



ECOTHEOLOGY-BASED ENVIRONMENTAL AWARENESS HABITUATION: AN ISLAMIC EDUCATION MANAGEMENT APPROACH IN FACING THE GLOBAL CRISIS

Evi Septiana Farida¹, Sukarman², Muhammad Khoiruddin³

^{1,2,3} Universitas Islam Nahdlatul Ulama Jepara, Jawa Tengah, Indonesia

Email: eviseptiana.2561@student.unisnu.ac.id¹, pakar@unisnu.ac.id²,
muhammad.khoiruddin@unisnu.ac.id³

Abstract:

This study aims to analyze and formulate an ecotheology-based management model for environmental awareness habituation as a strategic solution framework for Islamic educational institutions in responding to the threat of the global climate crisis. This study employs a qualitative approach with a library research design. The primary and secondary data sources are focused on reputable journal articles and authoritative texts discussing Islamic education management and environmental theology. Data were collected through literature documentation, analyzed using a descriptive-critical content analysis technique, and validated through literature source triangulation. The findings indicate that the habituation of environmental care character cannot grow organically; rather, it requires systemic intervention by integrating prophetic values into the four management functions (POAC). The formulated model encompasses: strategic planning based on the khalifah fil ardh vision, organizing through green leadership as a collective amanah, actuating zero waste routines as an implementation of macro thaharah, and controlling that converts physical punishment into ecological sanctions based on the principles of hisab and muraqabah. In conclusion, this "Ecotheology Habituation Management" governance framework is able to deconstruct institutional paradigms to transform religious dogma into concrete, structured, institutionalized, and sustainable earth-saving actions

Keywords: *Ecotheology, Global Crisis, Habituation*

INTRODUCTION

The current global ecological crisis has reached a state of emergency that visibly threatens the sustainability of ecosystems, representing a moral failure of humanity in treating nature. This social and ecological phenomenon is crucial to be immediately addressed by the education sector because massive environmental degradation fundamentally stems from a spiritual crisis and exploitative anthropocentric behavior, meaning its resolution requires a shift in consciousness from an early age. Factually, the 2023 United Nations Environment Programme (UNEP) report warns that the world produces more than 400 million tons of plastic waste annually, a condition that demands the deconstruction of environmental ethics from a religious perspective (UNEP,

2023). This aligns with the findings of Hidayat and Amin, who assert that environmental destruction reflects humanity's loss of awareness of its status as a servant, meaning the climate crisis cannot be adequately resolved through technological engineering without addressing its roots (Hidayat & Amin, 2023). Therefore, this environmental emergency absolutely requires systemic intervention, in which Islamic educational institutions must position their governance as an instrument to reconstruct human ecological awareness.

Distinguishing itself from various previous studies, this research specifically positions Islamic ecotheology not merely as a normative discourse in the classroom, but as an operational basis in institutional governance. This positional difference is highly essential because theological values regarding nature conservation—such as the concept of *khalifah fil ardh*—will evaporate and fail to manifest into tangible behavior if not supported by an education management system that is structurally binding. A review of previous literature shows a tendency toward fragmented studies; (Muttaqin, 2022) study focuses purely on the conceptual interpretation of ecotheological texts without touching upon the managerial aspects of madrasas, while Wulandari and Arif discuss cleanliness management but only emphasize the reward and punishment instruments from the leadership (Wulandari & Arif, 2023). On the other hand, the research by Susanto et al., which evaluates the Green School program, is trapped in the assessment of physical infrastructure without examining its spiritual internalization (Susanto et al., 2024). The limitations in these literatures prove the existence of an urgent research gap, namely the absence of a comprehensive study that stitches together the depth of ecotheological texts and contemporary management functions as a single, unified governance solution.

Responding to this gap and the urgency of the problem, the main objective of writing and researching this article is to analyze and formulate an ecotheology-based management model for environmental awareness habituation. This objective holds high urgency because madrasas and Islamic boarding schools (*pesantrens*) urgently need a managerial blueprint as a problem-solving strategy to transform ecological dogma into the curriculum, policies, and quality culture of the school. Using a library research approach, the focus of the problem-solving description in this study rests on integrating primary texts of Islamic ecology with the framework of modern management functions (POAC: Planning, Organizing, Actuating, Controlling). Thus, the ultimate goal of this analysis is formulated to answer the fundamental question of how ecotheological values can be structurally institutionalized to form a permanent environmentally conscious character.

Conceptually, this study constructs the argument that the global ecological crisis can only be holistically mitigated if Islamic educational institutions dare to transform their management paradigm from one that is purely cognitive-academic oriented to governance that is ecologically responsive. The underlying logical and theoretical reason is that a nature-caring character is not merely an innate trait that grows on its own, but rather a product of "habituation" that is continuously designed, actuated, and controlled through precise managerial functions. This problem-solving argument is strongly supported by the organizational culture theory adopted by Fauzi, where the integration of prophetic values into institutional governance has been proven capable of transforming the intrinsic awareness of the school community into systematic and sustainable conservation actions (Fauzi, 2023). Through the affirmation of this position and argument, this study offers a theoretical solution framework that positions environmental care no longer as an additional (*ad hoc*) program,

but as a substantial indicator of the successful implementation of Islamic education.

RESEARCH METHODS

This study employs a qualitative approach with a library research design. The scope of the research object lies at the interdisciplinary intersection between Islamic Education Management (MPI) and the discourse of environmental theology (ecothology). Specifically, this study limits its focus to the conceptual formulation of institutional governance in responding to the global crisis. The description of the research focus and its operational definitions are based on two main concepts: first, Habituation Management, defined as a series of managerial functions—including planning, organizing, actuating, and controlling (POAC)—to form deeply rooted habits in schools; and second, Islamic Ecotheology, defined as a worldview based on prophetic values that positions humans as khalifah (stewards) preserving the ecosystem.

Given the nature of this library research, the "location" of the study is not conducted in a single physical institution, but is centralized on tracing national and international digital academic databases, such as journals indexed by SINTA, DOAJ, and Moraref. The population in this study includes all academic literature, formal policy documents, and texts discussing environmental management in madrasas and Islamic boarding schools (pesantrens). The main data sources in this study are divided into two. Primary sources include journal articles from field research related to eco-madrasa programs and primary reference books on Islamic education management. Meanwhile, secondary sources include thematic environmental exegesis (tafsir) and ecological crisis reports from authoritative institutions. The main tool used as a research instrument is the human instrument (the researcher themselves), acting as the filter and interpreter of the texts. This process is fully supported by the use of Mendeley academic software to organize, compile literature, compose annotations, and ensure the placement of citations runs precisely and systematically.

Data collection techniques are conducted through documentation, namely gathering, reading, and recording information from various literature (Zed, 2008). This collection process is carried out in stages, starting from screening theological and managerial keywords, to sorting documents that truly contain problem-solving insights. Furthermore, the data analysis technique utilizes content analysis with a descriptive-critical approach. The analysis stages strictly follow the content analysis procedures by (Krippendorff, 2024), which include: data reduction to select text content relevant to the POAC functions, thematic data presentation, and concluding with drawing conclusions. To ensure the validity and credibility of the research, the researcher uses literature source triangulation, which comprehensively compares arguments from environmental experts with education governance experts, so that the resulting habituation model avoids single interpretation bias (Fadli, 2021).

RESULTS AND DISCUSSION

The results of the content analysis on various Islamic education management literature and ecological discourse yield substantial findings that the habituation of environmental awareness cannot be realized organically without the intervention of a binding managerial system. Amidst the escalation of the global climate crisis, Islamic educational institutions can no longer solely rely on moral appeals in the classroom. This crisis can only be responded to

mitigatively and preventively if ecotheological values are operationalized fully and structurally through the four basic management functions (POAC: Planning, Organizing, Actuating, Controlling).

The following is the presentation of original conceptual data in the form of an eco-madrasa governance synthesis, which is discussed in depth and compared with the findings of previous academics at each managerial stage. Ecotheological Planning: Deconstruction of Institutional Paradigm and Vision Literature data consistently show that the most fundamental step in responding to the ecological crisis is to deconstruct the institutional strategic planning stage. Thus far, planning formulation in various madrasas is often trapped in an anthropocentric paradigm—where educational success is only measured by high national exam scores, alumni absorption into universities, or the grandeur of physical infrastructure. In the ecotheological habituation management model, this orientation must be radically shifted towards an ecocentric paradigm. Madrasa planning must include environmental rescue clauses inspired by the concept of *khalifah fil ardh* (Allah's vicegerent guarding the earth) into the Annual Work Plan (RKT), Madrasa Work and Budget Plan (RKAM), and the school's operational curriculum documents.

Comparatively, Hidayatullah and Zailani affirm that effective Madrasa-Based Management (MBM) must dare to formally incorporate ecological policies into the planning stage (Hidayatullah & Zailani, 2022). If the formulation of the vision and mission does not explicitly mention a commitment to nature conservation, then cleanliness programs in the field will only be reactive and sporadic. Furthermore, Mangunjaya and Praharawati assert that the transformation of conventional institutions towards Eco-Pesantrens or green madrasas absolutely requires a "deconstruction of intention" (Mangunjaya & Praharawati, 2021). The planning of environmental governance programs, such as fund allocation for organic waste processing or the architectural design of classroom air circulation, is no longer formulated merely to pursue prestige, win Adiwiyata competitions, or fulfill accreditation forms. Instead, such planning is situated as a manifestation of vertical and horizontal worship. This theological framing at the planning stage makes managerial commitments much stronger, more precise, and morally binding for all policymakers (madrasa principals, school committees, and foundations).

Organizing: Green Leadership and Collective Amanah

Findings in the organizing aspect direct to the urgency of hierarchical restructuring and decentralization of authority within the Islamic education environment. The formation of an environmentally caring culture demands a measurable and structured division of roles. The establishment of Environmental Task Forces (Satgas), Cleanliness Ambassadors, or Working Groups (Pokja) must collaboratively involve educators and students, rather than exclusively assigning cleanliness responsibilities to cleaning services or honorary facility maintenance staff.

Discussing these findings, Baharuddin and Rahman highlight the central role of Green Leadership from the madrasa principal to delegate authority effectively (Baharuddin & Rahman, 2023). The madrasa principal does not merely act as a foreman overseeing cleanliness, but as a role model (*uswah hasanah*) who distributes roles. In the ecotheological perspective, every entity in the institution—regardless of their administrative status—is a bearer of an ecological amanah (trust/responsibility).

The ultimate organizing practice occurs when the leadership distributes this responsibility (collective amanah) to the smallest units in the school ecosystem. For example, homeroom teachers are given autonomous authority to manage the green corners of their classrooms, while dorm room heads are responsible for the air circulation management and sanitation of their rooms. When this responsibility is felt as a religious-based communal task, the formed habituation becomes more organic and resilient. Such a clean culture will not easily collapse despite a change in leadership or funding fluctuations in the school, because its structure has been supported by the participation of all institutional elements.

Actuating: Implementation of Macro Thaharah in Routines

The execution or actuating phase is the heart of the environmental awareness habituation process. Modern managerial routines such as zero waste management, single-use plastic diets at the school canteen, eco-enzyme production from dorm kitchen organic waste, as well as ablution water and electrical energy efficiency campaigns must be framed theologically. These ecological actions are not reduced to extracurricular science activities, but are framed as a manifestation of thaharah (purification) on a macro scale.

This discussion provides both a critique and a reconstruction of the classical fiqh (Islamic jurisprudence) understanding taught in Islamic educational institutions. Thus far, the concept of thaharah has often been narrowed in meaning to merely the validity of ablution, procedures for mandatory bathing, or the purity of clothing from impurities (Syamsuddin & Anwar, 2024). By expanding the epistemological boundaries of thaharah to activities of picking up trash, maintaining the sustainability of aquatic ecosystems, and caring for plants, the actuating function of environmental management will possess a tremendously powerful intrinsic driving motor.

The students carry out cleaning duties not out of blind obedience to the rule book, not out of fear of accumulating violation points, and not merely as a physical routine. Conversely, it is understood as a manifestation of ecological sadaqah (charity) and actual worship (Mangunjaya & Praharawati, 2021). This framing successfully solves the classic problem of secular environmental education programs, which frequently lose their consistency and sustainability in the field due to the minimal involvement of the students' spiritual dimension.

Controlling: Reorientation from Physical Sanctions to Ecological Sanctions

The evaluation and controlling function in the ecotheology-based habituation model demands an overhaul of disciplinary instruments. Literature findings emphasize that madrasa governance must dare to transform forms of physical punishment (conventional takzir) or financial fines into constructive and restorative "ecological sanctions." As a concrete implementation, students caught violating environmental rules (such as littering, damaging plants, or wasting drinking water) are no longer punished by standing in the sun in the field or writing istighfar sentences hundreds of times; instead, they are required to manage composters, carry out plant nurseries, or clean drainage channels for a certain period.

This argument for reforming disciplinary management is strongly supported by the empirical research of Zuhri and Fathurrahman (2023) (Zuhri &

Fathurrahman, 2023). They found that the reorientation of the disciplinary system towards ecological sanctions proved to be far more effective in reducing the number of violations in the pesantren or madrasa environment compared to traditional punitive methods (Zuhri & Fathurrahman, 2023). Ecological punishments provide a deterrent effect while serving as a continuous educational process.

Moreover, the integration of theological values at this controlling stage is carried out by instilling the principles of muraqabah (the awareness of always being watched by God) and hisab (accountability in the hereafter for every cell of living beings destroyed). With this paradigm, the governance of institutional supervision is escalated to the highest level of mental and spiritual awareness. Student compliance no longer depends on external surveillance, the presence of CCTV cameras, or the presence of the teacher on duty. A self-controlling mechanism is formed where students adhere to environmental rules independently, driven by individual piety intertwined with the institution's ecological vision.

Synthesis of the Ecotheological Habituation Governance Model

To summarize all original conceptual findings from the literature analysis above, the intersection between educational management functions (POAC) and fundamental ecotheological values is comprehensively represented in Table 1 below.

Table 1. Matrix of the Integration of Management Functions (POAC) and Ecotheological Values in Environmental Awareness Habituation

Manageme nt Function	Basic Ecotheolo gic al Value	Managerial & Institutional Habituation Form	Main Achievem ent Indicator
Planning	<i>Khalifah f il Ardh</i> (Guardian of the Earth)	Integration of ecological vision and budget in the madrasa's Annual Work Plan docume nt (Hidayatullah & Zailani, 2022).	The emergence of official policies, integrati ve curricula, a nd sustainable environmentally oriented madrasa masterplans.
Organizing	<i>Amanah</i> (Collective Responsibili ty)	Decentralization of cleanliness authority; implementation of active participation-based Green Leadershi p (Baharuddin & Rahman, 2023).	Proportional involvement of all madrasa membe rs (teachers, student s, committee), shifting the dominance of cleaning staff.

Actuating	Macro <i>Thaharah</i> (Holistic Purity)	Management practices of zero waste, plastic diets, and energy efficiency framed as daily worship routines (Syamsuddin & Anwar, 2024)	Measurable decrease in plastic waste generation volume and increased sustainability initiatives from students.
Controlling	<i>Hisab</i> & <i>Muraqabah</i> (Spiritual Accountabil ity)	Reorientation of disciplinary violation punishments in to constructive ecological sanctions (Zuhri & Fathurrahman, 2023).	The formation of deeply rooted, independent ecological discipli ne without requiring strict supervision from school authorities.

The compilation of data in Table 1 above locks the main argument of this study, that the discipline of Islamic Education Management actually possesses the most perfect organizational architectural instruments to produce a generation responsive to the global crisis. The habituation of environmental care character cannot be reduced merely to technical habituation, but demands the unification of the institution's operational rhythm with universal divine values. This "Ecotheological Habituation Management" model can logically serve as a solution framework or blueprint for educational institutions in converting sacred texts into concrete, systematic, and institutionalized earth conservation actions.

CONCLUSION

Based on the findings and discussion elaborated above, the conclusion of this study is that the habituation of environmental care character in Islamic educational institutions cannot be realized solely through moral appeals in the classroom, but must be institutionalized through the "Ecotheological Habituation Management" model. This model holistically answers the research objective by integrating prophetic values into the four governance functions (POAC). The operational conclusions of this synthesis include: (1) Planning that deconstructs the madrasa's vision based on the value of *khalifah fil ardh*; (2) Organizing that collectively distributes the *amanah* of environmental conservation through a green leadership approach; (3) Actuating nature conservation routines—such as zero waste—framed as macro-scale *thaharah* (purification); and (4) Controlling that shifts the paradigm of physical punishment to constructive ecological sanctions based on the awareness of *muraqabah* and *hisab*.

The conclusion of this research directly serves the urgent purpose of the study, namely to present a managerial solution for the educational sector in mitigating the climate crisis and global ecological emergency. Through the implementation of this governance blueprint, Islamic educational institutions are no longer trapped in an exploitative anthropocentric educational paradigm, but transform into agents of an ecocentric civilization capable of converting religious dogmas into concrete, systematic, and sustainable earth-saving actions.

As a recommendation, the author suggests that policymakers in Islamic educational institutions, particularly madrasa principals, *pesantren* caregivers, and foundation administrators, immediately adopt and legalize this governance framework into their respective Annual Work Plan (RKT) documents. Furthermore, recognizing that this article is a conceptual study based on literature, relevant further studies in the form of empirical field research are recommended. Future studies can be directed toward testing the effectiveness of

ecological sanction implementation in Adiwiyata-status madrasahs, or multi-site comparative research that quantitatively measures the impact of green leadership on reducing the carbon footprint (plastic waste volume) in pesantren environments.

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