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Strengthening Eco-Theology and Developing Eco-Islamic Boarding Schools at KINARA Islamic Boarding School, Kuningan, West Java

Irfan Abu Nazar[1], Farhan Muhammad[2], Siti Rachmawati[3], Darlina MD Naim[4]

Universitas Sebelas Maret, Surakarta, Indonesia[1-3]
Universiti Sains Malaysia, Pulau Pinang, Malaysia[4]

erfanbuyung@staff.uns.ac[1]/corresponding author
fm587@student.uns.ac.id[2]
siti.rachmawati@staff.uns.ac.id[3]
darlinamdn@usm.my[4]

Abstract

Educational institutions such as Islamic boarding schools have a strategic role in fostering environmentally conscious characters as an effort to address environmental issues, one of the activities is developing the concept of Eco-Islamic boarding schools. KINARA Islamic Boarding School has adapted a nature school but has not yet been integrated with Eco-Islamic boarding schools. This study aimed to analyze the potential of KINARA Islamic Boarding School in developing Eco-Islamic boarding schools, analyze learning and implementation of eco-theology, and formulate strategies for developing Eco-Islamic boarding schools. SWOT analysis used to determine the strategy of combining internal and external factors at KINARA Islamic Boarding School, followed by determining priority strategies using AHP analysis. The results showed that KINARA Islamic Boarding School has an Eco-Islamic Boarding School score of 72% based on 10 Eco-Islamic Boarding School Programs. It means that the factors in KINARA Islamic Boarding School are sufficient to support the development of Eco-Islamic Boarding Schools. KINARA Islamic Boarding School has the potential to develop an eco-Islamic Boarding School, with its main priority strategy being strengthening the environmental education curriculum, especially eco-theology, by integrating all learning with environmental education, with an AHP assessment value of 0.4.

Keywords: AHP Analysis; Eco-Islamic Boarding School; Eco-Theology, SWOT Analysis

A. Introduction

Environmental management and protection is not only the responsibility of certain institutions but also requires active participation from all groups (Nainggolan et al., 2023) Law no. 32 of 2009, which pertains to Environmental Protection and Management, outlines an environmental principle known as the Principle of Integration. This principle posits that environmental management and protection are achieved through the synergy of various elements, groups, and components. Therefore, educational institutions can also contribute to environmental management and protection by acting as a component that synergizes with other environmental management and protection components or institutions. Educational institutions play a crucial role in fostering environmental awareness and ethics in the younger generation (Ardoin et al., 2020) Islamic boarding schools are one of the strategic educational institutions for instilling character in their students, considering that the santri, or students, live and are educated there for 24 hours (Zulfikar & Azkiya, 2023).

Islamic boarding schools are a form of educational institution based on the Islamic religion (Sagala, 2015). Islamic boarding schools actually have five pillars: kiai, santri, book, mosque, and dormitory/cottage. The kiai is one of the most important pillars of an Islamic boarding school, namely a central figure in the development of an Islamic boarding school, so it depends on how much knowledge the Kiai has to determine the fate of an Islamic boarding school (Hidayat et al., 2018). The quality of an Islamic boarding school usually reflects the quality of its kiai. Islamic boarding schools, as Islamic religious-based educational institutions, can play a role in raising awareness of caring for the environment (Aulia et al., 2019), one of which is by implementing the Eco-Islamic boarding school concept. Eco-Islamic boarding schools have the aim of building Islamic educational institutions that care about the environment (Rochmah & Kunci, 2023), which can be implemented in various ways, starting from environmentally friendly activities and environmental management activities to implementing a curriculum related to environmental education (Suryanto & Jadid, 2019). The National University, or UNAS, initiated the Eco-Islamic boarding school programme, which is supported by the Ministry of Religion (Subaidi et al., 2023), so that the programme becomes more measurable and The Eco-Islam boarding School programme aims to establish a measurable, environmentally friendly, and independent Islamic boarding school community. The program has 10 indicators, also referred to as the 10 Eco-Islamic Boarding School Programs.

The curriculum for environmental education in eco-Islamic boarding schools should be based on religious teachings, specifically eco-theology. Eco-theology is a branch of theology that studies the understanding of religion and the environment (Zulfikar & Azkiya, 2023). The concept of eco-theology in Islam has been introduced through its teachings, including in the QS. Al-Baqarah [2]:3, which states that humans were sent down to earth to become caliphs (Sinaga et al., 2022) or leaders on earth. Among other things, the term "caliph" refers to humans as the most perfect creatures, acting as representatives of Allah to protect and preserve the earth (Italiana, n.d.). The concept of Islamic eco-theology is also found in Muslim HR, namely the Prophet Muhammad SAW, who said, "It is not a Muslim to grow plants and then eat them, whether humans or donkeys or birds, unless it will be alms for him until the Day of Resurrection," which shows that one way to give alms and get rewards is to preserve nature (Aroyandini et al., 2021). These teachings align with the modern world's need to address environmental issues through a spiritual and moral perspective. Therefore, Islamic boarding schools, as Islamic religious-based educational institutions, play a crucial role in incorporating the concept of ecotheology into the character development to the younger generation.

KINARA Islamic Boarding School (Kuningan Islamic Natura) is an Islamic Boarding School in Kuningan, West Java, which has been established since 2018 and uses the concept of a natural school or natural madrasah. The KINARA Islamic Boarding School focuses on natural activities like farming, environmental management, and livestock raising. Through these activities, the younger generation can learn various skills such as meeting their economic needs, caring for the environment, and maintaining discipline (Rachmasari et al., 2022). The students at the KINARA Islamic Boarding School also learn how to manage waste, such as managing livestock waste to be used as household biogas, so that the students have the awareness to manage waste into something useful in their daily lives. KINARA Islamic Boarding School has the potential to develop Eco-Islamic Boarding Schools, considering that environmental activities and learning are based on the concept of natural madrasas. The concept of a natural madrasa could be a stepping stone for the KINARA Islamic Boarding School to create an Eco-Islamic Boarding School and form Muslim scholars who are intelligent and care to the environment. This research aims to analyse the development potential of Eco-Islamic boarding schools, analyze learning and implementation of Eco theology,

and formulate strategies for developing Eco-Islamic boarding schools at the KINARA Islamic Boarding School.

B. Methods

This study used semi-structured interviews, with the aim of obtaining more in-depth information, but not deviating from the research topic. The interviews in this study were conducted to obtain information related to the existing conditions at the KINARA Islamic Boarding School as well as the strategies and management carried out in developing Eco-Islamic Pesantren. To obtain accurate information, interviews were conducted using purposive sampling with stakeholders at the KINARA Islamic Boarding School, namely the Head of the Kuningan Islamic Natura Islamic Boarding School Foundation, teachers or instructors, and students at the Kuningan Islamic Natura Islamic Boarding School. Literature studies were conducted by collecting and reviewing reference sources related to Eco-Pesantren, Ecotheology, Development of Islamic boarding schools, SWOT, and Analytical Hierarchy Process, as the theoretical basis used in this research.

The existing influence on the development of Eco-Islamic boarding schools was carried out by analyzing observation data through scoring and classification of 10 Eco-Islamic boarding school programs with the following scoring categories:

Table 1. Existing Influence Classification

Categories	Information
≤ 33%	Does not support
33 > s.d. ≤ 64%	Not very supportive
64 > s.d. ≤ 76%	Quite supportive
76 > s.d. ≤ 88%	Support
88 > s.d. ≤ 100%	Very supportive

The calculations used were as follows:

$$\text{PN} = \frac{Total\ skor\ yang\ diperoleh}{Total\ skor\ maksimal} \times 100\%$$

Learning and Implementation of Ecotheology was carried out by analyzing data from the results of 2 questionnaires with students through Likert scale scoring and classification as follows (Ukkas et al., 2018):

Table 2. Eco theology Learning Classification

Categories	Information
≤ 20%	In general, respondents strongly did not agree
20 > s.d. ≤ 40%	In general, respondents did not agree
40 > s.d. ≤ 60%	In general, respondents were neutral
60 > s.d. ≤ 80%	In general, respondents agreed
80 > s.d. ≤ 100%	In general, respondents strongly agreed

Tabel 3. Classification of Eco-theology Implementation

Categories	Information
≤ 20%	In general, respondents never did
-20 > s.d. ≤ 40%	In general, respondents rarely do this
40 > s.d. ≤ 60%	In general, respondents sometimes do
60 > s.d. ≤ 80%	In general, respondents often do this
80 > s.d. ≤ 100%	In general, respondents always do

The calculations used were as follows:

$$\text{PN} = \frac{score\ obtained}{maximum\ score} \times 100\%$$

Then, in formulating the strategy, a SWOT analysis was carried out to determine the development strategy with the following matrix:

Table 4. Matriks SWOT

IFAS dan EFAS	***Strengths***	***Weaknesses***
Opportunities	S-O Strategy: To gain advantages by exploiting strengths and achieving existing opportunities	W-O Strategy: to overcome weaknesses by taking advantage of existing opportunities
Threats	S-T Strategy: To gain an advantage by utilizing strengths to overcome existing threats	W-T Strategy: To overcome weaknesses and threats by utilizing existing resources

(Source : Putri et al., 2023)

The AHP method was chosen because it can break down complex problems into simpler ones and prioritize factors to achieve the desired idea or vision. The

AHP method was implemented by assigning relative weights through pairwise comparisons between several criteria and alternatives. Then an AHP analysis was carried out from the strategies obtained from SWOT, with the following assessment criteria:

Table 5. AHP Assessment Matrix

Value	Information
Value 1	Both factors are equally important
Value 3	One factor is slightly more important than the other
Value 5	One factor is more important than the other
Value 7	One factor is clearly more important than the other
Value 9	One factor is absolutely more important than the other
Value 2,4,6,8	Intermediate values, between two adjacent consideration values
Opposite Value	If activity (i) gets a value of 3 compared to activity (j), then when (j) is compared with (I), (j) has the opposite value, namely 1/3

(Source :Kustian dan Julaeha, 2022)

C. Result and Disccussion

The Eco-Islamic boarding school programme developed by the National University and supported by the Ministry of Religion has 10 Eco-Islamic boarding school programmes (Subaidi et al., 2023), which are the assessment criteria for Islamic boarding schools that wish to join the Eco-Islamic boarding school. These 10 programs were used in this research to analyse the existing conditions at the KINARA Islamic Boarding School so as to obtain analysis results in the form of a classification of the influence of support from existing conditions in the development of the Eco-Islamic Boarding School at the KINARA Islamic Boarding School. The existing condition of the KINARA Islamic Boarding School was assessed based on each program with point 1, which means it does not meet program needs, to point 5, which means it meets program needs.

Table 6. Eco-Islamic boarding school scoring results

No.	Program	Indicator	Poin	Information
1.	Environmental Education Curriculum	– Has an environmental education curriculum – All subjects are integrated in environmental education	**3**	– There is a special subject in Environmental Education – Not yet integrating all aspects of Environmental Education

2.	Environmental Fiqh	– Has an Islamic religion-based curriculum and learning environment	**1**	– Does not have environmental lessons based on Islamic religion
3.	Improving Human Resources in the Environmental Sector	– Teachers and staff have a basic environmental education – Hold environmental education training for teachers and staff	**2**	– Only a few teachers and staff have basic environmental education – Never held environmental education training for teachers and staff
4.	Islamic boarding school land use	– Land is used as useful land such as agriculture, animal husbandry or fishing – Land provides direct benefits to the academic community and/or the community	**5**	– The Islamic boarding school land has been used as agricultural and livestock land well – This land can be benefited by working together with the community and fulfilling some of the food needs at the KINARA Islamic Boarding School
5.	Water Resources	– Carry out water conservation – Save water usage	**5**	– Have implemented water conservation by using residual water to channel it to the garden – Water savings have been implemented, starting from teaching students through materials to direct practice
6.	Healthy living	– Reduce the use of conventional transportation – Carrying out environmental conservation – Planting plants that are useful as medicine and/or as food	**4**	– Has reduced the use of conventional transportation – Not yet carrying out environmental conservation optimally. – Has planted food plants and medicinal plants
7.	Waste and Garbage	– Manage and recycle waste into something useful	**5**	– Waste management has been carried out with a Biodigester – Waste recycling is also carried out by holding regular waste recycling activities – Waste management is the main curriculum in IPU

				lessons
8.	Resources and Energy	– Reduce the use of conventional energy – Switch to using renewable energy and/or having renewable energy sources	**3**	– Use of Biodigester as an effort to reduce conventional energy use – Not yet fully switched to renewable energy
9.	Transportation	– Reduce the use of conventional vehicles in Islamic boarding school areas – Switch to using environmentally friendly vehicles	**5**	– Conventional vehicles are not used in the Islamic boarding school area – The academic community there walks
10.	Biodiversity	– Preserving flora and fauna – Planting vegetation that is beneficial for wild animals – Providing outreach to the community about the importance of biodiversity.	**3**	– Plant various crops and raise livestock – Not yet fully planting vegetation that is beneficial for wild animals, and not providing outreach to the community regarding biodiversity
TOTAL SCORE			**36**	36 out of 50 Maximum Score
VALUE ACHIEVEMENT			2%	Enough to Support the Development of Eco-Islamic Boarding Schools

The calculation results show that the KINARA Islamic Boarding School has revealed an Eco-Islamic Boarding School score of 72% based on 10 Eco-Islamic Boarding School Programs, means that the existing factors at the KINARA Islamic Boarding School have been quite supportive in the development of eco-Islamic boarding schools.

The results of the overall analysis of Ecotheology learning show that the total score obtained was 2,150 with an average score of 4.22, and the score obtained was 84%, so that the results of the analysis obtained on the Ecotheology learning questionnaire at the KINARA Islamic Boarding School were, in general, the respondents were very agreeable, which means that students as a whole have understood Ecotheology and environmental education well. This result is a good indication, because having knowledge will change human behaviour and morals (Akbar & Mutawalli, 2024) so that with good Ecotheological knowledge and

environmental education, it is hoped that students will have behaviour and morals that care more about the environment.

Table 7. Results of Eco theology Learning Questionnaire

No.	Indicator	Dimension	code	Max Score	Total Score	Average
1.	Eco-theological Knowledge and Environmental Education	Ecotheology	EKT1	150	129	4,3
2.			EKT2	150	144	4,8
3.			EKT3	150	133	4,43
4.			EKT4	150	137	4,56
5.			EKT5	150	130	4,34
6.			EKT6	150	125	4,16
7.		Biodiversity	KHT2	150	107	3,56
8.			KHT3	150	115	3,83
9.		Garbage and Waste	SLH1	150	141	4,7
10.			SLH3	150	112	3,73
11.			SLH4	150	140	4,67
12.		Abiotic Resources and Environment	SDA1	150	132	4,4
13.			SDA2	150	129	4,3
14.			SDA3	150	116	3,86
15.			SDA4	150	121	4,03
16.		Environmental Issues	ISL1	150	129	4,3
17.			ISL2	150	110	3,67
Max score					2.550	
Total Score					2.150	
Overall Average Score					4,22	
Earned Value					84%	
Information					In general, respondents strongly agree	

The results of the overall Ecotheology implementation questionnaire obtained a score of 1,669 with an average of 3.37, and the results based on Formula 3.4. was 65%, which means that in general respondents has often done it, but it could not be said to be optimal. Based on the results of the Ecotheology implementation questionnaire, it can be seen that the students have not been maximally disciplined in environmental management, even though they already have a good basic knowledge of Ecotheology and environmental management. This condition can be improved by considering the potential that the students have from their knowledge, especially in waste and waste management, which becomes one of the focuses that needs to be improved by the KINARA Islamic Boarding School.

Table 8. Results of Eco-theology Implementation

No.	Indicator	Dimension	code	Max Score	Total Score	Average
1	Implementation of Eco-theology and Environmental Management	Eco-theology	EKG1	150	94	3,13
2			EKG2	150	99	3,3
3			EKG3	150	101	3.36
4		Biodiversity Garbage and Waste	SLK1	150	117	3,9
5			SLK3	150	69	2,3
6			SLK4	150	80	2,67
7			SLK5	150	109	3,63
8			SLK6	150	95	3,16
9			SLK7	150	71	2,36
10		Biodiversity	KHI2	150	104	3,46
11			KHI3	150	100	3,34
12		Abiotic Resources and Environment	SDL1	150	109	3,63
13			SDL2	150	116	3,86
14			SDL3	150	114	3,8
15		Social	SOS1	150	91	3,03
16			SOS2	150	94	3,13
17			SOS3	150	106	3,53
Max score				2.550		
Total Score				1.669		
Overall Average Score				3,27		
Earned Value				65%		
Information				In general, respondents often do this		

The results of the SWOT analysis produced 2 S-O combination strategies, 3 W-O combination strategies, 2 S-T combination strategies, and 2 W-T combination strategies, namely as follows:

Table 9. SWOT Analysis Results

Internal Factors / External Factors	**Strenghts**	**Weaknesses**
	1. Has sufficient potential to support the development of Eco-Islamic boarding schools. 2. Students have a good understanding of environmental management and ecotheology. 3. Environmental Education as a	1. There is a shortage of human resources who possess fundamental environmental and eco-theological knowledge. 2. Santri, who is not yet disciplined in environmental

	center for student activities. 4. Islamic boarding school land, which is used as a place for environmental management. 5. Has fulfilled some food needs independently.	management 3. Lack of funds for development. 4. Facilities and infrastructure are not yet supported. 5. Environmental management tools are still less than optimal.
Opportunities	**strategies S-O**	**strategies W-O**
1. The Eco-Islamic boarding school program from UNAS is organized and measurable. 2. Establish relationships with external parties working in the environmental sector to gain access to knowledge and facilities. 3. Positive response from the community around the Islamic Boarding School 4. District development. Kuningan which leads to the Nature Conservation Area according to the RT-RW Kab. Brass 2011-2031.	1. Increasing economic independence through student activities. 2. Strengthen the environmental education curriculum, especially in Ecotheology	1. Establish collaboration with external parties to support the development of Islamic Boarding Schools, especially Eco Pesantren. 2. Improving the quality of human resources in the environmental sector is another priority. 3. Gradually improve facilities, infrastructure, and environmental management tools.
Threats	**strategies S-T**	**strategies W-T**
1. Declining student motivation due to the influence of students who have moved. 2. Interest in the KINARA Islamic Boarding School is still low	1. Optimize marketing through various media. 2. Create a new activity program to increase the motivation and enthusiasm of students and/or prospective students.	1. Evaluate and improve Islamic boarding school management, Tighten regulations and supervision of students.

D. Discussion

Based on the results of the analysis, the priority strategies for developing Eco-Islamic Schools at the KINARA Islamic Boarding School are, respectively, the first strengthening the environmental education curriculum, especially in Ecotheology with a value of 0.4; then improving the quality of human resources in the environmental sector with a value of 0.162; creating a new activity program to increase the motivation and enthusiasm of students and/or prospective students with a value of 0.153; tightening regulations and supervision of students with a value of 0.87; improving environmental management facilities, infrastructure and tools gradually with a value of 0.66; collaborating with external parties/partners to support the development of Islamic boarding schools, especially Eco-Islamic boarding schools, with a value of 0.46; evaluating and improving Islamic boarding school management with a value of 0.36; then optimizing marketing through various media with a value of 0.32; and finally increasing economic independence through student activities with a value of 0.15. The results of the strategy choice analysis using Expert Choice 11 have an inconsistency value of 0.05, which means this analysis is said to be valid.

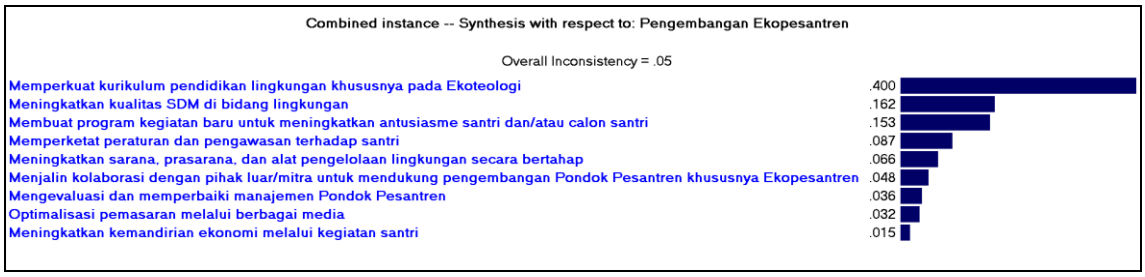


Figure 1. Analysis Results SHP, No. 1

One strategy to strengthen the environmental education curriculum at the KINARA Islamic Boarding School and develop Eco Pesantren is by integrating all learning with environmental education. This integration can be done by linking environmental education across all subjects, such as social subjects, entrepreneurship subjects, and religious subjects with ecotheology (Ahsan Muzadi, 2019). Ecotheology, also known as environmental theology, is a component of theocentrism, a dimension of environmental ethics that centers on the concept of divinity (Guntur & Aziz, 2024). Despite being the ideal institution to teach religion-based environmental education (Fajarudin et al., 2024), KINARA Islamic Boarding School currently lacks a dedicated subject on this topic, particularly when it comes to theocentrism. In teaching Islam, there is a science called Environmental Fiqh, or fiqhul bi'ah, namely a science that contains laws and procedures that regulate

human behaviour towards the environment through religious postulates (Hamid, 2024). KINARA Islamic Boarding School can adapt Environmental Fiqh as a way to teach Ecotheology to its students. Environmental Fiqh was initiated by Kh. Ali Yafie, by explaining the maqosidh syari'ah of the 5 main components of life (Ad-Daruriyyat), especially in *hifz bi'ah* (protecting the environment), which is interpreted as a form of Muslim ijtihad in protecting and preserving nature. Instilling religion-based learning aims to build religious morals and behaviour as a form of getting closer to Allah SWT. (Virdausya et al., 2020), so that by providing ecotheology learning, the students are expected to carry out and implement environmental management as a form of their faith in Allah SWT. Previous research also shows that understanding Islamic teachings with environmental concern has a significant influence (Purnami, 2022).

KINARA Islamic Boarding School must prioritize improving the quality of its environmental education and ecotheology curriculum, as well as the quality of its human resources in the environmental field, in accordance with the analysis conducted, as a strategy for developing eco-boarding schools. A balanced curriculum that integrates social and ecological issues can shape social and environmental attitudes and produce graduates who are intellectually intelligent and have noble morals (Annas et al., 2025; Imron et al., 2025).

E. Conclusion

Kuningan Islamic Natura (KINARA) Islamic Boarding School has owned existing conditions that are quite supportive for the development of Eco-Islamic Boarding Schools, based on 10 Eco-Islamic Boarding School programs developed by the National University, with an observational analysis result of 70%. Based on the analysis of the Ecotheology learning questionnaire, 84% of respondents scored positive, indicating that students generally strongly have agreed with the statement. Students at the KINARA Islamic Boarding School have implemented Ecotheology and environmental management quite well, but are not yet disciplined. Based on the analysis of the Ecotheology implementation questionnaire, 65% of respondents scored positive, indicating that students frequently have implemented Ecotheology and environmental management. KINARA Islamic Boarding School has owned an existing existence that is quite supportive for developing eco-boarding schools. The appropriate priority strategy for developing eco-Islamic boarding schools at KINARA Islamic Boarding School is strengthening the educational curriculum, especially eco-boarding. The results of

this research can serve as an additional reference for Islamic boarding schools that plan to develop Eco-Pesantren. This research can be repeated by comparing several Islamic boarding schools that are currently developing or have developed eco-Islamic boarding schools.

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