

ECO-PESANTREN: THE FOUNDATION FOR BUILDING A SUSTAINABLE ENVIRONMENTAL MOSAIC

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Abstract

The implementation of an environmentally friendly education system is increasingly gaining attention in sustainable social development. This approach includes efforts to encourage the development of environmentally conscious Islamic boarding schools (pesantren). In their development, Islamic boarding schools are not only known as religious educational institutions and social centers, but awareness of the surrounding environment is still often neglected. Using qualitative methods and a library research approach, this article aims to examine community service activities that lead to a paradigm shift in Islamic boarding schools. The results of the study indicate that Islamic boarding schools not only carry out educational functions but also play a vital role as agents of social transformation to improve the quality of life of the surrounding community. Furthermore, Islamic boarding schools can be pioneers in creating a sustainable environment. This research uses a literature review method to develop an Eco-Pesantren strategy and evaluate its impact on socio-economic aspects, both for the Islamic boarding schools themselves and the wider community. The Eco-Pesantren concept is positioned as a foundation for teaching that prioritizes the value of environmental concern, while environmental theology enriches this concept with a profound philosophical-ecological approach.

Keywords: Education, Eco-Pesantren, Environment, Social Empowerment, Theology.

Abstrak

Penerapan sistem pendidikan ramah lingkungan semakin mendapat perhatian dalam pembangunan sosial berkelanjutan. Pendekatan ini mencakup upaya untuk mendorong pengembangan pesantren yang sadar lingkungan. Dalam perkembangannya, pesantren tidak hanya dikenal sebagai lembaga pendidikan agama dan pusat sosial, tetapi kesadaran akan lingkungan sekitar masih sering diabaikan. Dengan menggunakan metode kualitatif dan pendekatan penelitian kepustakaan, artikel ini bertujuan untuk meneliti kegiatan pengabdian masyarakat yang mengarah pada pergeseran paradigma di pesantren. Hasil penelitian menunjukkan bahwa pesantren tidak hanya menjalankan fungsi pendidikan tetapi juga memainkan peran penting sebagai agen transformasi sosial untuk meningkatkan kualitas hidup masyarakat sekitar. Lebih lanjut, pesantren dapat menjadi pelopor dalam menciptakan lingkungan yang berkelanjutan. Penelitian ini menggunakan metode tinjauan pustaka untuk mengembangkan strategi Eco-Pesantren dan mengevaluasi dampaknya pada aspek sosial-ekonomi, baik untuk pesantren itu sendiri maupun masyarakat luas. Konsep Eco-Pesantren diposisikan sebagai landasan pengajaran yang memprioritaskan nilai kepedulian lingkungan, sementara teologi lingkungan memperkaya konsep ini dengan pendekatan filosofis-ekologis yang mendalam.

Kata kunci: Pendidikan, Ekopetani, Lingkungan, Pemberdayaan Sosial, Teologi.



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INTRODUCTION

Current environmental damage is the result of a modern, anthropocentric paradigm. This paradigm places humans at the center of the universe, disrupting the harmonious relationship between humans and their environment.¹ As a result, overexploitation of natural resources and neglect of responsibility for environmental sustainability have become commonplace. When humans forget their role as God's vicegerents on earth, tasked with preserving and preserving nature as a trust, environmental crises become increasingly inevitable. A clear example is a Muslim who ignores the religious prohibition against harming others. Environmental damage not only impacts the present but also harms future generations.

In the Islamic context, the ecological perspective is based on the teachings of the Quran and the Sunnah of the Prophet Muhammad (peace be upon him). Islam views the environment as part of God's creation that must be respected and protected. Numerous verses and hadiths emphasize the importance of preserving nature. For example, the Prophet Muhammad (peace be upon him) forbade the destruction of trees, even in times of war. Islamic environmental theology teaches that humanity's relationship with nature is inseparable from its relationship with the Creator.² Therefore, the study of religion and ecology is not only academic but also carries deep ethical and spiritual dimensions.

In Indonesia, religious leaders have demonstrated their concern for environmental issues, such as through the emergence of environmental jurisprudence (fiqh). However, the challenge is growing as public awareness of the environment is declining, and many are apathetic about environmental issues. People often only realize its importance after experiencing the impact of significant damage. Therefore, protecting and preserving nature for the common good is a responsibility that cannot be ignored or postponed, even within the Islamic boarding school (pesantren).

Islamic boarding schools, as Islamic educational institutions deeply rooted in Indonesian tradition and culture, have great potential to become driving forces for environmental awareness.³ With an Islamic values-based approach, Islamic boarding schools are able to foster ecological awareness rooted in religious principles. They not only educate students in religious knowledge but also provide an understanding of social responsibility, including environmental conservation.⁴

¹ Mastuhu, *Dinamika Sistem Pendidikan Pesantren: Suatu Kajian Tentang Unsur Dan Nilai Sistem Pendidikan Pesantren* (INIS, 1994).

² Herdis Herdiansyah et al., "Kesadaran Lingkungan Untuk Mewujudkan Pesantren Hijau (Eco-Pesantren) Di Indonesia," 30 (2016): 012017.

³ Ann Kull, "Kesadaran Gender Dalam Pendidikan Islam: Kasus Perintisan Di Indonesia Dalam Perbandingan Dengan Pakistan," *Studia Islamika* 19, no. 3 (2014).

⁴ Shagufta Perveen and S. Farhana Kazmi, "Dinamika Kepribadian Siswa Berasrama Dan Siswa Sekolah Harian Yang Berasal Dari Madrasah Dan Sekolah Umum," *Academic Research International* 1, no. 1 (2011): 157.

As institutions with significant influence in society, Islamic boarding schools can be pioneers of the sustainable environmental movement.⁵

Islamic boarding schools as religious educational institutions can be social initiators in the surrounding community because based on Siregar's research⁶ Religious educational institutions can create values, norms, and attitudes that are adopted by students. In addition, in previous research, Llewellyn⁷ stated that environmental conservation based on religion is more effective because the spiritual basis of the environment will be rewarded in the future.

Islamic boarding schools in Indonesia are categorized as modern and traditional educational institutions. Modern Islamic boarding schools follow the national curriculum, while traditional Islamic boarding schools focus more on religious studies.⁸ Most Islamic boarding schools (pesantren) in Indonesia are traditional, with an educational approach that is not fully regulated by the government. Pesantren serve as centers of Islamic education that promote gender equality, educate women, and provide leadership lessons.⁹ In addition, Islamic boarding schools are also places for preserving religious and cultural identity, while also preparing the younger generation to face globalization through classical Islamic education such as the Qur'an, Hadith, Fiqh, and Sufism.¹⁰

Hefner believes that the majority of the community and students (santri) prefer an education that integrates Islamic religious studies with general knowledge such as mathematics, science, and English. Islamic boarding schools (pesantren) that emerged from rural communities maintain close ties with the community through psychological and ideological cohesion. Although many rural Islamic boarding schools face economic challenges, efforts are being made to utilize human resources and improve management. Islamic boarding schools also develop social and economic programs, such as Eco-Pesantren, driven by the kyai's motivation to carry out da'wah through environmental preservation.¹¹

⁵ Herdiansyah et al., "Kesadaran Lingkungan Untuk Mewujudkan Pesantren Hijau (Eco-Pesantren) Di Indonesia."

⁶ Ferry Muhammadsyah Siregar, "Pemimpin Agama Dan Kepemimpinan Kharismatik Di Indonesia: Peran Kyai Dalam Pesantren Di Jawa," *Jurnal Kawistara* 3, no. 2 (2013).

⁷ Othman A. Llewellyn, "Dasar Untuk Disiplin Hukum Lingkungan Islam," in *Islam and Ecology* (2003).

⁸ Charlene Tan, *Pendidikan Islam Dan Indoktrinasi: Kasus Di Indonesia* (Routledge, 2012).

⁹ Eka Srimulyani, "Perempuan Muslim Dan Pendidikan Di Indonesia: Pengalaman Pondok Pesantren," *Jurnal Pendidikan Asia Pasifik* 27, no. 1 (2007): 85–99.

¹⁰ Kalthoum Alkandri, "Transformasi Dan Tantangan Pendidikan Islam Di Era Global," *International Education* 44, no. 1 (2014): 91.

¹¹ Robert W Hefner, *Menjadikan Muslim Modern: Politik Pendidikan Islam Di Asia Tenggara* (University of Hawaii Press, 2009).

However, according to Sirry¹² The internal dynamics of Islamic boarding schools demonstrate their ability to respond constructively to external challenges, including the modern education system. Islamic boarding schools play a crucial role as a stable basis for social transformation, with a human ecology approach that integrates social, cultural, and religious values. Kyai often use personal funds or community donations to build Islamic boarding schools, reflecting their independence in achieving religious and environmental goals. With this approach, Islamic boarding schools not only maintain traditional values but also serve as models of transformation relevant to modern society.

The realization of environmentally friendly Islamic boarding schools can be achieved by understanding the typology of Islamic boarding schools as educational institutions that differ from other formal educational institutions. Initially, Islamic boarding schools focused on the learning and dissemination of Islamic values. However, over time, these institutions have expanded their scope to accelerate not only vertical mobility (religious issues) but also horizontal mobility (social and environmental awareness). Kyai (Islamic clerics) in Islamic boarding schools teach their students religion, value systems, practical practices, and environmental insight. This awareness forms the basis for the devout in realizing the development of Eco-Pesantren as a foundation for developing environmentally moral character.¹³

The Eco-Pesantren concept provides a solution to the environmental challenges facing the modern world. As centers of education based on religious values, Islamic boarding schools (pesantren) are able to integrate religious teaching with ecological awareness. With a spiritually-based approach, Islamic boarding schools can be pioneers in fostering an environmentally conscious society. Through this movement, Eco-Pesantren not only contributes to environmental conservation but also strengthens the responsible character of their students.

This article aims to uncover the strategic role of Islamic boarding schools (pesantren) as agents of change in building ecological awareness based on Islamic values. By integrating environmental theology into Islamic boarding school education, this article encourages the development of the Eco-Pesantren concept as a model for sustainable environmental education, through programs such as recycling, waste management, and the planting of traditional medicinal plants (TGA). This article also emphasizes the importance of collaboration between Islamic boarding schools, the community, and policymakers to create a religious generation that is environmentally responsible, while making nature conservation an integral part of worship and faith.

¹² Mun'im Sirry, "Ekspresi Publik Islam Tradisional: Pesantren Dan Masyarakat Sipil Di Indonesia Pasca-Suharto," *The Muslim World* 100, no. 1 (2010): 60–77.

¹³ Syamsul Bahri, "Pesantren Dan Pengembangan Lingkungan Hidup: Studi Konsep Eco-Pesantren Di Pondok Pesantren An-Nur Ha Rambigundam Jember," *Jurnal Internasional Ilmu Manajemen Dan Administrasi* 5, no. 10 (2018): 43–54.

RESEARCH METHODS

The research method in this article uses a qualitative approach with a literature study method.¹⁴ This research focuses on analyzing relevant literature, including theoretical studies on Islamic environmental theology, the role of Islamic boarding schools (pesantren) in values-based education, and the application of the Eco-Pesantren concept to environmental conservation. Data were collected through a review of academic sources, such as journals, books, articles, and research reports addressing issues related to Islamic education, Islamic boarding schools (pesantren), and environmental sustainability.

Data analysis was carried out using a descriptive-analytical approach.¹⁵ To understand how Islamic boarding schools (pesantren) can become models of ecology-based education. This research examines the integration of Islamic values in the formation of ecological awareness, environmental programs in Islamic boarding schools, and their impact on the surrounding community. The analysis is expected to provide in-depth insight into the potential of Islamic boarding schools as a foundation for developing the character of environmentally conscious students and provide recommendations for the broader development of the Eco-Pesantren concept.

RESULTS AND DISCUSSION

Conceptual Basis and Assumptions for the Development of the Eco-Pesantren Program

The Eco-Pesantren program is a model of environmental education within Islamic boarding schools (pesantren) that is still developing in many Islamic boarding school-based locations in Indonesia. In its current development, many environmental institutions and programs are directing and supporting their actions on environmental issues, such as the go-green program. This program is a new approach, since the old type of Islamic boarding school (pesantren) focused solely on religious studies and doctrine. Concern over the worsening environmental conditions has created a new perspective on Islamic boarding schools (pesantren) linked to an environmental perspective. Ultimately, a model called Eco-Pesantren was introduced through this program. This program is useful for developing cadres of Islamic boarding school leaders with conservation awareness. Furthermore, this program also develops environmentally friendly moral character in students through the Eco-Pesantren program.

Because the positive nature of environmentally friendly behavior towards nature and others has an impact on the present and the future, environmentally friendly behavior can be seen as moral

¹⁴ J W Creswell, *A Concise Introduction to Mixed Methods Research* (SAGE Publications, 2021), <https://books.google.co.id/books?id=2s0IEAAQBAJ>.

¹⁵ Sugiyono, *Metode Penelitian Kuantitatif* (Alfabeta, 2022).

behavior.^{16,17,18} As the research has gathered, many people agree that nature has intrinsic value, and that humans have moral obligations and duties towards animals, plants, and non-living things¹⁹ and moral responsibility to address climate change.²⁰ The choice to engage in environmentally friendly behavior stems from a desire to do things that are moral.^{21,22,23} One of the pillars that underlies a person's self-image is his actions.^{24,25} How people view their behavior morally can influence one's moral self-image, a key part of a broader positive self-concept.²⁶ When they engage in good moral behavior, people see themselves as good and clean people and as kind people.

Research shows that environmentally friendly behaviors can influence how people perceive themselves. These behaviors can lead to a more environmentally friendly identity.²⁷ because when someone behaves in an environmentally friendly manner, they tend to see themselves more strongly as environmentally friendly people. If environmentally friendly behavior is a manifestation of morality, as we argued above, then this will result in an overall positive self-image. Indeed, environmentally friendly behavior has led people to view themselves more positively.²⁸ Moreover, many people's thoughts about themselves are an important determinant of their feelings of well-being.^{29,30} If you understand someone's actions to be environmentally friendly towards a positive self-image, this self-image can produce positive emotions.

¹⁶ Aldo Leopold, *Almanak Kabupaten Pasir: Dan Sketsa Di Sana-Sini (Outdoor Esai & Refleksi)* (Oxford University Press, 1989).

¹⁷ John Thøgersen, "Daur Ulang Dan Moralitas: Sebuah Tinjauan Kritis Terhadap Literatur," *Lingkungan Dan Perilaku* 28, no. 4 (1996): 536–58.

¹⁸ Thomas A Heberlein, "Etika Tanah Yang Diwujudkan: Beberapa Penjelasan Psikologis Sosial Untuk Mengubah Sikap Terhadap Lingkungan," *Jurnal Masalah Sosial* 28, no. 4 (1972): 79–87.

¹⁹ Anthony A Leiserowitz et al., "Apakah Sikap Dan Perilaku Global Mendukung Pembangunan Berkelanjutan?," *Lingkungan: Ilmu Pengetahuan Dan Kebijakan Untuk Pembangunan Berkelanjutan* 47, no. 9 (2005): 22–38.

²⁰ Irene Lorenzoni et al., "Hambatan Yang Dirasakan Dalam Keterlibatan Dengan Perubahan Iklim Di Kalangan Masyarakat Inggris Dan Implikasi Kebijakannya," *Global Environmental Change* 17, nos. 3–4 (2007): 445–59.

²¹ Siegwart Lindenberg and Linda Steg, "Kerangka Tujuan Normatif, Keuntungan, Dan Hedonik Yang Memandu Perilaku Lingkungan," *Jurnal Masalah Sosial* 63, no. 1 (2007): 117–37.

²² Shalom H. Schwartz, "Pengaruh Normatif Terhadap Altruisme," in *Advances in Experimental Social Psychology*, vol. 10 (Elsevier, 1977).

²³ Shalom H. Schwartz and Judith A. Howard, "Model Pengambilan Keputusan Normatif Tentang Altruisme," in *Altruisme Dan Perilaku Menolong* (1981).

²⁴ Daryl J Bem, "Persepsi Diri: Sebuah Interpretasi Alternatif Atas Fenomena Disonansi Kognitif," *Psychological Review* 74, no. 3 (1967): 183.

²⁵ Daryl J Bem, "Teori Persepsi Diri," in *Advances in Experimental Social Psychology*, vol. 6 (Elsevier, 1972).

²⁶ Karl Aquino and II Reed, "Pentingnya Identitas Moral Bagi Diri Sendiri," *Jurnal Psikologi Kepribadian Dan Sosial* 83, no. 6 (2002): 1423.

²⁷ Gert Cornelissen et al., "Isyarat Positif: Mempromosikan Perilaku Konsumen Berkelanjutan Dengan Mengisyaratkan Perilaku Lingkungan Yang Umum Sebagai Lingkungan," *International Journal of Research in Marketing* 25, no. 1 (2008): 46–55.

²⁸ Danny Taufik et al., "Bertindak Hijau Memunculkan Cahaya Hangat Yang Sesungguhnya," *Nature Climate Change* 5, no. 1 (2015): 37.

²⁹ Roy F Baumeister, "Memahami Sifat Batin Dari Harga Diri Rendah: Tidak Pasti, Rapuh, Protektif, Dan Konflik," in *Self-Esteem* (Springer, 1993).

As suggested by Bem³¹, the circumstances in which it can occur influence the behavior itself interpreted. An important attitude in the theoretical consideration of morality is that a decision is classified as moral only if the person who makes it as a responsible agent, chooses the intentional and willing action when he could do otherwise.³² After this punishment, the same environmentally friendly action will be interpreted as morally good behavior when the person actively chooses (based on a command) to do it. Moreover, when people voluntarily want to engage in certain actions, they tend to influence the choice to experience internally rather than externally due to external causes.^{33,34} In short, choose to do what you want - not only for others, but also for yourself.³⁵

The assumption is that Islamic boarding schools should not only focus on a regional-based curriculum but also on a society-based curriculum. Islamic boarding schools should not be framed solely as religious institutions, but rather as social institutions that continually respond to issues in the surrounding community, including environmental awareness. Furthermore, environmental conservation efforts will significantly contribute to developing public understanding and awareness of environmental issues.

This program was developed through collaborative methods between stakeholders. The methods used included not only outreach but also the involvement and participation of the Islamic boarding school community, along with relevant institutions. Community engagement began with research into field issues related to the economic, social, and cultural aspects of Islamic boarding schools, as well as environmental management. The next step was knowledge sharing through knowledge transfer, including how to implement green Islamic boarding school concepts, such as managing Islamic boarding school waste banks, promoting clean and healthy living, exploring land for productive and medicinal plants, and implementing a green curriculum program.

These programs were developed in collaboration with stakeholders from Islamic boarding schools and the surrounding community. The goal of this outreach program is to gradually initiate Islamic boarding schools as green Islamic boarding school partners. This program is particularly urgent because it does not... Not only does the Eco-Pesantren program aim to transform Islamic boarding schools into green Islamic boarding schools by changing the environmental attitudes of the surrounding community, but it also aims to motivate them to care for the environment. This means that the Eco-

³⁰ Shelley E. Taylor and Jonathon D. Brown, "Ilusi Dan Kesejahteraan: Perspektif Psikologi Sosial Tentang Kesehatan Mental," *Psychological Bulletin* 103, no. 2 (1988): 193.

³¹ Bem, "Teori Persepsi Diri."

³² Heberlein, "Etika Tanah Yang Diwujudkan: Beberapa Penjelasan Psikologis Sosial Untuk Mengubah Sikap Terhadap Lingkungan."

³³ Edward L Deci and Richard M Ryan, "'Apa' Dan 'Mengapa' Mengejar Tujuan: Kebutuhan Manusia Dan Penentuan Perilaku Oleh Diri Sendiri," *Psychological Inquiry* 11, no. 4 (2000): 227-68.

³⁴ Richard M. Ryan and Edward L. Deci, "Teori Penentuan Nasib Sendiri Dan Fasilitasi Motivasi Intrinsik, Perkembangan Sosial, Dan Kesejahteraan," *American Psychologist* 55, no. 1 (2000): 68.

³⁵ Ronit Bodner and Drazen Prelec, "Sinyal Diri Dan Utilitas Diagnostik Dalam Pengambilan Keputusan Sehari-Hari," in *Psikologi Keputusan Ekonomi*, vol. 1 (2003).

Pesantren program aims to transform Islamic boarding schools not only as centers of education, morality, and religion, but also as initiators of community awareness within the surrounding community and the wider community.

Mismanagement has led to the failure of community empowerment programs in Islamic boarding schools, as they treat the community as an object to be controlled by the subject. However, this approach has often failed. By embracing the community as a subject, Islamic boarding schools are required to share values and knowledge about what needs to be developed and improved for better outcomes.

Eco-Pesantren from an Environmental Moral Perspective

Islam, as a religion that cares about the environment, is demonstrated by teachings such as the prohibition against exceeding the limits of appropriateness and the need to reconsider aspects of life sustainability, natural preservation, and ecosystem balance. The involvement of Eco-Pesantren, the surrounding community, and relevant stakeholders can help Islamic boarding schools in realizing environmentally friendly Islamic boarding schools. Islamic boarding schools can be agents of change in creating a sustainable environment for the process of developing and forming personal character in understanding religion (Islam) to study, understand, deepen, internalize, until faith, piety, and noble character. practicing Islamic teachings as normal behavior as an embodiment of moral values.

Environmental development efforts can be carried out through two approaches: the project approach and the motivational approach. Both approaches can be implemented in an integrated manner. The second approach (motivational), although relatively time-consuming, will have a greater positive impact because the target group is gradually willing to change attitudes and behaviors through persuasion. Behaviors and indifference toward environmental issues will transform into dynamic, evolving attitudes that will ultimately lead to environmental stability.

This motivational approach can be implemented in the Islamic boarding school education pattern. Awareness of environmental balance that arises from a basic understanding of problems and their implications for domestic and worldly welfare can be instilled and developed through education in this environment.

Deuraseh's study states that Islamic values and attitudes towards the environment are clear, but due to the low level of educational approaches, this issue has not become a priority for Muslim communities.³⁶ This means that, in addition to values and norms, environmental education is an Islamic ethic that must be continuously implemented. In their research, Malone and Paul stated that the learning environment has three dimensions: learning to support knowledge and understanding of the

³⁶ Nurdeng Deuraseh, *Menjaga Lingkungan Yang Sehat: Sebuah Pendekatan Etika Islam*, vol. 8 (2009).

environment.³⁷ Learning directed at awareness and action towards the environment, and learning that encourages interaction and experience in the environment.

Building an environmentally conscious society is not sufficient through conventional education alone. Environmental education has been around for a long time through formal channels. In 1986, Environmental and Population Education was incorporated into formal education with the creation of a subject, Population and Environmental Education (PKLH). Simultaneously, the Ministry of Education began integrating PKLH into all subjects.³⁸

It's important to note that environmental ethics also reflect fundamental Islamic beliefs such as monotheism, the caliphate, and the afterlife. As caliphs, humans are responsible for obeying Allah's rules and protecting His creation on earth, including the environment.³⁹

Islamic boarding schools, with their functions and roles as outlined above, are filled with various educational and community service activities. To be empowered within the fostering environment, an approach is necessary that does not interfere with their primary tasks, particularly their shared identity. The initial step is to identify various environmental issues and their impact on all aspects of life. Then, efforts to foster a shared religious perspective on the environment can motivate schools to independently seek alternative solutions based on their own potential.

Empowerment of Islamic Boarding Schools with several activities is expected to be able to become one corner of environmentally friendly activities. Kyai, Ustadz, and Santri can bring a positive nuance to instill and raise community awareness of environmental issues. To realize an environmentally friendly Islamic boarding school, policies from the Kyai are needed that can support environmental education activities carried out by the boarding school community. Environmentally oriented policies are a crucial aspect in supporting the realization of Eco-Pesantren development programs and activities. Thus, the Eco-Pesantren program will be able to accommodate, among other things, the environmental curriculum and activities in the boarding school and the surrounding area.

These problems are caused, among other things, by schools, as educational institutions, generally being complexes built without careful planning. This means that the structure of the building tends to be built according to need. This is because schools prioritize independence and simplicity in their operations, as the number of students increases, often coming from outside the region. This naturally requires a place to stay while studying with the Kyai. Then, buildings to

³⁷ Karen Malone and Paul Tranter, "Pembelajaran Lingkungan Hidup Anak Dan Penggunaan, Desain Dan Pengelolaan Halaman Sekolah," *Children, Youth and Environments* 13, no. 2 (2003): 87–137.

³⁸ Maghfur Ahmad, "Pendidikan Lingkungan Hidup Dan Masa Depan Ekologi Manusia," *Human Beings* 8 (2010): 57–71.

³⁹ Mumtaz Akhter et al., "Pendekatan Pendidikan Islam Untuk Perlindungan Lingkungan: Pendekatan Strategis Untuk Dunia Yang Aman Dan Damai," *Jurnal Internasional Bisnis Dan Ilmu Sosial* 1, no. 3 (2010).

shelter the students appeared, built on the Kyai's land, commonly known as Pondok (Islamic boarding schools). Along with the times, many Islamic boarding schools now show progress, seen in terms of the layout of their facilities and the construction of their buildings, which are magnificent and well-arranged according to plan.

However, not all schools are able to innovate, as demonstrated by some schools in the area of physical progress. This is due to limited capacity to provide land for these facilities. Expansion and limited funding. Consequently, we can see some schools, when viewed from the perspective of their buildings, appear disorganized and makeshift. For example, the rooms are cramped to accommodate the large number of students, resulting in overcrowding. There is insufficient clean water for bathing, drinking, cooking, and washing, as well as for the disposal of human waste, solid and liquid waste.

Adams et al. stated that schools, especially in rural areas, often lack drinking water and sanitation facilities and alternatives for hand washing, although these facilities exist but are often inadequate in terms of quality and quantity.⁴⁰ Condition This will undoubtedly impact the health aspects of the Islamic boarding school community itself, including environmental health aspects. Because, fundamentally, public health in this community is closely linked to the Islamic boarding school environment.

Student empowerment efforts for environmental health begin with involving students in the process of preserving and managing clean water, cleaning their living rooms, maintaining the cleanliness of public toilets, waste management and broader environmental cleanliness participation not only at school but also in the surrounding community. Thus, the active role of Islamic boarding schools in the health sector can be realized in the Islamic boarding school environment and the surrounding community so that the impression of dirty Islamic boarding schools will disappear along with the awareness of cleanliness from the students and make students "agents of change" for environmental health. And more importantly, the mission of "PHBS (Clean and Healthy Living Behavior)" launched by the government can be achieved to improve public health through community empowerment, including the private sector. The private sector and civil society; protect public health by ensuring the availability of comprehensive, equitable, and equitable health efforts; ensure the availability and equitable distribution of health resources.

Humans must learn about nature to discover God "Allah" and use it for the benefit of humanity. As religious educational institutions, Islamic boarding schools (pesantren) will be closer to Islamic values as a source of conception and motivation. Kyai, in teaching religion and

⁴⁰ John Adams et al., *Standar Air, Sanitasi Dan Kebersihan Untuk Sekolah Di Lingkungan Berbiaya Rendah*. Organisasi Kesehatan Dunia (World Health Organization, 2009).

the values of simplicity and independence, without violence, encourage students to study more diligently, so that Kyai become a pillar of life for the community. Thus, the Eco Pesantren community empowerment program as a basis for developing environmentally conscious character can be easily implemented in Islamic boarding schools and the communities surrounding the pesantren.

The development of environmentally conscious Islamic boarding schools (pesantren) through cross-stakeholder collaboration is possible thanks to the principles and rules for developing environmentally conscious education. As a foundation for developing Islamic personality and moral character in synergy with the environment, pesantren are required not only to understand religious and scientific knowledge but also to serve as role models for the future of humanity, one that is pro-environment and cares about the environment.

Eco-Pesantren from an Environmental Theology Perspective

This once again proves that religion plays a crucial role in solving environmental problems. Nasr believes that the environmental crisis is a spiritual crisis within humanity.⁴¹ The environmental crisis is a sign of a crisis within ourselves. This is caused by the advent of modern secular sciences, which have omitted many ethical, social, and moral aspects. The ecology taught by the Prophet Muhammad (peace be upon him) is one that aims to prevent disasters.

Bailey, a deeply liberal Christian with a Masonic background, was one of the early pioneers of eco-theology, a religious thought and practice concerning the relationship between humans and nature. Bailey also wrote poetry and philosophy. One of his most famous and important works is his 1915 treatise, *Sacred Earth*. Here, Bailey argued forcefully for applying an ethic of stewardship to caring for the Earth.⁴² The book also contains several arguments that demonstrate the radical intrinsic value of non-human beings at that time.⁴³ A recent research projects have revealed that there were more advocates of environmental theology in the first half of the 20th century than had previously been recorded.⁴⁴

In a recent study, the approach used is to utilize fundamental eco-ethical thinking in Islam, namely theological principles and the Quran and the example of the Prophet Muhammad (Sunnah), which are oriented towards socio-political and ecological reform. This approach is based on the liberation tradition in Islamic thought, which states that Muslims need to understand

⁴¹ Seyyed Hossein Nasr, "Islam Dan Krisis Lingkungan Hidup," *Islamic Quarterly* 34, no. 4 (1990): 217.

⁴² Liberty Hyde Bailey, *The Holy Earth* (New York State College of Agriculture and Life Sciences, 1980).

⁴³ Ben A. Minteer, *Lanskap Reformasi: Pragmatisme Kewarganegaraan Dan Pemikiran Lingkungan Di Amerika* (MIT Press, 2006).

⁴⁴ Panu Pihkala, "Penemuan Kembali Ekoteologi Awal Abad Ke-20," *Teologi Terbuka* 2, no. 1 (2016).

Islamic references, namely assessing their sources, instruments, and methodologies (interpretation, law, ethics) and applying them to meet the challenges of the times.

This is what is called history where Spirituality is not pleasurable but life-affirming, an approach that clearly explains that “spiritual battles are won or lost on the earthly plain.” Muslim ecologists extend the liberation discourse of Islam to ecological questions by constructing an alternative environmental image based on God's sovereignty and responsible guardianship over humanity. Eco-Islamic scholars, since the late 1960s, have applied the core ethical teachings detailed in the Qur'an and Sunnah to construct an Islamic theocentric ecosystem.⁴⁵ Environmental ethics The proposed framework centers on five basic principles that lie behind the fundamental aspects of Islam's environmental message.

The eco-ethical principles that define the relationship between the creator, humanity, and creation are driven by a system of legal, institutional, and methodological methods—Sharia—that seeks to ensure the universal common good and well-being of creation. Sharia also aims to improve human relationships with science, education, ethics, and society, fostering moral and just behavior in society, and reducing all existing harms. Thus, Muslims are meant to actualize their religious teachings by implementing Sharia, a roadmap for navigating life on earth. Sharia thus promotes norms that apply to all. Although there is no legal enforcement, every Muslim is aware of their responsibility to live according to its teachings because they will be held accountable for the weight of the good or evil they commit on this earth.

The ethics of ecological justice that is developed consists of compelling ecological teachings and a dynamic legal system that encourages just, responsible, and respectful interactions between humans and nature. Humanity's religious obligations, in the Islamic worldview, extend to the environment, as caring for the earth is an act that can result in both rewards and punishments. Therefore, Muslims must "not only feed the poor but also avoid polluting flowing water. Not only do they treat their parents well, but they must also plant trees and treat animals with kindness and kindness."⁴⁶ In the context of diverse Muslim societies, Foltz shows in his publication, *Environmentalism in the Muslim world*, that successful indigenous movements in the Muslim world demand conformity with Islamic norms.⁴⁷

Environmental theology in Islam focuses on ethical principles and concepts, such as discussions of the unity of God (tawhid), leadership (khalifah), and balance (mizan), which shape the Islamic theological perspective on the environment. Islamic environmental theology exemplifies that humans are not permitted to consume natural resources excessively unless necessary.

⁴⁵ Pihkala, “Penemuan Kembali Ekoteologi Awal Abad Ke-20.”

⁴⁶ Nasr, “Islam Dan Krisis Lingkungan Hidup.”

⁴⁷ Richard Foltz, *Environmentalism in the Muslim World*, 2005.

This stands in stark contrast to the current modern paradigm, the anthropocentric paradigm. Environmental ethics based on the anthropocentric paradigm is based on human well-being at the expense of other life, thus giving humans the right to excessively consume nature.

Environmental and ecological awareness is central to Islam because it teaches its followers to view nature as a holy book, equal to the Quran. By understanding nature, Muslims will better appreciate its value and spiritual significance and draw closer to the Creator. Furthermore, Islam teaches its followers to utilize nature according to the laws outlined in the Quran. This means that God created nature to meet human needs, but at the same time, humans also have a moral obligation to preserve and protect it.

Seyyed Hossein Nasr, an Islamic thinker, developed a concept regarding the environment. His ideas stem from the belief that the environmental crisis cannot be understood solely through scientific means but must be recognized and understood from a deeper spiritual and religious perspective.⁴⁸ Modern society needs to seek theological values in the environment because the environmental crisis is not merely a technological problem, but rather a spiritual drought that is affecting modern humans.

Within the concept of Islamic environmental theology, there is the concept of fitrah. Fitrah means purity; it represents the pure nature of human creation. Humans can consciously choose natural patterns when created. Fitrah is the natural state of humankind, which is considered to be in harmony with nature. If humans follow their fitrah as God's creatures, balance and harmony in nature will be created.

The concept inherent in Islam is belief in the oneness of God, commonly referred to as Tawhid. This universality is reflected in the unity between humans and nature. The emerging paradigm, such as the dualism between humans and nature, is foreign to Islam, as Islam does not recognize the dualism between nature and humans. The concept of dualism that has developed in the West is in stark contrast to the concept of God as believed by Muslims.

From this monotheism, the concepts of caliphate and trust emerged. This means that humans, as caliphs, are not independent of God, but rather must place greater responsibility before God for all scientific and technological activities. Islam depicts humans as caliphs, those responsible for managing and regulating the environment and thus having an ethical responsibility to address harms to environmental entities.

Nature is a gift from God for us to care for and preserve. God has given humans the freedom to benefit as much as possible from nature, not to dominate it, but to preserve it. Humans must be held accountable for any abuse or misuse of this trust.

⁴⁸ Nasr, "Islam Dan Krisis Lingkungan Hidup."

In Islam, the Quran and the prophetic messages provide laws and ethics for environmental practices. Sharia, or Islamic religious law, governs all aspects of Muslim life, including environmental practices. In other words, Sharia provides the legal structure and ethical norms within which a Muslim state can make decisions regarding environmental issues. Fiqh, or Islamic law, can also protect the environment. However, most Muslim countries have adopted only parts of Sharia. Therefore, Nasr suggested they enact Sharia laws on environmental conservation and compassion for animals and plants. Nasr believes that environmental laws will be imbued with religious meaning and thus more effectively address environmental problems in Islamic countries.

A study among Muslim students in higher education in Malaysia showed that 43.4% of students did not contribute much to the environment and they were not committed to environmental conservation.⁴⁹ Nasr explains that ignorance among Muslims is caused by the onslaught of Western civilization since the 18th century and the destruction of most Islamists.⁵⁰ Although Islam continues to grow, the level of faith among Muslims is not yet deep enough to face the ideas and practices of Western culture, science and technology.

When Muslims embrace Islamic environmental values reflected in their norms and behavior, they will support and practice environmental and natural resource management. This can be seen as an approach to strengthening Islamic teachings among Muslims and developing guiding principles for respecting the environment. Another approach could be to raise awareness of Sharia teachings on the ethical treatment of the natural environment and apply them to Sharia principles. Environmental education and awareness are crucial for mobilizing community participation in environmental improvement activities. Environmental education at the elementary, secondary, and tertiary levels can lead to positive behavioral changes toward energy conservation and waste reduction, as well as respect for other living things.

Effective long-term environmental management will require public information and support. There is a need to raise environmental awareness at all levels of society, including schoolchildren, the private business sector, non-governmental organizations, and government officials at both management and administrative levels. Education enables people to understand their role and position in society. This role will determine their attitude toward their habitat, nature. Education not only shapes our attitudes toward the environment but also enhances our environmental ethics. With increased ethics, a sense of responsibility for protecting the environment and the natural world will emerge.

⁴⁹ Mohd Nor Mamat and Fattawi Mokhtar, "Profil Sikap Lingkungan Di Kalangan Mahasiswa Muslim Dalam Mata Kuliah Lingkungan Hidup Di Malaysia," *Procedia-Ilmu Pengetahuan Sosial Dan Perilaku* 42 (2012): 92–99.

⁵⁰ Seyyed Hossein Nasr, "Islam Dan Masalah Ilmu Pengetahuan Modern," *Muslim Education Quarterly* 5, no. 4 (1988): 35–44.

Responsibility is necessary to maintain the stability of nature. This attitude is also reflected in the educational concept taught in Islamic boarding schools (pesantren). Pesantren play a significant role in environmental management and preservation. Pesantren education strives to improve students' attitudes and concern for the environment. Furthermore, pesantren also instill a mindset that can protect and preserve the environment. Pesantren education focuses on improving and developing human skills in resolving environmental crises. Environmental education in pesantren aims to foster a sense of concern and responsibility for preserving, protecting, and maintaining the environment. If this system is implemented in pesantren, it will create the Eco-Pesantren concept.

Eco-Pesantren consists of two words, both of which have the same meaning. Different. Eco comes from the word "ecology" or "ecosystem," which refers to the understanding of the environment or natural surroundings. Islamic boarding schools (pesantren) are Islamic educational institutions in Indonesia. These institutions teach religious knowledge through the study of classical Islamic texts and modern texts. Eco-Pesantren can be indirectly described as a form of ecotheology. Ecotheology is a belief that combines religious and environmental ideology and practice.

The indicators and criteria of the Eco-Pesantren program include: 1) Development of environmentally friendly Islamic boarding school policies; 2) Development of an environmentally based Islamic curriculum; 3) Development of extracurricular activities based on contemplation of nature; and 4) Development and management of Islamic boarding school facilities and infrastructure. These indicators are benchmarks for identifying Eco-Pesantren activities. However, the physical assessment includes identification of energy maintenance, waste/garbage management, Islamic boarding school land management, healthy culture, biodiversity, sustainability (sustainability of environmental programs if there is a change in leadership) and integration of environmental jurisprudence lessons.

The concept of environmental conservation has three aspects: protection of the ecological processes and systems that support human life, protection of genetic diversity, and sustainable use of ecosystems and species. In addition to these three aspects, the concept of environmental management, based on the 3Rs—reduce, reuse, and recycle—is reflected in the activities of Islamic boarding schools.

Schools and educational institutions are strategic places to make significant contributions and serve as practical venues for environmental management. Therefore, Islamic boarding schools (pesantren) as educational institutions should at least serve as role models for sound environmental management, even on a micro scale. One way to protect and improve the

environment is to revive forgotten religious teachings and re-examine them to reflect evolving technology.

The Islamic Boarding School is committed to instilling superior Islamic values which are implemented in various forms of activities and Devotion. Islamic boarding schools are actively involved in empowering communities in various ways to improve morality in accordance with the demands of the Quran and the Prophet Muhammad. Islamic boarding schools not only examine the relationship between humans and their Creator but also teach about the relationship between humans and other humans.⁵¹

Muhammad Muinul Islam stated that to improve existing environmental conditions to be healthier and safer, Islamic ethics need to be instilled at the human level. Most importantly, at the individual level. Islamic boarding schools need to remind Muslims that they must submit to the will of Allah SWT and recognize the rights of all of Allah SWT's creatures to environmental resources, so that an environmental crisis cannot be avoided.

The role of Islamic boarding schools (pesantren) in community development and empowerment is one way they can engage with the community. This effort can be seen in the increasingly substantial activities of Islamic boarding schools, where they actively participate in community economic activities, technology and information development, and most importantly, their role in environmental preservation.

Islamic boarding schools are now more open in addressing societal issues. Environmental pollution is no longer solely the government's responsibility; Islamic boarding schools can play a role in addressing it. Islamic teachings in Islamic boarding schools require their followers to be kind to nature. Caring for and preserving the environment is not just the responsibility of a select few, but of all of us, especially those who identify as Muslims. The normative values embedded in Islamic teachings have led to the doctrine that environmental damage is a sin and is prohibited by the religion.

CONCLUSION

Environmental theology is one solution that can be developed to find answers to current environmental problems. Furthermore, the Eco-Pesantren concept provides a sound foundation and learning platform with environmental awareness. Furthermore, environmental theology leads Eco-Pesantren to profound ecological-ethical philosophies.

Environmental development efforts can be implemented through project and motivational approaches. These motivational approaches can be implemented within Islamic boarding school

⁵¹ Muhammad Muinul Islam, "Menuju Bumi Yang Hijau: Sebuah Perspektif Islam," *Asian Affairs* 26, no. 4 (2004): 44–89.

education systems. Awareness of environmental balance, arising from a basic understanding of the problems and their implications for the well-being of the hereafter and the world, can be instilled and developed through environmental education. Efforts to empower students for environmental health begin with involving them in the preservation and management of clean water, clean housing, maintaining the cleanliness of public toilets, waste management, and broader environmental cleanliness participation, not only within schools but also within the surrounding community.

Eco-Islamic boarding schools teach religious knowledge through the study of classical Islamic texts and modern texts. Furthermore, eco-Islamic boarding schools combine religious and environmental ideology and action. They actively engage in community empowerment through various means to improve morality in accordance with the demands of the Quran and the Prophet. The role of Islamic boarding schools in community empowerment efforts is one way they can foster closer relationships with the community.

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