

# Internalizing Ecotheological Values: Strategies of *Pesantren* in Fostering Environmentally Conscious Character

**Muhammad Diwanul Mujahidin<sup>1</sup>, Ali Imron<sup>2</sup>,  
Mochamad Hafid Abdiliah<sup>3</sup>**

<sup>1,2</sup>Universitas Negeri Surabaya, Indonesia, <sup>3</sup>Institut Agama Islam Al-Khoziny Sidoarjo, Indonesia

Email: <sup>1</sup>[diwa.mujahidin@gmail.com](mailto:diwa.mujahidin@gmail.com), <sup>2</sup>[aliimron@unesa.ac.id](mailto:aliimron@unesa.ac.id),  
<sup>3</sup>[hafidabdiliah123@gmail.com](mailto:hafidabdiliah123@gmail.com)

## Abstract

The ongoing environmental crisis in modern society requires urgent attention, as the universe was created with an inherent balance. This research investigates the ecotheological perspective developed within *pesantren* education, aiming to analyze the role of *pesantren* in fostering environmental awareness grounded in Islamic values. *Pesantren* possess significant potential to cultivate ecological awareness among *santri* by integrating Islamic teachings with local wisdom. This study employs a literature review method with a theoretical approach, analyzing sociological theories of religion relevant to *pesantren* education that support the internalization of ecotheological values. The findings demonstrate that *pesantren* can instill environmental values through an ecotheological approach. Specifically, *pesantren* can implement the principle of *khalifah fi al-ardl*, which emphasizes human responsibility as stewards of the universe (*rahmatal lil alamin*). Additionally, *pesantren* serves as platforms for Islamic scholars to develop environmental jurisprudence (*fiqh al-bi'ah*), which governs environmental protection. Furthermore, *pesantren* utilizes best practices to instill ecotheological values through contextual and experiential learning. Consequently, *pesantren* education can help cultivate a generation characterized by strong ecological awareness and a commitment to environmental sustainability.

**Keywords:** Ecotheology, *pesantren* education, environmental awareness, environmental crisis, *fiqh al-bi'ah*.

## Introduction

The environmental crisis is one of the world's most serious challenges. Climate change, forest fires, deforestation, air pollution, and biodiversity loss all drive this crisis. Human actions, especially modern consumerism, directly harm the environment. Many people overlook the need for sustainability, which worsens these issues (Qurrotul'ain & Soleh, 2024).

The environmental crisis is increasingly evident, as data show alarming trends that underscore its severity. The trend of deforestation, which causes various problems such as air pollution and increasing greenhouse gas emissions, has become a global problem that continues to worsen each year. In 2022, total

gross deforestation in Indonesia reached 119.1 thousand hectares. Of this figure, 70.2 thousand hectares (59.0%) occurred within forest areas, while 48.9 thousand hectares (41.0%) occurred outside forest areas or in other use areas (*areal penggunaan lain*) (KLHK, 2022). This is further exacerbated by data on tree cover loss in Indonesia compiled by Global Forest Watch for 2001-2023. Deforestation areas focused on four provinces accounted for 51% of the total national deforestation. Riau had the most significant tree cover loss, totaling 4.20 million hectares (Mha), far above the national average of 935 thousand hectares (Kha). West Kalimantan ranked second, losing 4.04 Mha, followed by East Kalimantan (3.79 Mha) and Central Kalimantan (3.74 Mha). South Sumatra also experienced significant deforestation, with a loss of 3.17 Mha in tree cover (Watch, 2025).

Based on the data presented, instilling ecological values is crucial for daily life. Individual awareness of the importance of preserving the surrounding environment is a key factor in preventing this environmental crisis, whether implemented through formal education or direct experience. Government policies and social norms, including religious values, must also support the application of ecological values. White's theory on the relationship between religious values and the environment demonstrates that religion plays a significant role in addressing the current ecological crisis. Various religious views position humans as rulers over the earth, which has encouraged exploitation. This has led to the view that human actions toward nature also influence their knowledge of how to maintain natural balance (Lin et al., 2024).

The role of religion in maintaining environmental sustainability is also reflected in various studies. Religious leaders play a crucial role in educating their communities about environmental preservation. Referencing their respective religious values, which emphasize human responsibility and the importance of caring for nature, builds collective awareness of the need for conservative action. This supports collaboration with religious communities that support environmental conservation, emphasizing religious values to support sustainability (Djasmine & Ridwan, 2022). The sense of guilt and guilt fostered by religion is key to fostering environmental awareness. The consistent relationship between beliefs in environmental management and pro-environmental behavior shaped by religion remains significant. The formation of social norms held by each religion underscores the importance of environmental management (Eom et al., 2021).

Further research examines how Africans instill environmental values within

their religious communities. The majority of Africans are Christian and Muslim. Their strong sense of tradition and spirituality ensures that religious practices permeate every aspect of everyday life, fostering a sense of shared responsibility. Key principles include togetherness, bonding, and cohesion. The deeply rooted philosophy of community in African communities also supports this pro-environmental behavior. They embrace the term "*motho ke motho ka batho*," meaning a person's worth is determined by the values of their community. The elements of communal solidarity, sacredness, and prohibitions established by African religious communities are deeply embedded in social systems that support the preservation of forests and hills, the protection of endangered flora and fauna, and other natural resources (Amanze, 2024). This contrasts sharply with the context of forest conservation in Chile. While various religions and ethnicities influence forest management, the socio-ecological context of institutional decisions and policies remains a primary priority, supporting religious values in environmental preservation (Reyes et al., 2021).

K.H. Ali Yafie introduced environmental jurisprudence in Indonesia, emphasizing two core principles. The first, "*rabb al-'ālamīn*", highlights that Allah is the Lord of the entire universe, underscoring that divine care extends to all creatures and elements of nature. The second, "*rahmatan li-l'ālamīn*," emphasizes humans' moral duty to spread compassion and care to all of nature, reinforcing the interconnectedness of faith and environmental responsibility (Purba & Mutafarida, 2023).

The ecotheological perspective seeks to connect religious teachings with environmental issues, fostering hope and motivation for positive change through reflection on these teachings in an ecological context. As a perspective, ecotheology can guide religious communities in developing a piety that is also concerned with nature. In Indonesia, where the majority of the population is religious, ecotheology is a highly relevant approach to addressing the ecological crisis. By integrating religious values into how we view and care for the environment, ecotheology offers hope that religion can be a force that inspires people to care more for nature and understand that religion also teaches us to care for the earth (Wasil & Muizudin, 2023).

Ecotheology is also a perspective taught in Islamic education. One institution that oversees Islamic education is the *pesantren*. *Pesantren* serves as an important reference point for society in solving problems encountered in daily life, including religious, educational, social, and cultural issues. The existence of *pesantren* has a significant impact, particularly in fostering positive attitudes

toward the surrounding environment, such as promoting conservation and sustainable practices (Arifah et al., 2022). This paper, of course, focuses on various religious perspectives through the ecotheological aspects developed within *pesantren* education. The aim is to examine ecotheological aspects within Islam and analyze the role of *pesantren* in environmental education, emphasizing how these perspectives translate into tangible environmental behaviors.

This research employed a systematic literature review, incorporating a thorough, transparent process to build trust and confidence in the findings. The research process began with identifying the main questions to be answered through the study. Afterward, the researcher developed a systematic review protocol to guide the structured research implementation. The next step was to determine the scientific databases to use as search sources, such as PubMed, Google Scholar, and international research from Scopus. From these databases, the researcher collected and identified various studies relevant to the study topic. The collected studies were then assessed and screened to ensure that only those with adequate methodological quality were included in the analysis. This entire process involved collecting, identifying, and critically evaluating various studies to produce a comprehensive interpretation of the published results (Ardana et al., 2024; Siswanto, 2010).

The researchers analyze the development of ecotheology scholarship grounded in *pesantren* education, emphasizing its importance for advancing environmental awareness within *pesantren*. They also present a theoretical analysis that serves as the basis for implementing environmental awareness within *pesantren*. This research not only examines the theories underlying the relationship between *pesantren* and environmental awareness but also explores how *pesantren* can serve as agents of change in fostering ecological awareness in their surrounding communities. By examining academic literature and actual practices in *pesantren*, this study aims to provide a comprehensive overview of environmental education strategies and their implementation within the *pesantren* education system (Agus et al., 2023).

Although several researchers have conducted studies on *pesantren* education and environmental issues, most previous research has focused on general ecological practices or environmental jurisprudence approaches without deeply integrating ecotheological frameworks and sociological analyses of religion as primary theoretical perspectives. This research presents a novel approach by broadening the understanding of ecotheology through recent theoretical references in the sociology of religion and by directly linking them to the internal

mechanisms of *pesantren* education in instilling ecological awareness. This approach not only confirms the relevance of ecotheology in contemporary Islamic studies but also demonstrates how *pesantren* can become models of education grounded in Islamic values that are responsive to the global environmental crisis.

## **Result and Discussion**

### **Implementation of Ecotheological Values in *Pesantren* Education**

Emphasizes how Islam integrates environmental stewardship, highlighting their importance in shaping *santri* environmental ethics. The implementation of ecotheological values in Islamic-based education highlights that environmental preservation is an act of worship, inspiring reverence and responsibility among *santri* and educators. This ecotheological concept aims to instill environmental awareness, as preserving the environment is an act of worship and a responsibility as a caliph on earth. The environmental theology movement is also driven by a movement directed towards God's command that places humans as "*khalifah fil ardl*," or leaders on earth. This is stated in Surah Al-Baqarah, verse 30. From this verse, we learn that God created humans from scratch and that, as leaders, we have an obligation to protect and manage the environment wisely. This responsibility is given to humans because only humans are gifted with reason and thought. Therefore, *pesantren* and Islamic education teach about the great responsibility of managing and preserving the environment (Anwar & Rosyad, 2021).

*Pesantren* education that emphasizes ecotheological aspects is not only implemented in theory; practices such as waste management, the use of renewable energy, and the implementation of a *pesantren* curriculum that promotes environmental preservation and balance are also taught in the curriculum. Islam strictly prohibits all forms of environmental destruction, reinforcing the hope that believers can actively contribute to environmental care. People who believe tend to carry out actions that preserve the earth, because this is a command from Allah that must be carried out, and acts of environmental damage are acts that Allah curses. Three things provide humans with provisions for carrying out environmental preservation: *Intifa'*, *I'tibar*, *Ishlah*. First, *intifa'*, namely, utilizing natural resources optimally without damaging them. Second, *i'tibar*, namely contemplating, understanding, and being grateful for Allah greatness through nature. Third, *ishlah*, namely maintaining environmental sustainability in accordance with the Creator's will.

By implementing these three principles, humans not only maintain their own survival, but also create balance in the ecosystem and all of Allah creation (Roswantoro, 2012).

The implementation of ecotheological values is also an important approach to addressing the environmental crisis. Seyyed Hossein Nasr argues that Islam offers concepts to address the environmental crisis. First, highlight the Islamic concept of the balance of nature to inspire a sense of harmony and responsibility in the audience, relevant to modern societal development. Second, apply the principles of Islamic environmental jurisprudence (*fiqh al-bi'ah*) to everyday life to improve environmental ethics. For example, introduced by Ali Yafie, who offers an approach based on *maqasid al-shari'ah* (the objectives of sharia) with three important points. First, in terms of health worship, the sanctity and cleanliness of the environment are the main requirements, such as obligatory prayer in a holy and clean place and ablution with pure, clean water. Second, the importance of supporting the development of Islam and humanity is evident in protecting religion, life, freedom of expression, privacy, and property ownership. Efforts to destroy ecosystems also violate the basic principles of life. Third, environmental action is a social good and *da'wah* to other Muslim communities (Encep et al., 2022).

Islam highlights the vital role of environmental protection, encouraging the audience to see their responsibility as meaningful and impactful. This is evident in various verses of the Qur'an and the teachings of the Prophet Muhammad regarding environmental sustainability (Kurniati & Mursalin, 2023). Teaching the values of the Qur'an and Hadith, which teach cleanliness, environmental preservation, and wise use, is one form of Islamic teaching that supports an ecotheological perspective (Azkiah, 2021). Several steps in Islam supports the principles of ecotheology. First, maintaining a clean environment to keep it healthy and habitable and second, maintaining the balance of nature by avoiding damage to the ecosystem. Third, planting trees to reforest and improve air quality. Fourth, managing vacant land to make it more productive and valuable. Fifth, protecting and maintaining animal welfare as part of the balance of nature. These are the guidelines for humans as caliphs (Akbar, 2024).

In an effort to fulfill humanity's role as caliph on earth, it is crucial to develop an environmentally conscious character. This process through religious education relies on three main aspects. First, school policies and an environmentally based curriculum are essential, as they shape the school's vision and mission to foster a culture of environmental awareness, making educators

and policymakers feel that their strategic decisions are impactful. Second, educators and parents play an active role in fostering children's environmental awareness. Islamic Religious Education (*PAI*) teachers act as guides, teaching Islamic values related to environmental sustainability, while parents serve as role models in implementing environmentally friendly habits at home. Third, the availability of supporting facilities to support learning. Environmentally friendly facilities and infrastructure, such as school gardens, waste management systems, and hands-on practice programs, are crucial for developing environmentally conscious *santri* from an early age (Cahayaningsih et al., 2022).

Environmental education can be approached through six primary methods: role modeling, advice, punishment, storytelling, and habituation. By integrating these methods into education, both for individuals and community groups, it is hoped that they will better understand various environmental events and issues. Highlighting the role of Islamic values in this process can foster a sense of shared purpose and cultural relevance, encouraging the audience to feel connected and motivated. The process of developing environmental awareness can occur naturally, thus encouraging concrete actions to preserve nature and implement sustainable preventative measures. Therefore, the ecotheological values imparted in Islamic learning are crucial in shaping character and fostering concern for and awareness of environmental sustainability (Umar, 2013).

Cultivating environmental awareness through ecotheology is also taught through environmental jurisprudence (*fiqh*). Until now, *fiqh* learning has focused more on the relationship between humans and God (*hablum min Allah*) and interactions between humans (*hablum min al-nas*). However, the aspect of humans' relationship with nature (*hablum min al-'alam*) has rarely been a primary focus in *fiqh* studies. Therefore, it is important for religious education to begin highlighting how Islam teaches balance and human responsibility in preserving the environment. By integrating an environmental *fiqh* perspective into learning, *santri* can understand that preserving nature is not only a social responsibility but also part of their worship and mandate as caliphs on earth (Imamah et al., 2022). The primary goal of Islamic education is the development of human potential, both mental and physical. As servants of God, humans are expected to have strong faith and piety, and to carry out worship with awareness and responsibility for managing the balance of nature (Muzadi & Mutholingah, 2019).

## **The Role of *Pesantren* in Developing Ecological Awareness**

*Pesantren* plays a role in developing santri's ecological awareness by integrating Islamic principles into daily routines and practices. The principles established by *pesantren* contain doctrinal elements rooted in Islam, emphasizing balance and human responsibility towards nature. Several principles contribute to developing ecological awareness in *santri*. First, belief in (*Tauhid*) or divinity. The more *santri* believe in God's existence, the more they will be ashamed to engage in environmentally damaging activities. Second, *santri* is taught about the signs of God's greatness in every aspect of the universe. This can be taught through "*tadabur alam*" (natural observation) or through participation in the process of "*rukyatul hilal*" (crescent moon sighting), to strengthen their faith by contemplating the evidence of Allah greatness. Third, the principle of "*khalifah*," or guardian of the earth, is the essence of religious responsibility for maintaining the environment, which can be reinforced through daily eco-friendly practices. Fourth, the principle of environmental stewardship is a form of worship and a divine mandate that encourages *santri* to practice sustainable habits, such as recycling and conservation, daily. This helps humans understand the permissible and forbidden practices for environmental protection. Fifth, upholding justice ('*adl*), the principle of justice must also be instilled in *santri* as the next generation, ensuring fairness in environmental management. Sixth, the principle of (*mizan*), or balance, is another important aspect that must be instilled in *santri*, promoting harmony in daily life with nature (Anwar & Rosyad, 2021).

The strategic role of *pesantren* as a place to instill Islamic and ecological values also needs to be considered, particularly in fostering ecological values through collaborative efforts. Islam has both implicit and explicit normative foundations for preserving the environment. As a guide to life for Muslims, Islam regulates the relationship between humans, God, other creatures, and the universe. Therefore, education is a strategic effort in building an ideology that addresses environmental issues (Yamin et al., 2022). Islamic-based education also plays a crucial role in instilling ecological values in the younger generation. The concepts of *khalifah* (leadership on earth), *amanah* (responsibility), and *ibsan* (doing good) can shape mindsets and behaviors that support environmental sustainability. The integration of ecological values into various educational activities, both intracurricular, extracurricular, and co-curricular, is a focus of *pesantren* education development. This, of course, with the support of school policies and collaboration with various environmental communities, will foster a more responsible generation in maintaining environmental balance (Sagala et

al., 2024).

*Pesantren*, which has historically grown and developed in rural areas, certainly plays a crucial role in maintaining the balance of the natural environment. The study of *pesantren* texts has instilled the concept of *hablum min Allah* through worship and *hablum min an-nas* in social interactions. Therefore, it is time for *pesantren* to also strengthen *hablum min al-'alam*, a harmonious relationship with nature. This effort can be realized by managing the environment, not only within the *pesantren* area but also within the surrounding community. It is time for the *fiqh* approach to evolve, from theological *fiqh* (Islamic jurisprudence) to a more down-to-earth, practical environmental jurisprudence (*fiqh bi'ah*) for maintaining ecosystem balance (Maula, 2022). *Pesantren* education fosters awareness of maintaining the balance of life and the relationship between humans and the natural environment. Several Muslim scholars have also sought to develop *tafsir bi'ah* (ecological interpretation) and *fiqh al-bi'ah* (ecological jurisprudence) in response to increasingly pressing environmental issues. This initiative shows that Islam not only regulates human relations with God and fellow human beings but also emphasize the importance of maintaining the balance of nature, which reflects that Islam is a religion that is *rahmatan lil 'alamin* (blessing for the entire universe) (Al Hamid, 2024).

*Fiqh al-bi'ah* serves as a reference in the law governing the relationship between God, humans, and nature. Developing the concept of *fiqh al-bi'ah* is an effort to broaden scientific knowledge and support transformative ideas within religion. This is important because *fiqh al-bi'ah* presents itself as a concept that supports resolving environmental issues, drawing on environmental ethics, environmental law, ecotheology, and various scientific studies to advance the principle of environmental sustainability (Hulaify, 2018). Implementing *fiqh al-bi'ah* requires synergy between educators, religious leaders, and the government, fostering a collective sense of responsibility. Educators are tasked with conveying the values of *fiqh al-bi'ah*. Religious leaders are tasked with providing an understanding of *fiqh al-bi'ah*. The government is responsible for managing policies and implementing ecological values in accordance with *fiqh al-bi'ah*.

The perspective of *fiqh al-bi'ah* also encompasses the principles of *nazafah* and *taharah*, which concern maintaining cleanliness. This study of Islamic jurisprudence refers to the Prophet's teaching that "*an-nazafatu minal iman*" (cleanliness is part of faith). Emphasizing the legal authority of *fiqh al-bi'ah* can reinforce the importance of environmental responsibility, making it clear that God's law holds greater authority than human law (Ikwan et al., 2021).

Environmental jurisprudence (*fiqh al-bi'ah*) plays a crucial role in shaping *santri* and *pesantren* awareness of, and in the implementation of, the concept of environmental stewardship. As part of the *maqāsid shari'ah* (Islamic principles), this jurisprudence is based on the principle of *maṣlahah mursalah*, which emphasizes the benefit and common good in everyday life. More than just moral teachings, *fiqh al-bi'ah* is firm in its rules, including threats and sanctions for violations, making it closer to legal norms than mere ethical norms.

*Fiqh al-bi'ah* is also a field of study within Islamic jurisprudence that concerns environmental science. For example, *ihyā' al-mawāt* (revitalizing dead land), *himā* (conservation areas), and *al-harim* (prohibited zones) all focus on environmental ethics. *Fiqh al-bi'ah* should be the primary foundation for environmental conservation efforts. One effective way to achieve this is by incorporating this concept into Islamic education programs or *pesantren*. Raising awareness of environmental protection can inspire hope and motivate *santri* and practitioners to actively participate in ecological sustainability efforts. Consequently, more and more parties are paying serious attention to the development of environmental *fiqh* as part of ecological sustainability solutions (Mufid, 2016).

The uniqueness of Islamic education is that it not only discusses metaphysical aspects, but also addresses the universe and cosmology in *pesantren*. Various natural phenomena are God's creations that operate according to His laws (*sunnatullah*). Therefore, humans are commanded to understand, appreciate, think, and practice these values, which can serve as a foundation for positive change (Umar, 2013). The development of the eco-*pesantren* model also provides a vital forum for Muslim scholars to discuss environmental issues and develop strategies for protection and management. This initiative offers hope that Islamic education can lead to sustainable peace and prosperity, motivating the audience to participate actively. Although Islam emphasizes environmental sustainability, its implementation remains suboptimal in various respects. Interestingly, the Islamic concept of environmental sustainability has become a reference for scientists and has even been adopted in global conventions as an ecological principle (Arifah et al., 2022).

### **Analysis of *Pesantren* Education on Environmental Awareness**

*Pesantren* education, focusing on the development of environmental awareness, is an important area of study that underscores the educational

significance of Islamic institutions in promoting environmental responsibility. As Islamic educational institutions, *pesantren* is poised to shape the attitudes and behaviors of santri who care about the environment. *Pesantren* is an institution that instills Islamic values and has significant potential to foster Islamic awareness grounded in Islam. This aligns with the practice of the *Pesantren* Annuqayah Lubangsa Putri, which has four main environmental conservation initiatives, two of which utilize the *takhalli* approach (maintaining sustainability and raising awareness of environmental issues). The *takhalli* approach teaches santri to break free from harmful behavior that damages the environment. In this context, santri is taught that environmental destruction is not simply a behavioral error but a crime. Two other roles involve understanding waste and farming practices to achieve zero waste (Usia, 2023).

Islamic education that promotes environmental awareness is exemplified at SMPIT Al-Yasmin Bogor through two primary methods. First, learning materials are presented in a contextualized manner, highlighting environmental issues and problems encountered in daily life to enhance relevance and understanding. Second, a process-oriented approach emphasizes *santri* experiences and active participation in understanding religious values related to environmental concerns. These methods aim to cultivate positive habits among *santri* and *pesantren*, fostering moral values, personal development, and environmental responsibility, making them individuals who are both religious and committed to preserving nature (Mansur et al., 2024).

From the perspective of the sociology of religion, *pesantren* education offers a compelling example of how collective effort can foster environmentally conscious behavior. From Durkheim's perspective on social solidarity, *pesantren* can certainly incorporate Islamic educational values that foster social solidarity. Morality is closely related to group actions. The values embraced by the *santri*, *kiai*, and the entire *esantren* community must reach a consensus on environmental protection. This system is known as collective conscience or shared moral awareness, which serves as a guideline for determining what is considered correct and socially acceptable (Pramono, 2017).

Religious education taught in *pesantren* can also serve as a form of "social control," influencing community behavior through religious norms. This is because there is a powerful relationship between humans and religion, especially in societies that view religion as a means of social control over people's behavior. Religion plays a role in shaping social order and the implementation of the values and norms embraced by its followers (Wibisono, 2020). However,

the effectiveness of religious education in fostering environmental concern may vary depending on contextual factors such as community engagement or resource availability. Changes in the social attitudes of santri and the pesantren community must also be reflected in actions that demonstrate environmental concern. By adhering to the moral values and norms established by pesantren, they can naturally adapt to the system and habituate themselves to the group. Therefore, the process of socialization and the formation of good habits of environmental concern can serve to foster ecological values through religious education (Raho, 2019).

The relationship between humans, the environment, and religion can be viewed from various theoretical perspectives. For example, environmental determinism holds that natural conditions in a place significantly influence human culture and behavior. This means that people's lifestyles are greatly influenced by their surroundings. Meanwhile, Environmental Possibilism holds that although the environment plays a significant role, humans still have the freedom to adapt and shape their culture in response to existing conditions. Cultural Ecology Theory asserts that culture and the environment are an inseparable whole, where both influence and develop together. Furthermore, Ecosystem Theory explains that humans live in a system interconnected with the environment, both biotic (living things) and abiotic (non-living things). This interaction creates a balance that must be maintained for harmonious life. The Islamic Ecological Dialectic Theory links spiritual values with ecological concepts, demonstrating that protecting the environment is not merely a social responsibility but also part of religious teachings. This idea is reinforced by Husnul Khitam, who reconstructs the theological relationship between humans, nature, and God. He emphasized that God not only created humans and nature separately, but also connected the two in a harmonious relationship (Fajar, 2024).

The functional role of religion is to promote societal cohesion by establishing norms and legal regulations accepted by society. Religion also contributes to self-identity and guides living or shaping a way of life. Additionally, religion is symbolically viewed as a system of symbols, where each teaching and practice carries a specific meaning. As part of culture, religion encompasses ideas, values, and meanings that influence human perspectives and social behavior (Adnan, 2020). It often serves as a tool to legitimize policies, with religious values and norms reinforcing their implementation (Raho, 2019).

In *pesantren* education, strengthening faith is a fundamental aspect. A strong

faith not only shapes the character of *santri* in terms of worship and morals but also instills a sense of pride and purpose, encouraging them to see their environmental responsibility as a meaningful part of their devotion to Allah. Furthermore, through an ecotheological approach, *santri* is taught that protecting the environment is not merely a social obligation but also a form of devotion to Allah. This concept instills an awareness that nature is Allah's creation and must be maintained in balance, as commanded in the Qur'an and Hadith. Concrete practices of environmental awareness in pesantren can be realized through various activities, such as maintaining the cleanliness of the boarding school environment, managing waste with the principles of reduce, reuse, and recycle, planting trees for reforestation, and conserving water and energy as a form of gratitude for Allah's blessings.

## Conclusion

This study concludes that ecotheology in *pesantren* education plays a strategic role in building ecological awareness grounded in Islamic values. *Pesantren* has successfully transformed its traditional role from merely religious educational institutions into environmental conservation agents by internalizing the concepts of caliph and *fiqh al-bi'ah*. The integration of religious curriculum with environmental practices has proven effective in shaping the character of *santri* who care about environmental sustainability. Amid the global ecological crisis, the eco-pesantren model offers a concrete solution. *Pesantren* not only builds individual awareness but also creates a sustainable learning ecosystem. However, overcoming structural obstacles such as limited resources, minimal supporting regulations, and suboptimal multi-stakeholder collaboration remains crucial. Therefore, further research on managerial strategies and public policies is needed to foster confidence and proactive engagement among stakeholders for ecotheological sustainability.

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