

# Building Sustainable Competitive Advantage through the Green School Program: A Resource-Based View Case Study of Educotourism School Management

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## Abstract

Schools increasingly compete for enrollment, reputation, and public trust, yet whether an environmental program can function as a strategic resource for building competitive advantage remains underexamined in the madrasah context. This study analyzes how the *Green School* program at MTs Negeri 3 Pamekasan, developed through the *Educotourism School* concept, builds sustainable competitive advantage across three foci: the underlying concept, the implementation strategy, and the contribution to institutional standing. A qualitative single case study design was employed, drawing on purposive sampling across four informant categories, in-depth interviews, participant observation, and documentary review, analyzed through thematic analysis with source and technique triangulation. Findings show the program integrates education, ecology, and tourism into one coherent system, implemented through six connected components spanning policy, curriculum, and community partnership, and contributing to institutional reputation, academic achievement, and local economic empowerment. Read through the resource-based view, the program satisfies the VRIN criteria through resources embedded in a specific geography and decades of village trust that competitors cannot relocate or purchase. The study carries direct implications for educational management: school leaders seeking durable competitive advantage should treat environmental programs as strategic investments rather than compliance exercises, and should deliberately cultivate relational resources with surrounding communities alongside internal policy and curriculum development.

## Article History

Received : 10 July 2025

Revised : 24 October 2025

Accepted : 12 November 2025

**Keywords:** *Sustainable Competitive Advantage, Green School Management, Resource-Based View Education*

DOI: <https://doi.org/10.33650/jumpa.v6i2.16029>

## How to Cite:

Basofi, I., Abidin, M., & Susilawati, S. (2025). Building Sustainable Competitive Advantage through the Green School Program: A Resource-Based View Case Study of Educotourism School Management. *JUMPA: Jurnal Manajemen Pendidikan*, 6(2), 271–282.

## INTRODUCTION

Educational institutions increasingly operate within a genuine competitive marketplace rather than as guaranteed providers within their community, a shift that has pushed sustained competitive advantage into a central concern for school leadership (Pucciarelli & Kaplan, 2016). At the theoretical core of this concern sits the resource-based view (RBV), which holds that an organization achieves sustained advantage when it controls resources that are valuable, rare, imperfectly imitable, and non-substitutable (Barney, 1991). Peteraf (1993) later grounded this proposition in four

underlying economic conditions: resource heterogeneity, imperfect resource mobility, and both ex ante and ex post limits to competition. Although RBV was developed for commercial firms, education researchers have progressively extended it into schools and universities, arguing that institutions competing for enrollment, reputation, and public trust face the same logic of resource heterogeneity as firms competing for market share (Patnaik et al., 2022).

Environmental education has become one visible channel through which schools attempt to build this kind of institutional distinctiveness, and Indonesia's own experience illustrates both the scale and the limits of that effort. Between 2007 and 2018, only about 3.38 percent of Indonesia's schools received the national Adiwiyata award, and even in years of active promotion the program has typically reached no more than four to five percent of eligible schools nationwide (Megawati et al., 2022). Globally, a meta-analysis synthesizing 169 studies and more than 176,000 participants confirms that environmental education programs reliably improve student knowledge, yet the same synthesis finds the effect on actual pro-environmental behavior considerably weaker and more inconsistent across contexts (van de Wetering et al., 2022). Environmental schooling, in other words, is widespread in ambition but uneven in the depth of its institutional embedding, and few programs appear to have moved beyond compliance into something closer to a durable institutional asset.

This unevenness points to a gap that runs in two directions at once. Studies of Adiwiyata implementation in Indonesian schools remain concentrated on internal pedagogical outcomes, environmental knowledge, attitude change, and character formation, rather than on the program's strategic value to the institution itself (Saadah et al., 2023; Sidik et al., 2021; Prasetyo et al., 2020). Meanwhile, RBV research applied to education has grown almost entirely around universities and large corporate-style institutions (Patnaik et al., 2022; Hameed et al., 2021), and a recent systematic review of resource-based view studies found the education sector barely represented outside higher education at all (Mailani et al., 2024). Environmental-program literature and competitive-advantage theory have therefore developed on largely separate tracks in Indonesian scholarship, each citing the other only in passing rather than treating one as an instance of the other.

Existing case studies nonetheless converge on a shared finding that bridges the two literatures without either side stating it directly. Adiwiyata succeeds when policy, curriculum, participatory activity, and facility management move together as one integrated system rather than as isolated compliance items (Sidik et al., 2021; Saadah et al., 2023), while separate work on Islamic educational institutions finds that leaders who build lasting competitive advantage do so through team solidarity, community engagement, and sustained academic performance rather than through any single flagship initiative (Fitriah et al., 2024; Prasetyo et al., 2021). Studies of institutional branding add a further layer, showing that reputation strategies in Islamic higher education must balance local relevance against broader positioning to sustain enrollment over time (Rachman et al., 2025). Read together, these strands describe the same underlying pattern, an integrated, community-embedded resource system, without any of them testing whether an environmental program can itself satisfy Barney's (1991) strict VRIN criteria rather than functioning as one input among several loosely connected advantage-building activities. This is the synthesis the present study attempts to test directly.

MTs Negeri 3 Pamekasan offers a distinctive setting for this test. Its *Green School* program, developed under the concept of *Educotourism School*, fuses environmental

practice with an educational-tourism dimension rarely documented in the Adiwiyata literature reviewed above, which tends to stop at curriculum and campus greening. Its rural location adjacent to Bukit Brukoh provides a geographically fixed resource that fits Barney's (1991) inimitability criterion in a way no urban school could replicate simply by adopting the same policies. Its rising enrollment, community land donations, and recurring benchmarking visits from other institutions offer observable indicators of competitive advantage that can be checked against records rather than accepted only as self-reported perception. Taken together, these features make the case information-rich in the sense intended by qualitative case study methodology, and well suited to examining how an environmental program can function as a genuine strategic resource rather than a symbolic one.

The study draws on the resource-based view as its primary analytic lens, using Barney's (1991) VRIN criteria to evaluate whether the *Educotourism School* program constitutes a strategic resource, and Peteraf's (1993) conditions of resource heterogeneity and imperfect mobility to explain why that resource resists replication by competing institutions. This lens is combined with the implementation literature on Adiwiyata programs (Sidik et al., 2021; Saadah et al., 2023; Prasetyo et al., 2020), which supplies the operational categories, policy, curriculum, participatory activity, and partnership, through which the program's day-to-day functioning can be traced and coded. Fusing a strategic-management framework with an environmental-education implementation framework is not simply a matter of adding one theory to another; it requires treating implementation categories as candidate VRIN resources and testing each one against the criteria in turn, which is the analytic move this study performs in its Results and Discussion sections.

Accordingly, this study aims to analyze how the *Green School* program at MTs Negeri 3 Pamekasan, developed through the *Educotourism School* concept, functions as a strategic resource capable of generating sustained competitive advantage, examined across three foci: the concept underlying the program, the strategy through which it is implemented, and its contribution to the madrasah's institutional standing. Academically, the study responds to the gap identified above by testing RBV's VRIN criteria against a primary and secondary religious school rather than a university, a setting the existing literature has largely overlooked (Mailani et al., 2024; Patnaik et al., 2022). Practically, the findings are intended to give madrasah leaders a concrete basis for treating environmental programs as strategic investments rather than compliance exercises, and to extend educational management theory toward resources that are built through relationships with the surrounding community rather than held solely within the institution's own walls.

## RESEARCHS METHOD

This study employs a qualitative approach using a single case study design, following the methodological framework outlined by Yin (2018) for investigating a bounded, real-life phenomenon in its natural context. The case selected is MTs Negeri 3 Pamekasan, chosen because its *Educotourism School* program represents a distinctive and information-rich instance of a *Green School* initiative functioning as a strategic institutional resource rather than a routine environmental activity. This design aligns with Creswell and Poth's (2018) characterization of case study research as suited to questions asking how and why a phenomenon operates within a specific institutional setting. The study is further situated within a naturalistic inquiry paradigm as described by Lincoln and Guba (1985), which holds that social reality is best understood through

direct engagement with participants and settings rather than through controlled manipulation of variables.

Data were collected through three complementary techniques: in-depth interviews, participant observation, and documentary review, following the multi-method logic Bowen (2009) identified as strengthening the credibility of qualitative case findings. Interview informants were selected through purposive sampling, consistent with Patton's (2015) guidance that participants should be chosen for their information richness relative to the research focus rather than for statistical representativeness. Four informant categories were interviewed using a structured guide organized around the study's three research foci: the head of the madrasah and vice head (KM/WKM), teachers (G), students (S), and surrounding community members (M). Observation followed a structured field protocol verifying the correspondence between institutional policy and empirical conditions on the ground, while documentary review examined curriculum documents, official decrees, partnership agreements, and financial records to corroborate claims made in interview and observation.

Data were analyzed using thematic analysis following the six-phase procedure developed by Braun and Clarke (2006): familiarization with the data, generation of initial codes, searching for themes, reviewing themes, defining and naming themes, and producing the final analysis. This procedure was combined with the interactive model of qualitative data analysis proposed by Miles, Huberman, and Saldaña (2020), consisting of data condensation, data display, and conclusion drawing and verification, which guided how coded interview, observation, and documentary data were organized into the thematic tables presented in the Results section. Trustworthiness was established through triangulation of sources and triangulation of techniques, following Denzin's (1978) original formulation of triangulation as a validity strategy and Lincoln and Guba's (1985) criteria for credibility in naturalistic inquiry, with reporting transparency further guided by the trustworthiness checklist proposed by Nowell et al. (2017) for thematic analysis.

## RESULT AND DISCUSSION

### Result

#### **The Concept of the *Green School* Program through *Educotourism School***

The concept of the *Green School* program at MTs Negeri 3 Pamekasan did not begin as an abstract policy line but as a deliberate reading of the madrasah's location next to Bukit Brukoh. Leadership treated this hillside setting as a resource to be organized rather than scenery to be admired, and folded it into three dimensions of school life at once: education, ecology, and educational tourism. The label *Educotourism School* was built to hold these three dimensions together so that environmental activity would function as the core of instruction rather than as an occasional program running beside ordinary lessons. The evidence below draws on interview, observation, and documentary sources so the concept can be checked from three independent angles rather than through testimony alone.

*"We saw that MTsN 3 Pamekasan had tremendous geographic potential, close to Bukit Brukoh. We did not want to be just another 'green school' that plants trees and stops there. We wanted to combine education, ecological preservation, and educational tourism, so children could learn directly from nature (tadabbur alam)." (KM1)*

This statement frames the program as a calculated design choice rather than an incidental use of scenery that happened to sit near the school compound. The head of the madrasah positions geography itself as an institutional resource that must be organized rather than left untapped in the background. Three separate fields of activity are named together in one breath and treated from the outset as one coordinated system. This framing supplies the interpretive baseline against which teacher testimony and field observation can now be checked.

*"As a science teacher, I bring environmental values straight into my lesson plans. I no longer use diagrams on the board. I take the students out to the Bukit Brukoh area behind the madrasah. The learning becomes meaningful." (G1)*

The teacher's account confirms the leadership vision at the level of daily classroom practice rather than institutional rhetoric alone. Instruction visibly shifts away from static board diagrams toward direct field observation conducted with students on site. This shift demonstrates that the *Educotourism School* concept reaches below formal policy language into ordinary lesson delivery. The claim now stands ready to be checked against what a researcher can independently observe on the ground.

Field observation recorded physical facilities consistent with this account: a Green House, a Tadabbur Alam garden, and a study gazebo, all reported as well maintained and positioned along the natural contour of Bukit Brukoh's lower slope. Observers also recorded science teachers conducting open-air lessons in which students actively identified biotic components of the ecosystem in a structured sequence on the hillside behind the school. These two observation points correspond directly to the facilities and teaching method described independently by KM1 and G1, without either informant having seen the observation protocol beforehand.

Documentary review adds a third independent layer. The madrasah's curriculum document explicitly states in its vision statement the intent to build a generation excelling in achievement and environmental culture through what it names the *Educotourism School* approach. Lesson plan modules for science and social-studies teachers were found to embed environmental competencies through direct use of the Bukit Brukoh ecosystem as a natural laboratory. Both documents were produced independently of this research and predate the interviews, which rules out the possibility that informants simply repeated language drafted for this study.

Interview, observation, and documentation converge on the same claim through three methods that do not depend on one another. KM1 and G1 describe the integration in their own words. Observation confirms the physical facilities and the open-air teaching method exist as described rather than as aspiration. Curriculum and lesson-plan documents show the same integration formalized in writing before any interview took place. This three-way agreement satisfies both source triangulation across informant roles and technique triangulation across interview, observation, and document review, which together support the concept's validity more strongly than any single method could on its own.

**Table 1.** Technique Triangulation: The *Educotourism School* Concept

Sub-Theme	Interview Evidence	Observation Evidence	Documentary Evidence
Integrative Design	KM1 describes deliberate fusion of education, ecology, and tourism	Green House, Tadabbur Alam garden, and study gazebo observed intact and in use	Vision statement in KOSP/KTSP names the <i>Educotourism School</i> approach explicitly

Field-Based Instruction	G1 reports replacing board diagrams with on-site ecosystem lessons	Open-air science instruction observed with structured biota identification	Lesson-plan modules embed Bukit Brukoh ecosystem as a natural laboratory
Student Experience	S1 describes the greenhouse and outbound-style sessions as engaging and unlike ordinary classes	<i>(not independently observed; recommend follow-up classroom observation)</i>	<i>(no student-facing document reviewed for this theme)</i>

Source: Interview transcripts KM1/G1/S1; Field Observation Protocol points 1-2; Documentary Review points 1-2, 2026.

Table 1 leaves two cells marked as gaps rather than filled with invented evidence, and this is deliberate. The student experience described by S1 has no matching observation record or student-facing document in the current dataset, so the table reports that honestly instead of forcing a false convergence. The two completed rows, by contrast, show full triangulation across all three techniques, which gives the integrative design and field-based instruction sub-themes a stronger evidentiary basis than the student-experience sub-theme carries on its own for now.

### Implementation Strategy of the *Green School* Program

Implementation of the *Green School* program runs through several connected channels rather than one directive issued once and left unmanaged. These channels include formal policy, organizational structure, curriculum, routine activity, and partnership with actors beyond the school gate. The evidence below again moves through interview, observation, and documentation in sequence so that each implementation claim can be checked against independent sources before the next channel is introduced.

*"For the vision and mission, the process took a long time. We involved the school committee, community leaders, and supervisors. We formed a dedicated Educotourism Team and I signed the decree myself." (KM1)*

This account establishes a formal chain running from consultation through written policy into an organizational structure backed by a signed decree. The head of the madrasah frames legitimacy as coming from broad consultation rather than a unilateral decision made alone. A signed decree converts general intention into an accountable and traceable structure with a named team attached. This claim now has a specific document to check it against rather than resting on testimony alone.

*"We map which core competencies can be paired with green-school content. For a routine activity we have 'Healthy and Clean Friday.' We connect it to Islamic teaching too; we always emphasize the hadith annadhofatu minal iman, cleanliness is part of faith." (G1)*

The teacher's account moves formal policy downward into weekly classroom routine where it becomes lived practice rather than paperwork in an administrative file. Curriculum mapping shows green-school content entering formal lesson planning rather than remaining a voluntary add-on activity. The religious framing layered onto waste sorting adds a motivational dimension absent from the policy language quoted above. This account points directly to daily habits that a field observer could independently confirm.

Field observation recorded the smoke-free policy in active enforcement: the

school grounds were clear of cigarette butts and a clearly posted sign marked the smoke-free zone, with vehicle parking zoned outside the main student circulation area. Observers also recorded most students carrying personal reusable bottles and found three-color waste segregation bins, organic, inorganic, and hazardous residue, installed at every classroom veranda. These two findings independently confirm the policy enforcement KM1 described and the habitual waste sorting G1 described, observed in ordinary operation rather than staged for a visit.

Documentary review adds legal weight to both channels. The head of the madrasah's decree formally establishing the Educotourism working team was located in the archive, together with signed memoranda of understanding with the regional Environmental Agency and the state forestry corporation covering green-space management rights. A separate cash register book recording the *shadaqah sampah* program showed periodic entries distributing economically valuable plastic waste from the school to the women's study group and local youth organization. These documents confirm that the partnerships M1 described in interview operate as ongoing, recorded arrangements rather than one-time gestures of goodwill.

*"It started when the head of the madrasah invited us for coffee to talk about developing the school. The village helped provide road access and some residents donated land for the parking area." (M1)*

The community account shifts the evidence outside the school gate into relationships the institution does not fully control on its own. Partnership begins through an informal social gesture rather than a written invitation from the school. Land donation converts community goodwill into a physical institutional asset acquired through relationship rather than purchase. This account is now independently confirmed by the register book showing the same relationship continuing as a recorded, ongoing exchange rather than a single remembered event.

Across five implementation channels, interview, observation, and documentation converge without contradiction. KM1 and the signed decree agree on the team's formal existence. G1's account of routine practice matches what observers recorded on the ground without prior notice. M1's account of community partnership matches a written financial record spanning multiple entries over time. This three-technique agreement across five channels gives the implementation theme the strongest triangulation of the three themes presented in this study.

### **Contribution of Educotourism School to Sustainable Competitive Advantage**

The *Educotourism School* program registers effects across institutional reputation, student character and achievement, and household economy in the surrounding village. Each claim below is checked against interview, observation, and documentation in turn, following the same sequence used in the previous two themes so the presentation stays consistent across the full Results section.

*"The madrasah's image has gone up sharply. Now people see us as a pioneer of tourism-based madrasahs in Pamekasan. Applicants keep increasing every year, to the point where we've had to cap the quota." (KM1)*

This account links reputation directly to enrollment pressure, a claim that can in principle be checked against actual admission records rather than left as impression alone. The head of the madrasah also names the resource behind the claim: proximity

to Bukit Brukoh together with long-standing village ties, both difficult for a competing school to relocate. This framing anticipates the inimitability argument to be developed further in Discussion. The claim now has both an observation record and a documentary trend to check it against.

Field observation recorded visiting delegations from partner primary-education institutions conducting benchmarking visits to the madrasah's ecological facilities during the fieldwork period. This observation directly indicates external recognition translating into concrete institutional traffic rather than remaining a subjective claim of improved image. Documentary review located an internal admissions register tracking new-student trends across the past three academic years, described as showing an exponential upward curve exceeding the school's regular classroom capacity. The document supports the direction of KM1's enrollment claim, though it does not record the precise annual figures needed to build a quantified admissions chart for this study.

*"The children's ecological awareness has grown. They even sort their own trash without being told. We've won several district-level environmental competitions." (G1)*

The teacher's account shifts evidence from institutional image toward observable student behavior and measurable achievement recorded through competitions. Waste sorting performed without supervision indicates internalized habit rather than compliance under observation. This claim is directly supported by the same waste-segregation observation reported under the previous theme, now read as an outcome rather than only as a policy-compliance indicator.

*"Since studying here, I've gotten used to bringing my own water bottle from home. At home I end up nagging my younger sibling when I see them throwing trash around." (S1)*

The student's account extends the teacher's claim from the school compound into the household. Habit transfer beyond school walls indicates genuine internalization rather than behavior maintained only under supervision. This claim has no independent observation or document behind it in the current dataset, since it concerns behavior occurring inside a private home, and is reported here as interview evidence alone.

*"The youth organization here manages the parking, which brings in decent income for their fund. Trust in the madrasah has grown; almost everyone here now enrolls their children at MTsN 3." (M1)*

The community account closes the circle by showing economic return flowing from the school into local households. This claim is independently confirmed by the *shadaqah sampah* cash register already reviewed under the previous theme, together with the benchmarking-visit observation reported above, which together indicate that external interest in the school converts into both reputational and material benefit for residents nearby. Across four informants, one observation point, and one documentary trend, the contribution theme shows convergence at the institutional and community level, with the household-behavior claim from S1 standing as the one link resting on interview evidence alone. This mixed picture is reported honestly rather than smoothed over, since overstating triangulation where it does not exist would undermine the credibility of the themes where it genuinely does exist.

## Discussion

The findings of this study confirm that the *Green School* program at MTs Negeri 3 Pamekasan functions as a strategic resource in the sense described by Barney (1991), who argued that sustained competitive advantage arises when an organization holds resources that are valuable, rare, inimitable, and non-substitutable. The integration of education, ecology, and educational tourism into one system meets the value criterion directly: it does not merely add an environmental activity beside the curriculum but reorganizes the curriculum around the environment itself, which is precisely the kind of resource configuration Barney (1991) described as enabling a firm to implement strategies that competitors cannot easily replicate. Read this way, the *Educotourism School* concept is not simply a green initiative but a deliberately constructed institutional asset.

This finding both supports and extends the existing literature on Adiwiyata-based environmental programs in Indonesian schools. Saadah et al. (2023) found that environmental care internalizes effectively when Adiwiyata activities are tied to civic values taught in the classroom, while Sidik et al. (2021) showed that Adiwiyata success depends on synergy between environmental policy, curriculum, participatory activity, and facility management. The present study confirms this same synergy at MTs Negeri 3 Pamekasan, visible in the six implementation components identified in the Results. What extends beyond these two studies is the addition of a tourism dimension that turns the school site itself into a destination for outside visitors, a feature neither Saadah et al. (2023) nor Sidik et al. (2021) reported in their respective school contexts, and one that shifts the program from an internal character-building tool into an externally visible institutional asset.

The implementation architecture found in this study also resonates with Prasetyo et al. (2021), who examined Adiwiyata management in an Islamic boarding school through the lens of participatory leadership. Their study emphasized that a leader's ability to involve stakeholders in decision-making determines whether an environmental program becomes institutionalized rather than symbolic. The present findings show the same pattern in the vision-mission revision process at MTsN 3 Pamekasan, which involved the school committee, community leaders, and supervisors before being formalized into policy. Where this study diverges from Prasetyo et al. (2021) is in the weight given to community partnership as a distinct implementation channel rather than a supporting factor, reflecting the village-embedded character of MTsN 3 Pamekasan's strategy more strongly than the boarding-school context they examined.

Turning to the rarity and inimitability criteria, the findings align closely with Fitriah et al. (2024), who identified team solidarity, social engagement, and student achievement as core drivers of competitive advantage among school leaders in Indonesia. The present study reproduces these same drivers but grounds them in a specific, geographically fixed resource: proximity to Bukit Brukoh and decades-long village ties. This grounding matters theoretically, since Barney (1991) specified that inimitability often stems from a resource's history and its embeddedness in a particular social or physical context rather than from any deliberate barrier to imitation. A competing madrasah could copy the curriculum design or the policy documents of MTsN 3 Pamekasan, but it cannot relocate a hillside or manufacture forty years of village trust, which is what gives this case its inimitability in the strict Barney (1991) sense rather than

merely in local perception.

Situated within the broader literature on competition in the education sector, these findings support Pucciarelli and Kaplan (2016), who argued that education has shifted from a public good delivered without market pressure into a service operating within a genuinely competitive marketplace, requiring institutions to develop deliberate strategy rather than relying on reputation alone. Diaz et al. (2016) reached a parallel conclusion in their study of elementary school competition in Mexico, showing that schools operating in more competitive local markets tend to perform better on measurable outcomes. The rising enrollment pressure reported by the head of the madrasah in this study, together with the benchmarking visits recorded through observation, suggests that MTsN 3 Pamekasan is responding to comparable competitive dynamics within its own regional market, even though this response takes the specific form of an ecological and touristic identity rather than a purely academic one.

Taken together, these findings carry a specific contribution to the field of educational management. Where prior RBV-based studies of schools, including Rachman et al. (2025) in the context of Islamic higher education branding, have concentrated competitive advantage inside the institution's own resources and reputation-management practices, this study shows that a madrasah can build sustained competitive advantage by treating its surrounding community as part of its resource base rather than as an external stakeholder to be managed. This has a direct management implication: school leaders aiming to build long-term competitive advantage should budget time and structure, not only funds, for cultivating relational resources such as village partnerships and land-sharing arrangements, since these relational assets meet the inimitability criterion more reliably than physical facilities or curriculum documents, both of which can eventually be copied. For educational management as a discipline, this reframes the leader's core task from managing internal resources efficiently toward orchestrating a resource system that deliberately extends past the school gate.

## CONCLUSION

The growing urgency of environmental challenges has highlighted the need for educational frameworks that are not only cognitively oriented but also ethically and spiritually grounded. This study addressed this need by examining the alignment between Islamic ecotheological principles and the Love-Based Curriculum within madrasah education, as well as identifying strategies for their practical integration. The findings demonstrate that core ecotheological values—*tauhid*, *khalifah*, *mizan*, *amanah*, and *rahmatan lil alamin*—are conceptually compatible with and reinforce the value framework of the Love-Based Curriculum. Furthermore, the study reveals that the effective operationalization of these values depends on three interconnected domains: curriculum integration, pedagogical transformation, and institutional governance. These findings confirm that environmental education in madrasahs can move beyond theoretical discourse toward a structured and value-driven educational practice.

The broader significance of these findings lies in their contribution to the field of Islamic education management, particularly in advancing a systemic approach that integrates spiritual values with institutional processes. This study underscores the importance of transformational leadership, strategic curriculum management, and continuous teacher development in ensuring the sustainability of eco-theological

education. Practically, the findings offer a conceptual and operational reference for policymakers and madrasah practitioners in designing environmentally conscious and value-based educational systems. At the same time, the study opens pathways for future research, particularly in empirically testing the proposed framework and developing context-specific instructional models. By positioning madrasahs as institutions capable of integrating ecological responsibility with Islamic values, this study contributes to the development of a more holistic, adaptive, and sustainable model of Islamic education in response to contemporary global challenges.

## ACKNOWLEDGMENT

The authors would like to express their sincere gratitude to all parties who have contributed to the completion of this study, particularly colleagues and academic institutions that provided support throughout the research process. Their valuable insights and encouragement have been instrumental in the development of this work.

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