International Journal of Education, Vocational and Social Science
https://e-journal.citakonsulfindo.or.id/index.php/IJEVSS
E-ISSN : 2963 4954
IJEVSS

Islamic Boarding Schools As A Role Model Of Education Based On Islamic Ecopedagogy

Iyasti Ernawati
Sultan Aji Muhammad Idris State Islamic University Samarinda

Suitable Author: iyastiernawati@gmail.com

Abstract

The environmental crisis requires strengthening ecological awareness through education. Ecopedagogy offers an educational approach that integrates environmental, social, and ethical dimensions into learning processes. In Islamic education, this concept is strongly rooted in the values of tawhid, khalifah, and amanah, which position humans as stewards of environmental sustainability. This article aims to analyze the relevance of Islamic ecopedagogy in pesantren education and its potential as a model for ecological awareness-based education. The study employs a qualitative approach with a case study design combined with phenomenological and ethnographic perspectives. The findings indicate that the integration of Islamic values, pesantren culture, curriculum, and daily practices has the potential to foster students' ecological awareness. Pesantren therefore have a strategic opportunity to develop educational models that integrate spiritual piety and environmental responsibility in a sustainable manner.

Keywords: Ecopedagogy; Boarding School; Islamic Education.

INTRODUCTION

The environmental crisis is one of the increasingly complex global challenges and affects various aspects of human life. Phenomena such as climate change, environmental pollution, deforestation, and the degradation of natural resources show that the relationship between humans and nature has not run in harmony (Ghani, 2025). These problems are not only caused by technical and economic factors, but also related to the human paradigm that views nature as an object of exploitation (Stuart Wulandari, 2026). This condition demands a more systematic effort to build ecological awareness and responsibility through various sectors, including education.

Education has a strategic position in shaping students' knowledge, attitudes, values, and

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

behaviors towards the environment. In this context, education not only functions as a means of knowledge transfer, but also as an instrument of social transformation that is able to foster critical awareness of various ecological issues (Kumaidin, 2026). One of the approaches that is developing to answer this need is ecopedagogy. Ecopedagogy places environmental and sustainability issues as an integral part of the educational process with the aim of building a holistic, critical, and action-oriented ecological awareness (Mulia et al., 2025). This approach is becoming increasingly relevant amid the increasing complexity of environmental crises that require a paradigm shift and more sustainable living practices.

In the Islamic perspective, the relationship between humans and the environment has a strong theological foundation. Islam views humans as caliphs on earth who are entrusted with managing and maintaining the balance of nature (Andini et al., 2026). The principles of monotheism, justice, responsibility, and welfare are the ethical foundation in building a harmonious relationship between humans and the environment (Irfan & Mukhsin, 2025). The Qur'an explicitly reminds that the damage that occurs on land and sea is the result of human actions as stated in the Qur'an. Ar-Rum [30]: 41. This verse shows that environmental issues are not only related to ecological aspects, but also have moral and spiritual dimensions that demand human responsibility for the preservation of nature (Al-misbah et al., 2025). Thus, Islamic values have a strong potential to become the basis for the development of ecologically sound education.

Pesantren as an Islamic educational institution has characteristics that support the internalization of ecological values. In addition to acting as a center for the transmission of Islamic knowledge, pesantren also functions as a space for character formation, life culture, and social practices that take place in a sustainable manner in the daily lives of students (Ramadhani et al., 2025). Various activities that develop in the pesantren environment, such as greening, waste management, resource conservation, and food independence development, show great potential in building a culture of environmental care. This condition places pesantren as an institution that has a strategic opportunity to integrate ecopedagogical values with Islamic teachings in educational practice.

However, the implementation of environment-based education in Islamic boarding schools still faces various challenges. Practices related to environmental conservation in many Islamic boarding schools are generally still partial and have not been systematically integrated into the curriculum, institutional culture, and learning system (Khilmi Ainun Nadhiroh, 2021). As a result, developed ecological values are often not conceptualized as part of a complete educational framework (Mohamed S.H. et al., 2024). This condition shows that there is a gap between the

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

normative potential of pesantren as an Islamic educational institution and the implementation of environmental education that takes place in daily practice.

Based on this background, this research focuses on the study of Islamic ecopedagogy in the context of pesantren education through a case study approach on two pesantren that have the potential to develop environment-based education. This research aims to identify and analyze the forms of Islamic ecopedagogy thought and practices that develop in Islamic boarding schools, as well as reconstruct the implementation model in the framework of Islamic education with an ecological perspective. The results of the research are expected to make a conceptual contribution to the development of Islamic ecopedagogical studies and become a practical reference in strengthening the role of pesantren as an educational model that is responsive to the challenges of environmental crises and the sustainability of life.

LITERATURE REVIEW

Studies on the integration of ecological values in Islamic education have shown significant developments in recent years. Various studies confirm that Islamic education has great potential in building ecological awareness through the internalization of Islamic values that are oriented towards environmental conservation. The concept of ecopedagogy is seen as a relevant approach in responding to environmental crises through an educational process that not only focuses on cognitive aspects, but also the formation of students' ecological attitudes, awareness, and behaviors.

Ahmad Muftiddini Kumala and Jazilurrahman's research highlights the transformation of green pesantren in realizing zero-waste boarding schools through the integration of environmental values in Islamic education learning and curriculum (Kumala et al., 2025). The results of the study show that Islamic education can function as an instrument of social transformation in building students' ecological responsibility. Another study conducted by Muhammad Ulin Nuha and Nurul Atikoh emphasized that Islamic ecopedagogy is based on the principles of monotheism, caliph, and trust as the foundation of environmental ethics. The integration of these values in education is able to form students' critical awareness of the importance of preserving nature (Nuha et al., 2025). Meanwhile, research by Rida Munfarikhah, Adib Mutohar, and Ahmad Yusron Afifi shows that experiential and contextual Islamic Religious Education learning is effective in instilling environmental values and building sustainable communities (Munfarikhah et al., 2025). These findings are strengthened by the research of Muhammad Rifkhi Maulana et al. which emphasizes the importance of Islamic ecological ethics

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

through strengthening the concept of caliph and mizan as the basis for the development of an environmentally sound education system (Muhammad Rifkhi Maulana, Ali Murtadho, Baharudin, 2025).

Although previous studies have made important contributions to the development of environment-based Islamic education, most of them still focus on conceptual aspects, curriculum integration, learning, or implementation of environmental programs in one particular educational institution. In addition, studies that specifically link the dimension of Islamic ecopedagogical thinking with educational practices that live in the pesantren culture are still relatively limited. Previous research has also not studied pesantren as an educational model that can be replicated in the development of ecologically oriented Islamic education.

Based on this analysis, there is a research gap that needs to be studied further, namely how Islamic ecopedagogical values are understood, internalized, and realized in the pesantren education system as a whole. Therefore, this research focuses on the analysis of educational thinking and practice based on Islamic ecopedagogy in Islamic boarding schools. The novelty of this research lies in the effort to construct pesantren as a role model of education based on Islamic ecopedagogy through integrative analysis that includes aspects of thinking, learning, institutional culture, and daily life practices of students.

METHOD

This research uses a qualitative approach with a case study design to deeply understand the implementation of Islamic ecopedagogy in the formation of religious awareness and environmental concern in the pesantren environment. The qualitative approach was chosen because it allows researchers to study phenomena holistically based on the perspective and experience of the research subject in its natural context (Scott, 2018). Methodologically, this study integrates phenomenological and ethnographic approaches. The phenomenological approach is used to explore the experience, meaning, and awareness of informants towards the values of Islamic ecopedagogy (Mardawani, 2020). Meanwhile, the ethnographic approach is used to understand the culture, social practices, and behavior patterns that develop in the life of the pesantren related to environmental concern (Ananda & Albina, 2025).

RESULT AND DISCUSSION

Ecopedagogy as an Environmentally-Minded Islamic Education Paradigm

The increasingly complex environmental crisis demands a reconstruction of the

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

educational paradigm that is not only oriented towards the mastery of knowledge, but also on the formation of students' ecological awareness. In this context, ecopedagogy exists as an educational approach that seeks to integrate environmental, social, and ethical dimensions into the learning process (Shihabi & Manurung, 2026). Ecopedagogy does not view the environment as just an object of study, but as an integral part of human life that must be maintained. Therefore, education is required to produce individuals who are able to understand the relationship between human actions and ecosystem sustainability.

In the perspective of Islamic Religious Education, ecopedagogy has strong relevance because ecological values have basically been embodied in Islamic teachings. The principle of monotheism emphasizes that humans and nature are in one interconnected unity of Allah's creation (Guna et al., 2026). This awareness gives birth to the ethical consequence that exploitation of the environment is a form of deviation from the purpose of creation (Haward, 2022). Thus, the integration of ecopedagogy in Islamic education not only strengthens the ecological dimension of students, but also deepens their religious understanding.

The implementation of ecopedagogy in Islamic education can be analyzed through three main dimensions, namely cognitive, affective, and practical. The cognitive dimension is related to students' understanding of environmental concepts in the Qur'an and hadith (Hadadde & Ilyas, 2025). The affective dimension is related to the process of internalizing values so that a sense of care and responsibility for the environment grows (Rahman, 2025). Meanwhile, the practical dimension is embodied in tangible behavior that reflects concern for nature conservation (Alawiyah, n.d.). These three dimensions show that Islamic ecopedagogy does not stop at the level of knowledge, but is directed at changing attitudes and actions.

Islamic Education and Environmental Ethics Reconstruction

Environmental ethics in Islam are built on a theological foundation that places man as a caliph as well as a trustee on earth (Farabi et al., 2025). This position shows that humans have a responsibility to maintain the balance of nature and avoid various forms of environmental damage (Syauqiah et al., 2025). In this framework, man's relationship with nature is not exploitative, but rather a relationship based on moral and spiritual responsibility.

The concept of monotheism is the main basis in building Islamic environmental ethics. Tawheed is not only understood as a recognition of the oneness of Allah, but also as an awareness of the interconnectedness of all creation in one harmonious system (Ahmad et al., 2025). Therefore, actions that damage the environment are essentially a violation of the principle of

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

balance that has been established by Allah (Muflih & Jamaludin, 2025). This awareness of monotheism is then strengthened by the concept of trust and caliphate that requires humans to manage natural resources responsibly.

This perspective is becoming increasingly relevant in the midst of a global environmental crisis that is largely triggered by consumptive lifestyles and excessive exploitation of resources. As stated by Seyyed Hossein Nasr, the modern ecological crisis is basically a reflection of the spiritual crisis of human beings who have lost the sacred dimension in looking at nature (Dharma & Manufa, 2024). As a result, nature is treated solely as an economic commodity that can be exploited without limits (Prakosa, 2025). In such conditions, Islamic education has a strategic role to rebuild spiritual awareness which is the foundation of environmental ethics.

Integration of Ecopedagogy in the Islamic Education System

The integration of ecopedagogy in Islamic education requires an approach that is not partial, but touches all components of education. The integration includes curriculum development, learning strategies, institutional culture, and various activities that support the formation of students' ecological awareness (Munib, 2025). Thus, environmental education is not placed as additional material, but becomes an integral part of the educational process.

In the context of the curriculum, environmental values can be integrated into various religious and general subjects. Material on monotheism, fiqh, morals, and tafsir can be related to environmental issues so that students gain a contextual understanding of ecological responsibility in Islam (Habibah et al., 2025).Wulidatul Habibah et al., "The Integration of Qur'an and Hadith Values in Education to Build Nature Conservation Responsibility at Madrasah Ibtidaiyah Ihyaul Islam Pakuniran," no. 1 (2025). This approach is in line with the paradigm of integration-interconnection of knowledge that rejects the dichotomy between religious science and general science in answering the problems of contemporary life.

In addition to the curriculum, ecopedagogical integration also needs to be realized through habituation and institutional culture. The educational environment must be a practice space for students to implement the values learned.(Lovren, 2023) Through activities such as waste management, greening, water conservation, and environmental cleanliness, students not only understand ecological concepts, but also experience firsthand the process of forming environmentally friendly behaviors.

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

Islamic Boarding Schools as an Education Model Based on Islamic Ecopedagogy

Pesantren has great potential to become a model for educational development based on Islamic ecopedagogy. The characteristics of pesantren that emphasize the formation of morals, example, habituation, and collective life make it a conducive environment for the internalization of ecological values.(Nuriana & Syihabuddin, 2026) In contrast to formal education which mostly takes place in the classroom, the educational process in pesantren lasts for twenty-four hours through continuous social and cultural interaction.

These advantages allow for the integration of aspects of knowledge, values, and practices in one complete education system. The values of environmental concern can be instilled through religious learning, strengthened through the example of kyai and ustaz, and manifested in various daily activities of students.(Ma'rufah, 2025) With such a pattern, the formation of ecological awareness takes place not only in the cognitive realm, but also in the affective and behavioral dimensions.

Furthermore, pesantren have the potential to become agents of social transformation in the development of a culture of environmental care in the community. Environmental practices developed in Islamic boarding schools can be an example for other educational institutions and the surrounding community. Therefore, strengthening Islamic ecopedagogy in Islamic boarding schools is not only important for the development of Islamic education, but also has a strategic contribution in answering the challenges of an increasingly complex ecological crisis. With its characteristics, pesantren has the opportunity to become a role model for Islamic education that integrates spiritual piety and ecological piety in a sustainable manner.

CONCLUSION

Ecopedagogy is a relevant educational paradigm to answer the challenges of environmental crises through strengthening ecological awareness, value formation, and changing students' behavior. From an Islamic perspective, this paradigm has a strong foundation through the concepts of monotheism, caliph, and trust that place humans as the party responsible for maintaining the balance of nature. Therefore, the integration of ecopedagogy in Islamic education is not only oriented towards the development of environmental knowledge, but also on the formation of sustainable spiritual awareness and environmental ethics.

The implementation of ecopedagogy in the Islamic education system needs to be carried out comprehensively through curriculum development, learning strategies, institutional culture, and habituation of environmentally friendly behavior. In this context, pesantren have great

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

potential as an educational model based on Islamic ecopedagogy because of its characteristics that emphasize the formation of morals, example, and collective life. The integration of Islamic values with environmental conservation practices allows pesantren to become an effective space to foster ecological awareness while strengthening the spiritual piety of students.

This study shows that strengthening Islamic ecopedagogy in Islamic boarding schools has strategic implications for the development of Islamic education that is responsive to environmental sustainability issues. Therefore, more systematic efforts are needed in integrating ecological values into the policies, curriculum, and culture of pesantren education so that it can contribute to forming a generation that has a balanced religious and ecological responsibility. Empirical research on various Islamic boarding schools also needs to be carried out to test and develop a model of implementation of Islamic ecopedagogy in accordance with the context of Islamic education in Indonesia.The conclusion must provide a summary of important findings and their implications in the field of research which is in the form of an article.

FUTURE DIRECTION

This research opens up opportunities for the development of a broader and in-depth study of Islamic ecopedagogy in the context of Islamic education. The next research can expand the object of study on various types of Islamic boarding schools, both salaf, khalaf, and modern Islamic boarding schools in various regions to obtain a more comprehensive picture of the implementation of Islamic ecopedagogy. In addition, research is needed that develops an educational model or design based on Islamic ecopedagogy that can be applied systematically in the curriculum, learning, and institutional culture of Islamic boarding schools.

The next study can also be directed at measuring the impact of education based on Islamic ecopedagogy on the formation of ecological awareness, environmentally friendly behavior, and religious character of students through a quantitative approach or mixed methods. In addition, research on the integration of digital technology, education for sustainable development, and Islamic ecological values is important to answer environmental challenges in the contemporary era. Thus, the development of Islamic ecopedagogy not only contributes to strengthening pesantren education, but also to the development of a society that has spiritual piety and ecological piety in a sustainable manner.

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

REFERENCES

Ahmad, V. I., Ali, N., & Zuhriyah, I. A. (2025). Islamic Values in Environmental School Culture : Character Formation and Challenges. 6, 267–280. https://doi.org/10.62775/edukasia.v6i1.1400

Al-misbah, K. T. A., Intansari, F., & Sutrisno, N. (2025). Environmental Exploitation in QS. Ar-Rum verse 41 (Study. 5(2018), 3–4.

Alawiyah, F. S. (n.d.). AL-ADABIYAH : Journal of Islamic Religious Education INTEGRATING QUR ' ANIC AND HADITH -BASED ENVIRONMENTAL VALUES INTO THE ADIWIYATA PROGRAM AT STATE JUNIOR HIGH SCHOOL 1 PANTI JEMBER. 5(2), 209–222.

Ananda, N., & Albina, M. (2025). Study of Ethnographic Methods for Research in the Field of Education. 2(4), 368–379.

Andini, B., Winario, M., & Khairi, R. (2026). GREEN ECONOMY AND HUMAN MORAL RESPONSIBILITY FOR THE ENVIRONMENT IN AN ISLAMIC PERSPECTIVE. That is why we need to be vigilant, and we need to be vigilant.

Anggito, A. (2018). Qualitative Research Methodology (p. 9). CV Track.

Dharma, A. P., & Manufa, S. (2024). Seyyed Hossein Nasr: Islamic Criticism of Environmental Secularism. 10(1), 53–76.

Farabi, M. Al, Hidayati, Y., Lutfiah, I., Sofwan, M., & Fathimah, L. (2025). ENVIRONMENTAL EDUCATION IN QS AL-MULK VERSES 3-4. 11(1), 1–12.

Fitriya Wulandari, D. S. S. (2026). ANTHROPOPOSATRISM PARADIGM AMONG INDONESIAN PEOPLE. I(I), 1–16.

Ghani, D. (2025). Islamuna: Journal of Islamic Studies of Ecotheology as an Ecological Solution. 1(1), 64–70.

Guna, A. A., Fauzi, M., & S, Y. D. (2026). ISLAMIC RELIGIOUS EDUCATION AND ECOLOGICAL AWARENESS OF STUDENTS : A REVIEW OF THE VALUES OF THE QUR'AN. pp. 5(01), 1–9.

Habibah, W., Sofa, A. R., Aziz, A., Bukhori, I., & Islam, M. H. (2025). Integration of the Values of the Qur'an and Hadith in Education to Build the Responsibility of Nature Conservation at Madrasah Ibtidaiyah Ihyaul Islam Pakuniran. 1.

Hadadde, H., & Ilyas, H. (2025). The Concept of the Environment in the Perspective of the Qur'an. Sec. 2(03), 1–23.

Haward, A. S. (2022). Integral Ecology: Alternatives in the Environmental Crisis. Melintas, 37(2), 152–176. https://doi.org/10.26593/mel.v37i2.6295

Irfan, A. M., & Mukhsin, A. (2025). Seyyed Hosein Nasr's view of the environment in Islamic

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

teachings. 5(2), 19–20.

Khilmi Ainun Nadhiroh, D. (2021). Healthy Islamic Boarding School: Realizing Islamic Boarding Schools and a Healthy Generation of Santri. UIN Maliki Press.

Kumaidin, A. (2026). ISLAM AND ECOPEDAGOGY: THE IDEA OF DEVELOPING A PAI CURRICULUM BASED ON ENVIRONMENTAL AWARENESS. That is why I am so proud of you, and I am so proud of you.

Kumala, A. M., University, P., Jadid, N., University, P., & Jadid, N. (2025). ISLAMIC RELIGIOUS EDUCATION AND ECOLOGICAL AWARENESS: TRANSFORMATION OF GREEN PESANTREN EDUCATION IN THE 10, 212–228.

Lovren, V. O. (2023). Bridging the Gap : The Affective Dimension of Learning Outcomes in Environmental Primary and Secondary Education. 1–12.

Ma'rufah, H. (2025). Faith-Based Environmentalism : Sahal Mahfudz and the Ecological Transformation of Pesantren economic and ecological issues , and increasingly paying attention to. 19(2), 309–336.

Mardawani. (2020). Practical Research Kualitatif.pdf. Deepublish.

Mohamed S.H., S., Sayyi, A., M. Nirmala, M. N., & Elango, S. (2024). Transformation of Environmental Education in Pesantren: Integration of Islamic Values and STEAM Approach. FIKROTUNA: Journal of Islamic Education and Management, 14(2), 254–268. https://doi.org/10.32806/jf.v14i2.684

Muflih, B. K., & Jamaludin, M. A. (2025). Amorti: Journal of Interdisciplinary Islamic Studies. 1:1–8.

Muhammad Rifkhi Maulana, Ali Murtadho, Baharudin, I. S. (2025). ISLAMIC EDUCATION BASED ON ECOLOGICAL ETHICS AS GLOBAL Raden Intan State Islamic University Lampung. 10, 237–249.

Mulia, A., Siregar, P., Reyva, E., Siregar, F., & Aditya, M. (2025). Literature Analysis on Ecopedagogical Integration in Education Management: Towards Socially Equitable and Environmentally Friendly Schools. 4(2), 92–103.

Munfarikhah, R., Mutohar, A., & Avivi, A. Y. (2025). Instilling Sustainable Environmental and Community Values through Islamic Religious Education. 1.

Munib, B. (2025). Green Islamic Education: Ecopedagogy Learning Model Based on Environmental Fiqh in Urban Islamic Schools. 4(1), 27–43. https://doi.org/10.35719/managiere.v4i1.2329

Nuha, M. U., Atikoh, N., Islam, U., & Lirboyo, T. (2025). Lirboyo Eco-Islamic Boarding School: The Contribution of Islamic Education to Environmental Awareness and Sustainable

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License

Development. pp. 1(01), 30–39.

Nuriana, S. A., & Syihabuddin, M. A. (2026). Optimizing Salaf Islamic Boarding School Culture in the Formation of Santri Character. 3(2), 172–183.

Prakosa, Y. A. (2025). The Irony of Religiosity: A Critical Reflection on the Ecological Movement of Religions. 9(2), 452–476.

Rahman, A. (2025). Environmental Education in an Islamic Perspective: A Conceptual and Implementive Study. April 2024.

Ramadhani, H., Wahyuni, L. N., & Ariani, F. D. (2025). THE ROLE OF PESANTREN IN MAINTAINING SPIRITUAL VALUES IN THE MIDST OF EDUCATIONAL MODERNIZATION. 1(1), 53–63.

Shihabi, I. R., & Manurung, K. (2026). Ecopedagogy of Tauhidiah in the Dimension of Islamic Education Psychology as the Formation of Global Awareness and Ecological Intelligence. 9, 1820–1829.

Syauqiah, Z., Hanim, A., Alfalah, S., Islam, U., Maulana, N., Ibrahim, M., Malang, K., & Timur, J. (2025). THE BALANCE OF NATURE IN THE PERSPECTIVE OF THE QUR'AN: A THEMATIC INTERPRETATION OF THE ENVIRONMENT AND ITS IMPLICATIONS IN MODERN LIFE. 3(6).

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-Share Alike 4.0 International License