. *Cogent Social Sciences*, 11(1). Scopus. <https://doi.org/10.1080/23311886.2025.2451745>
- Mukhlis, L. (2025a). A Phenomenological Study of Personal Spiritual Experiences in Navigating Religious Pluralism within Interfaith Communities. *Irfana: Journal of Religious Studies*, 1(6), 212–220.

- Mukhlis, L. (2025b). Spiritual Grounds for Economic Growth: A Qualitative Exploration of Rural Indonesian Women's Transformative Journeys Through Mosque-Led Empowerment Programs. *Servina: Jurnal Pengabdian Kepada Masyarakat*, 1(8), 289–298.
- Mukhlis, L., & Abdullah, M. N. (2025). *Hukum Keluarga Islam di Indonesia* (1st ed.). Mukhlisina Revolution Center.
- Mukhlis, L., Arifin, T., Ridwan, A. H., & Zulbaidah. (2024). Integrating Artificial Intelligence and Maqāṣid al-Syarī'ah: Revolutionizing Indonesia's Sharia Online Trading System. *Computer Fraud and Security*, 2024(11), 301–309. <https://doi.org/10.52710/cfs.238>
- Mukhlis, L., Arifin, T., Ridwan, A. H., & Zulbaidah. (2025). Reorientation of Sharia Stock Regulations: Integrating Taṣarrufāt al-Rasūl and Maqāṣid al-Sharī'ah for Justice and Sustainability. *Journal of Information Systems Engineering and Management*, 10(10s), 58–66. <https://doi.org/10.52783/jisem.v10i10s.1341>
- Mukhlis, L., Arifin, T., Ridwan, A. H., Zulbaidah, Rosadi, A., & Solehudin, E. (2025). Reformulation of Islamic Stock Law: The Application of Taṣarrufāt al-Rasūl and Maqāṣid al-Syarī'ah to Develop a Dynamic and Sustainable Islamic Capital Market in Indonesia. *Journal of Posthumanism*, 5(3), 1–13. <https://doi.org/10.63332/joph.v5i3.913>
- Mukhlis, L., Janwari, Y., & Syafe'i, R. (2023). INDONESIA STOCK EXCHANGE: THEORETICAL AND PHILOSOPHICAL ANALYSIS OF MUDHARABAH AND MUSYARAKAH CONTRACTS. *Yurisprudencia: Jurnal Hukum Ekonomi*, 9(2), 243–264. <https://doi.org/10.24952/yurisprudencia.v9i2.8466>
- Mukhlis, L., Maryam, S., & Sormin, S. A. (2023). Model Pembelajaran Living History Berbasis PjBL Untuk Meningkatkan Keterampilan Histografi Mahasiswa. *Jurnal Educatio FKIP UNMA*, 9(4), 1800–1809. <https://doi.org/10.31949/educatio.v9i4.5595>
- Mukhlis, L., & Saidah, Y. (2025). Dynamics of Nature-Based learning in Developing Children's Motoric Skills: Teacher and Parent Perspectives. *HUMANISMA: Journal of Gender Studies*, 9(1), 64–79. <http://dx.doi.org/10.30983/humanisme.v4i2.9366>
- Mukhlis, L., Suradi, Janwari, Y., & Syafe'i, R. (2023). Sosialisasi Saham Syariah sebagai Instrumen Pengembangan Ekonomi Masyarakat di Badan Kontak Majelis Taklim (BKMT) Kabupaten Mandailing Natal. *Jurnal Pengabdian Multidisiplin*, 3(2), 2–9. <https://doi.org/10.51214/japamul.v3i2.604>
- Muvengwi, J., & Maroyi, A. (2025). Traditional ecological knowledge and practices in Zimbabwe: Medicinal ethnobotany and ethnozoology among communities in Chipinge district. *Journal of Ethnobiology and Ethnomedicine*, 21(1). Scopus. <https://doi.org/10.1186/s13002-025-00809-w>
- Na, Y., & Kester, K. (2025). Understanding the professional identity of overseas Korean schoolteachers: The case of Korean transnational educators in one school in Southeast Asia. *International Education Journal*, 24(1), 1–22. Scopus. <https://doi.org/10.70830/iejcp.2401.19907>
- Orabi, E., Zarkan, M., & Abushihab, I. (2025). The Role of Nature in Edith Wharton's Ethan Frome: An Ecocritical Lens. *World Journal of English Language*, 15(3), 329–338. Scopus. <https://doi.org/10.5430/wjel.v15n3p329>
- Pohan, R. A., Ramli, M., Atmoko, A., Akbar, S., & Hanurawan, F. (2025). Unveiling gratitude in Javanese Muslim hajatan traditions: Cultural wisdom and social cohesion in the midst of modernization. *Social Sciences and Humanities Open*, 11. Scopus. <https://doi.org/10.1016/j.ssaho.2025.101321>
- Shaffer, J. D., Stojicic, P., McCormick, D., Cruz, A. K., Ahmmad, Z., & Basu, G. (2025). Training clinicians to be organizers: Expanding professional identities through a year-long Climate

- Health Organizing Fellowship. *Social Science and Medicine*, 381. Scopus. <https://doi.org/10.1016/j.socscimed.2025.118278>
- Silva, A. B. P. E., Parra, Á. P., Sánchez-Queija, M. I., & Mata-Benítez, M. L. (2025). Young Councilwomen in Spain: Evolution of Political Engagement and Political Identity Construction. *International and Multidisciplinary Journal of Social Sciences*, 14(1), 20–39. Scopus. <https://doi.org/10.17583/rimcis.15117>
- Sittikul, P. (2025). Transcorporeal Ecofeminism: Women, Earthly Elements and All Entities Entangled in Selected Poems of Kathleen Jamie's Jizzen. *Journal of Studies in the English Language*, 20(1), 16–42. Scopus. <https://www.scopus.com/inward/record.uri?eid=2-s2.0-105005406979&partnerID=40&md5=fa94f33243c153583ce80237fd5c4ba4>
- Tadeu, B., & Lopes, A. (2025). The Unbearable Lightness of Being an Early Childhood Educator in Day-Care Settings †. *Education Sciences*, 15(9). Scopus. <https://doi.org/10.3390/educsci15091107>
- Timmer, B. H. B., Ekberg, K., Meyer, C., Waite, M., Scarinci, N., Nickbakht, M., & Hickson, L. (2025). Using Ecological Momentary Analysis to explore stigma experiences in the real world for adults with acquired hearing loss. *International Journal of Audiology*, 64(sup1), S28–S38. Scopus. <https://doi.org/10.1080/14992027.2024.2418970>
- White, S. B., Garrity-Blake, B., & Scheld, A. M. (2025). What they live for: Adaptive strategies of Virginia's small-scale commercial fishermen in a changing industry. *Marine Policy*, 171. Scopus. <https://doi.org/10.1016/j.marpol.2024.106451>
- Wippold, G. M., Jowers, T., Garcia, K. A., Frary, S. G., Murphy, H., Brown, S., Carr, B., Jeter, O., Johnson, K., & Williams, T. L. (2025). Understanding and Promoting Preventive Health Service Use Among Black Men: Community-Driven and Informed Insights. *Journal of Racial and Ethnic Health Disparities*, 12(1), 201–211. Scopus. <https://doi.org/10.1007/s40615-023-01864-3>
- Xiang, Z., Joseph, N. T., & Peterson, L. M. (2025). Understanding Momentary Alcohol Use Cognitions Through the Lenses of Momentary Socioeconomic Identification, Unfair Treatment, and Strain. *Substance Use and Misuse*, 60(3), 373–380. Scopus. <https://doi.org/10.1080/10826084.2024.2431049>