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Supporting Sustainable Eco-theology Practices: Fostering Environmentally Conscious Character in Islamic Boarding Schools

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Abstract: This study aims to identify and analyze the process of fostering environmentally conscious character through an eco-theology movement within an Islamic boarding school (IBS) setting, thereby strengthening practical implementation based on empirical findings. This study employed a qualitative case study design at IBS Hidayatul Qur'an in East Lampung, Indonesia, from January to May 2026. Data were collected through semi-structured, in-depth interviews with 25 consenting informants, direct observation of eco-theology implementation practices, and document analysis of institutional policies, codes of ethics, daily activities, posters, and administrative records supporting environmental awareness. Triangulation of these three data sources was used to maximize validity; the data were subsequently analyzed thematically through coding and reported as validated findings. The results indicate that Islamic eco-theological values are grounded in the principles of (*tauhid, khalifah, amanah,* and *mizan*). Environmental care practices at the IBS are manifested through collaboration, community service, cleanliness drives, waste management, healthy living habits, regulations (including greening mandates and sanctions), and resource conservation (electricity and water). Furthermore, applying eco-theological values fosters an eco-friendly culture, enhances social sensitivity, strengthens discipline in environmental protection, instills a simple lifestyle, and internalizes cleanliness as an integral part of faith. Thus, this study broadens understanding of the importance of environmental program management in Islamic educational institutions, highlighting its role as a strategic initiative that fosters positive habits and sustainably strengthens the younger generation's environmentally conscious character.

Keywords: eco-theology movement, character building, environmental concern, Islamic boarding school.

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INTRODUCTION

The current global ecological crisis is not solely a technical problem but also a civilizational one, tied to how humans understand and build relationships with nature (Mujahidin et al., 2025). Changes in global climate conditions, even when managed sustainably, have made climate-related disasters more frequent. Therefore, mitigation and adaptation efforts are essential to address climate change and its various impacts (He et al., 2022). In this context, Islamic educational institutions play a strategic role in supporting sustainable development by developing knowledge, cultivating values, and forming ecological behaviors in the wider community (Oe et al., 2022). In particular, Islamic boarding schools (IBS) occupy a strategic position that not only serves as an institution for the transmission of

religious knowledge, but also as a space for the formation of ethics, moral orientation, and habituation of life patterns that are in harmony with the ecotheological movement (Ali & Bahtera, 2024; Aziz et al., 2026).

In practice, efforts to develop a caring environmental character in Islamic educational institutions still face complex challenges (Asrori et al., 2025; Setiadi et al., 2024). Several studies on eco-pesantren from an environmental perspective show increasing attention to cleanliness, waste management, sanitation, and student involvement. However, its implementation still appears as a purely institutional program, not yet fully developed into a theological consciousness embedded in each student (Bunayar et al., 2026; Fikri, 2022). This condition raises a fundamental problem: a gap between normative Islamic teachings on environmental care and the formation of ecological character in students' daily lives (Nursaniah et al., 2025). As a result, students may see environmental care as merely compliance with administrative rules, not as a moral and religious commitment that is truly embedded.

From an Islamic perspective, ecotheology views the relationship between humans and nature as part of the divine order grounded in tauhid, the belief in the oneness of Allah SWT and the unity of all creation under His will, which must be maintained. The value of khalifah places humans as managers of the earth with responsibility; meanwhile, the value of amanah provides the ethical obligation to maintain and protect the environment. Meanwhile, the value of *mizan* emphasizes the importance of maintaining cosmic balance so it is not damaged (Syafaruddin, 2025; Welch & Rahman, 2024). In the context of IBS, ecotheological values are internalized and function as an educational ecosystem. In addition, character formation occurs through formal curriculum design, religious teaching, examples, habituation, social norms, and a healthy cultural environment (Chabibi et al., 2025; Ma'ruf et al., 2024). Therefore, IBS can develop an environmental care character grounded in socio-religious values and an environmental perspective.

Although research on ecotheology and environmentally friendly education is growing, a considerable theoretical gap remains. Various studies have emphasized the importance of integrating Islamic values with ecological awareness (Farhana et al., 2022), while others present a model for developing IBS policy and culture to form environmentally conscious students' character (Munawir et al., 2025; Rohman et al., 2025). On the other hand, conceptual knowledge of ecological values and the formation of environmental care character involve a gradual internalization process, moving from the delivery of teachings and social interaction to the formation of students' moral identity (Rohman et al., 2024; Sapitri et al., 2025). Therefore, the existing literature review has not fully explained how ecotheological values are transformed from a normative level into an ecological habitus applied sustainably in the life of IBS.

Empirical studies still tend to use a case study-based descriptive approach that focuses on the eco-pesantren program's implementation strategy, hygiene management, environmental management, and students' awareness levels (Khoirunnisa et al., 2025; Rozinah et al., 2025). The study generally still focuses on the form of activities, program achievements, and institutional conditions. This includes value internalization, the role of actors in IBS, and ecotheology's contribution to shaping a caring character toward the environment (Kartiko et al., 2026; Sapitri et al., 2025; Solihin et al., 2020). In addition, the learning of the Yellow Book with an environmental perspective is carried out by contextualizing the value of nature's hablum minal, namely the harmonious relationship between humans and nature, through the study of classical books that

emphasize the importance of maintaining environmental balance in the reality of daily activities (Rohman et al., 2024).

Therefore, addressing gaps in previous studies, this study offers a novel contribution by positioning the ecotheological movement not only as a normative discourse or environmental awareness program, but also as an analytical framework for understanding how students' character is formed sustainably. The framework includes internalizing Islamic values, applying ecological care practices, and contributing to sustainable ecological movement learning to foster environmental care in students. Thus, this study focuses on IBS programs, policies, and eco-pesantren strategies that emphasize the mechanisms for forming students' character to care for the environment sustainably.

Given that the environmental crisis has become a global topic of discussion, this study focuses on identifying the process of formulating an eco-theology based on Islamic values, examining the practical application of eco-theology movements in fostering environmental awareness, and analyzing these movements' contribution to character building among students at IBS. This study focuses on IBS Hidayatul Qur'an in East Lampung, Indonesia. This study can strengthen dialogue on ecotheology and character education through empirical research in the IBS environment, using an integrative framework aligned with Islamic teachings. Substantively, this study can enrich the understanding of the management of practices in institutions in building environmental ethics that not only stops at the administrative aspect, but is also positioned as a priority program to foster awareness, habits, and identity of environmental care characters in the younger generation, both in Indonesia and in the global context. The focus of this research is formulated in the following research questions (RQ):

RQ1: What efforts has the IBS institution undertaken to foster eco-theology at IBS based on Islamic values?

RQ2: How is the eco-theology movement implemented to support environmental awareness at IBS?

RQ3: How does the eco-theology movement contribute sustainably to the character development of students at IBS?

METHOD

Research Design

This research used an interpretive research paradigm (Cohen et al., 2007) with a qualitative approach (Creswell, 2014). This aims to explore practices that sustainably support the eco-theology movement, particularly in fostering an environmentally conscious character within the IBS community. This research was conducted over three months, from early January to the end of May 2026. The quantitative approach is based on the need to measure data objectively and generalize broad findings to enrich knowledge relevant to the study of this topic.

Participants and Research Setting

This study was conducted at IBS Hidayatul Qur'an, an institution that implements and explores ecotheological practices to foster environmentally conscious character. Once the instruments were prepared, we engaged human participants as informants who voluntarily agreed to be interviewed on this topic without coercion. The study prioritizes informant confidentiality by protecting their data, for example, by replacing real names with initial codes, to ensure the security of the information provided. Based on established criteria, 25 informants, consisting of leaders and caretakers, teachers (ustadz), and administrative staff, agreed to participate. The study further strengthened these data by conducting Focus Group Discussions (FGDs) with fifteen male and

female students. This aimed to deepen understanding of how ecotheological practices can foster environmental sensitivity at IBS. Further details on the demographics of the participants serving as informants are provided in the table below.

Table 1. Demographics of participants

No.	Number of participants	Participant Initials	Service and Teaching Experience	Position and Area of Expertise
1	1	JD	11 years	Leader and head of the IBS
2	4	MNS, NA, Ft & AT	7 - 9 years	Board of teachers (*ustadz* and *ustadzah*) in *fiqh, sufism, tauhid*, and *akhlak*.
3	2	AGK & BPL	2 years	Administrators (*lurah putra* and *putri*)
4	3	NJR, IP & MAH	3 - 5 years	Manager of security, hygiene, and health
5	15	Student (*santri*)	6 years	Students of senior and junior
Number: 25 informants				

Data Collection Techniques

This study employed a structured interview guide developed using the instrument item-generation framework (Goriot & van Hout, 2023) and a literature review, which further sharpened the findings. After the implementation of the trial interview, several minor adjustments were made to the interview guide. Each interview produced approximately 500-600 words per participant, and the data were then analyzed manually using qualitative content analysis techniques to achieve the research objective of identifying the main findings by subcategory. In the interview process, the researcher selected informants from various groups to obtain in-depth data. The selection of informants was carried out through purposive sampling techniques by considering the credibility and relevance of the informants to the focus of the research, so that the accuracy of the sample and the relevance of the findings can be improved.

Data Analysis Techniques

To refine the data and reduce bias, this study used data coding and categorization, enabling systematic analysis of the interviews and yielding more reliable findings on the phenomenon under investigation. After obtaining the data, the study analyzed it using the (Miles et al., 2014) model, which includes the stages of data collection, data condensation, data presentation, and conclusion. The model was used to systematically summarize findings by reviewing field records from three data collection processes. Furthermore, the summary results form the basis for answering the research focus while strengthening the validity of the findings through thorough analysis and comparison of sources.

■ RESULT AND DISCUSSION

In this study, the analysis of interview data involved coding and categorizing informants based on the data obtained. This categorization facilitated comparisons and distinctions in perceptions, both between individuals and across groups, while accounting for each informant's credibility and identifying demographic contexts that might influence each informant's perspective. The research findings are presented below.

The Process of Forming Ecotheology Based on Islamic Values

The fundamental principles underpinning the Islamic eco-theology movement aimed at cultivating character among students (*santri*) to foster environmental concern are rooted in Islamic teachings. All initiatives implemented by the IBS educational institution position environmental stewardship as an integral aspect of faith and human responsibility before Allah SWT. These four principles help shape character with religious awareness, responsibility, and a commitment to nature conservation, both in daily life at IBS and in the community.

Table 2. Findings shaping the character of environmental care for students

Aspect	Interview Description	Informant
Tauhid	The formation of a character of caring for the environment for students is based on the spiritual awareness that all nature is the creation of Allah SWT. Students are encouraged to carry out simple activities, such as maintaining cleanliness, preserving nature, and maintaining environmental balance, as part of implementing faith and serving God in daily life.	JD, MNS & AT
Khalifah	So far, students have been fostered to understand their role as *khalifah* (leaders) and guardians of the earth according to Islamic teachings. Through various environmental activities at IBS, students learn social responsibility by caring for nature, using resources wisely, and building collective concern for environmental sustainability.	NA, Ft, AT & MNS
Amanah	Environmental management is understood as a moral and religious responsibility that students must take seriously. This value is manifested through the habit of maintaining environmental cleanliness, managing waste, and caring for environmental facilities and infrastructure as a way to implement Allah SWT's mandate for humans.	AT, JD & NA
Mizan	Balance in the relationship between humans and nature must be maintained based on the principle of justice and order created by Allah SWT, as well as maintaining environmental harmony to realize a balanced life.	Ft, MNS & JD

Based on the researcher's observations, all students are directed to take simple actions, such as maintaining cleanliness, preserving nature, and maintaining environmental balance, as a form of practicing faith. In implementing the ecotheological movement, students are also encouraged to live a simple lifestyle and use resources wisely rather than excessively. A summary of the findings is presented in Figure 1.

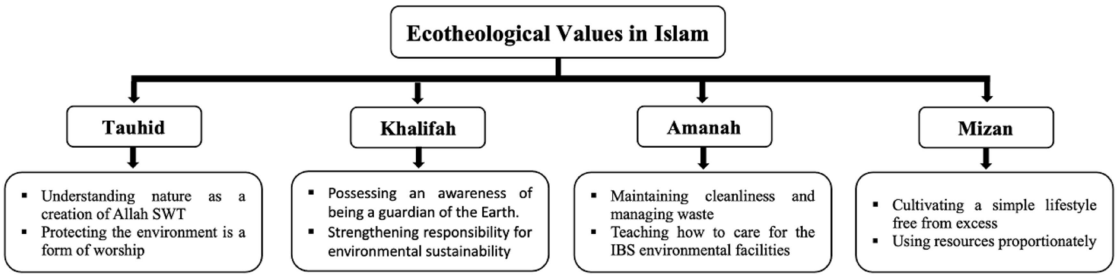


Figure 1. Findings on an ecotheology conceptual model based on islamic values

Viewing nature as Allah SWT's creation encourages IBS residents to treat environmental maintenance as part of worship. This view aligns with Islamic ecotheology, which rests on the principle of monotheism: the unity of the relationship between Allah, humans, and all creation. According to Welch & Rahman (2024), nature is not merely an object to fulfill human needs, but a sign of God's greatness with intrinsic value that must be treated ethically. This understanding arises because religious teachings in Islamic boarding schools are conveyed not only through learning materials but also through examples, advice, and daily practices. A study by Rohman et al. (2024) affirms that environmental protection is inherent in Islamic teachings and can improve human ethical behavior towards nature. This research also aligns with Bunayar et al. (2026), who argue that ecotheological movements in IBS become more meaningful when built on local spirituality, making them a source of moral motivation, not just normative knowledge.

All students' awareness of their position as guardians of the earth is accompanied by responsibility for environmental sustainability. This view relates to the concept of human beings as leaders and recipients of entrustment, namely those given the authority and obligation to manage resources responsibly (Koehrsen, 2021). This awareness can develop because pesantren education connects ecological responsibility with spiritual responsibility to Allah SWT for the next generation (Smolo & Rafique, 2025). The sustainable development movement in an Islamic perspective based on the principles of management, justice, balance, and collective welfare shows that the integration of Islamic values and environmental education in eco-pesantren provides a contextual path to build ecological awareness in students (Rozinah et al., 2025). In addition, protecting the environment can translate into concrete rules, experiences, and responsibilities (Hunaidah Mista et al., 2026; Khaudli, 2026). Therefore, the student's identity shifts from a consumer of resources to a subject responsible for environmental sustainability.

Activities such as maintaining cleanliness, managing waste, and caring for environmental facilities help form ecological behavior through habituation. According to Widiawaty et al. (2026), students internalize environmental maintenance more easily when they are directly involved in concrete actions, see examples, and receive consistent reinforcement. This practice aligns with studies (Yang et al., 2021) showing that behavior is influenced by attitudes, social norms, and perceptions of the ability to take action. In the IBS environment, institutional program policies can shape collective norms through cleanliness schedules, division of responsibilities, supervision, and caregiver role modeling, so that protecting the environment is no longer entirely dependent on individual awareness. Fostering a caring attitude toward the environment, combined with goal setting and reflective activities, can increase knowledge that is then applied consistently until it becomes a daily habit (Kartiko et al., 2026).

Simple habits can shape students' ability to use water, food, energy, and facilities proportionately. This behavior aligns with the principle of wasatiyyah (balance), which prohibits excessive use of things (Kamali, 2015). In this context, simplicity is not just a restriction on consumption, but self-control that considers the needs, benefits, and ecological impacts of each action. This practice arises because communal life in IBS shapes consumption patterns through shared rules, limited facilities, social supervision, and caregivers' example (Amin, 2026). Khoirunnisa et al. (2025) and Rohmatulloh et al. (2023) explain that rationalizing consumption is an important part of the Islamic approach to sustainability. In Curtis (2022), the Islamic view of the good life rests not on unlimited

consumption, but on balance, maintenance, and mutual benefit. Thus, a simple lifestyle serves as a pedagogical mechanism to prevent waste while fostering intergenerational responsibility and building a foundation of spiritual discipline among students.

The Practice of Implementing Ecotheology Movements in Supporting Environmental Concern

Concern for the environment can be realized through various activities, such as mutual cooperation that fosters a sense of shared responsibility and social concern. In its implementation, IBS needs to implement clear rules and sanctions as guidelines for students in complying with environmental conservation efforts. The policy is expected to encourage students to adopt habits of maintaining cleanliness and protecting the environment in daily life.

In another context, the researcher uses direct observation of activities, behaviors, and interactions. This includes real practices such as implementing community service work (*ro'an*),

Table 3. Findings of ecotheology implementation in the IBS environment

Aspect	Interview Description	Informant
Communal work (*ro'an*)	Students are often accustomed to participating in mutual cooperation activities to maintain cleanliness and environmental sustainability. This involvement reflects active participation, responsibility, social concern, and students' understanding of the importance of collective cooperation as a way to apply ecotheology values in daily life at IBS.	AGK, IP, & MAH
Cleaning duty schedule	To foster concern for the environment, IBS implements a cleanliness schedule carried out by students regularly, both daily and weekly. The activity aims to build discipline, increase awareness of the importance of cleanliness, get used to task division, and develop a character of caring for the environment more effectively.	IP, NJR & BPL
Waste management	Ecotheology practices in pesantren can be examined through waste sorting, collection, and processing activities. These activities serve as environmental education and support Islamic boarding schools' efforts to reduce pollution. In addition, students are taught environmental responsibility through regular waste management.	AGK, MAH, & IP
Implementation of a healthy lifestyle	The dormitory coaches routinely remind students to maintain personal health behaviors such as sports, morning gymnastics, and physical activity. These efforts aim to build a clean lifestyle, healthy eating habits, sanitation practices, and an understanding that maintaining health requires attention.	BPL, IP & NJR
Prohibition of damaging the environment/nature	IBS actively helps students understand that compliance with nature conservation rules is not only a formality, but is shown through concrete actions. One role is to apply prohibitions and sanctions, affirming that protecting the environment is a responsibility all students should not ignore.	NJR, AGK, & MAH
Environmental greening	To preserve the environment, activities such as planting and caring for plants in the IBS area show ecological concern. Student participation in the reforestation	IP, BPL & NJR

	program is quite high. In fact, after the holiday period, management takes the initiative to buy plants, which are then arranged to beautify the yard and surrounding environment.	
Water/electricity saving	Saving water and electricity is an important part of environmentally friendly habits. The dormitory management often reminds students to turn off the faucet after use, use electricity only as needed, and turn off devices when not in use, to promote awareness that conserving resources is good behavior.	MAH, AGK, NJR & BPL

cleanliness picket activities, water and electricity saving, and healthy living habits carried out by students in their daily lives. In addition, character formation is systematically designed through habituation, supervision, sanction enforcement, and critical reflection as part of the policies, programs, or written guidelines that apply in the IBS institution.



Figure 2. *Santri*'s communal cleaning activities (*Ro'an*) to maintain the IBS environment

Overall, the research data show that IBS has implemented the ecotheology movement through various activities involving all students. The implementation of the program reflects the institution's commitment to instilling the value of concern for the environment as part of the formation of student character. The activities carried out are not only oriented toward cleanliness and environmental preservation, but also build responsibility, discipline, and social awareness. A summary of research findings related to the application of ecotheology movements in IBS is presented in the following figure.

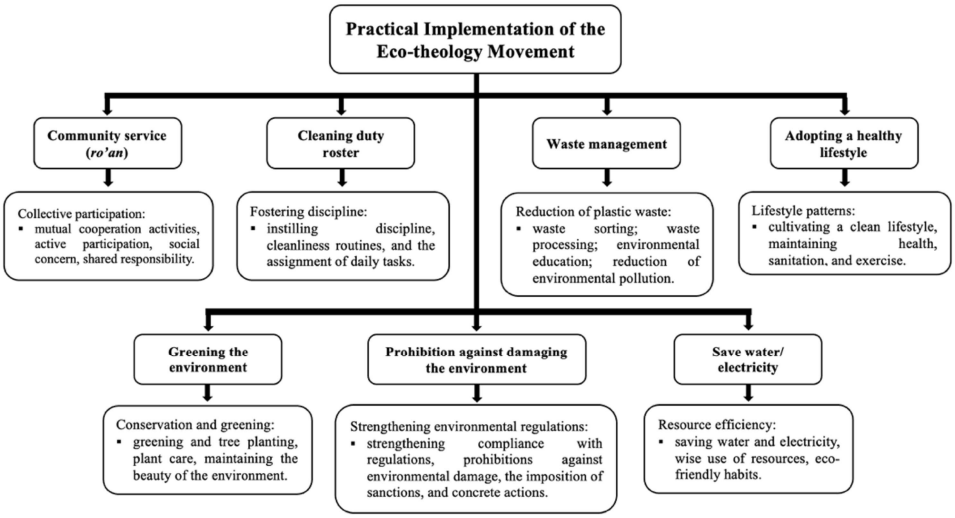


Figure 3. Findings on the implementation of eco-theological practices in support of environmental concern

Environmentally conscious practices at IBS are fostered through collective habituation, discipline, and regulations, thereby cultivating a sense of social responsibility that supports the sustained practice of eco-theological values in daily life. Communal cooperation (*gotong royong*) activities help foster the understanding that the state of the environment is a shared responsibility. According to Vitrianingsih et al. (2026), social learning, active involvement, peer role models, and teacher guidance help students understand and imitate positive behavior through observation and direct practice. Khoirunnisa et al. (2025) emphasized that eco-pesantren can combine religious education and conservation through community participation and institutional leadership support when implemented optimally. In a study by Rozinah et al. (2025), community service and cleanliness picketing are contextual learning tools that shape ecological concern through shared, regularly carried-out experiences, not only through theoretical delivery of material.

Individual attitudes, perceived social norms, and belief in one's ability to perform certain actions influence eco-friendly behavior (Kim & Seock, 2019). In the IBS environment, a routine schedule, management supervision, and sanctions for violations help reinforce expected behavioral limits while encouraging student compliance (Solihin et al., 2020). The practice of waste sorting, clean living habits, sanitation maintenance, and the application of rules/regulations show that environmental education at IBS not only emphasizes the aspect of knowledge, but also the formation of habits that transform ethical values into tangible actions that form a sense of personal responsibility and concern for nature (Bunayar et al., 2026; Sapitri et al., 2025).

The concept of stewardship positions humans as responsible for caring for and managing the environment, not as parties who can use resources freely without limits (Bennett et al., 2018). Efficiency in the use of water, energy, and other resources must be achieved by considering ecosystem sustainability and community benefits. Through reforestation and the habit of saving water and electricity, this reflects the application of efficiency principles by using resources appropriately, economically, and not excessively (Griffin, 2016). In addition, planting and caring for plants provide hands-on experience that builds a closer relationship with nature, helps maintain balance, and prevents potential damage in accordance with Islamic teachings, while encouraging pro-environmental behavior that supports long-term preservation of nature (Novo et al., 2024).

Contribution of the Ecotheology Movement in a Sustainable Manner to Grow the Character of Students

The ecotheology movement is a strategic effort to shape students' character to be religious, caring, and responsible for the environment. Through habituation and integrated ecological activities, IBS can instill awareness that protecting nature is not just a social obligation, but part of practicing Islamic values in daily life in a sustainable manner.

Table 4. Contribution of eco-theology practices to building the character of santri

Aspect	Interview Description	Informant
Strengthening an eco-friendly culture	The pesantren strengthens an environmentally friendly culture through habituation and active involvement in activities such as community service, waste management, reforestation, and resource saving. This cultural practice not only creates a clean and comfortable pesantren environment, but also instills in students the responsibility, care, and religious awareness to preserve nature in their daily lives.	AGK, IP, MAH & Student (*santri*)

Increase social sensitivity education.	IBS often provides social sensitivity education through the habit of caring for each other and posters on protecting the environment. Students are encouraged to understand that cleanliness and facility maintenance are not only personal obligations, but also a form of concern for others.	IP, NJR, BPI & Student (*santri*)
Improving the discipline of caring for the environment	The management often emphasizes discipline in the environment through cleanliness schedules, routine supervision, and rules that apply in the pesantren. All students are accustomed to throwing garbage in its place, consistently maintaining the cleanliness of rooms and shared facilities.	AGK, MAH, IP & Student (*santri*)
Cultivate simplicity of lifestyle.	Instill the value of simplicity through the habit of using resources wisely, not excessively. IBS coaches always remind students to save water and electricity and maintain common facilities. This aims to foster a simple lifestyle, align with Islamic teachings, and tangibly demonstrate concern for the environment.	NJR, AGK, MAH & Student (*santri*)
Cultivating the value of cleanliness as part of faith	Maintaining cleanliness is seen as a manifestation of faith that should be applied in daily activities. For instance, students are encouraged to maintain personal hygiene and cleanliness in their rooms, the mosque, the dormitory, and the surrounding area through the consistent implementation of duty rosters and collective cleanup activities.	MAH, AGK, NJR, BPL & Student (*santri*)

Based on the researchers' observations, applying ecotheology movements in IBS not only builds the habit of maintaining cleanliness but also strengthens a culture of collective environmental concern. Students' active involvement in various environmental activities also fosters a sense of belonging to the common environment and increases social sensitivity to maintaining and caring for public facilities. In addition, educational posters in the IBS environment serve as reminders for students maintain cleanlines and environmental sustainability. Thus, these visual messages can support the formation of environmentally caring behaviors as part of daily habits.



Figure 4. Environmental awareness education for students at IBS

The implementation of the ecotheology movement can be used as a strategic policy of institutions in forming concern for the environment through joint activities that are carried out regularly and continuously. According to Amin (2026), Individual behavior develops through observation, imitation, reinforcement, and interaction within a social environment. In alignment with Albar et al.

(2024), involving IBS residents in various collective activities can foster concern for the environment, making it a habit internalized in daily life. Implementing positive activities can create a clean, orderly learning atmosphere that fosters a sense of belonging and shared responsibility. A study (Mujahidin et al., 2025) emphasizes that ecotheology can integrate Islamic education with conservation through community participation and Kiai leadership, fostering an environmentally friendly culture supported by learning and social interaction.

From the perspective of Eco-Islam, religious values need to be embodied in concrete behavior so that they do not stop at the level of normative beliefs. Environmental regulation in IBS can serve as character education that connects moral awareness with tangible actions, such as disposing of garbage properly, maintaining sanitation, and consistently maintaining shared facilities (Ali & Bahtera, 2024; Curtis, 2022). These principles also show that ecotheology helps shape a simple, sustainable lifestyle (Rohman et al., 2024). Religiosity also relates to pro-environmental behavior, especially when cleanliness and health are understood as part of religious teachings (Ali et al., 2026; Khaudli, 2026). Thus, the habits of maintaining cleanliness, conserving energy, and caring for the IBS environment can strengthen the commitment to sustainable ecological practices.

CONCLUSION

This study emphasizes that implementing the ecotheological movement at IBS helps shape students' environmental care by internalizing Islamic teaching values. The value of tauhid fosters awareness that nature is Allah SWT's creation and must be maintained and preserved. The value of *khalifah* affirms man's obligation as the guardian of the earth. The trust value *amanah* emphasizes responsibility in maintaining cleanliness and facilities, while the *mizan* value directs the balanced use of resources. These values do not stop at conceptual understanding; they are put into practice through cooperation, waste management, greening efforts, healthy living habits, adherence to rules, and conserving water and electricity.

This study makes a significant contribution by confirming that IBS Hidayatul Qur'an serves as a platform for developing religious-value-based environmental education through the cultivation of habits and the strengthening of institutional governance. These practices foster an eco-friendly culture, social sensitivity, discipline, a simple lifestyle, and an understanding of cleanliness as an integral part of faith. The findings expand the scope of ecotheology by showing that Islamic values can be implemented through educational activities and sustainable environmental management. Consequently, IBS needs to sustain its environmental awareness programs through periodic evaluations, adequate facilities, and increased student involvement in environmental innovations to reinforce the development of a religious generation responsible for environmental sustainability.

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