



## Addressing Environmental Concerns: Strategies of Islamic Boarding School Teachers in Promoting Environmental Ethics

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**Abstrak:** The imperative of instilling environmental ethics in educational institutions has never been more pressing in the face of global environmental challenges. Nurul Iman Islamic Boarding School presents a unique case study in the successful integration of environmental love ethics within its pedagogical framework. This research employed a qualitative approach, utilizing observation, interviews, and document analysis to explore the strategies used by teachers at Nurul Iman Islamic Boarding School. The focus was on understanding how environmental ethics are taught and practiced within the Pesantren setting. The study examined the methods of modeling, habituation, punishment, and lecturing, analyzing how each contributes to the overall objective of fostering environmental consciousness among students. The findings reveal that modeling by teachers plays a critical role in setting a behavioral standard for students. Habituation methods, such as daily duty rosters and community service activities, effectively inculcate routine environmental practices. The punishment method, while used sparingly, effectively reinforces the importance of adhering to environmental standards. Lectures, particularly those grounded in religious texts, provide a theoretical and moral basis for environmental ethics. The integration of these methods has led to a comprehensive approach to environmental education, with students demonstrating a deeper understanding and commitment to environmental stewardship. The study underscores the potential of religious and ethical teachings in shaping environmental attitudes and behaviors, highlighting the importance of a holistic approach to environmental education.

**Keywords:** *Environmental; Islamic ethic; Nurul Iman Boarding School; Sustainability*

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### Introduction

In the grand design of the cosmos, as ordained by Allah SWT, humans are but one of many creations, inhabiting a world rich in diversity yet bounded by environmental limits. This complex tapestry of life, encompassing a multitude of species, ecosystems, and natural phenomena, underscores the intricate balance and interdependency that characterize our planet. Yet, this balance is fragile, susceptible to disruption by human activities that often exceed the carrying capacity of our environment. The concept of "environmental limits" refers to the thresholds beyond which the regenerative capacity of the Earth's ecosystems is compromised, leading to irreversible damage such as biodiversity loss, climate change, and resource depletion.

Ilyas Assad (2011) poignantly remarks on the fragility of our planet, subject to degradation and destruction due to its inherent limitations. The environment, as Juli Soemirat (2011) observes, is not just a backdrop for human activity but a complex web of interactions involving living and non-living entities. However, a disconcerting disconnect exists between this interdependence and the actions of many in the human community.

Contemporary behaviors often exhibit a troubling indifference and recklessness towards the environment, leading to significant ecological harm. Aldyan (2020) highlights the widespread prevalence of such attitudes, manifesting in exploitative activities that neglect the detrimental impacts on our natural surroundings. Similarly, Azmi & Elfayetti (2017) underscore a pervasive lack of environmental concern among many individuals.

These behaviors stand in stark contrast to the teachings of Islam, which advocate for a harmonious and responsible relationship with the environment. Daud Efendy (2008) emphasizes Islam's call for humans to steward the Earth, ensuring its survival and well-being. This stewardship is rooted in the Islamic view of cleanliness and sustainability, as expounded by Yusuf Al-Qardhawi (1997), where environmental integrity is seen not only as a duty but also as an act of worship and a hallmark of a civilized society.

Moreover, Imam Supardi (2003) broadens the scope of this discussion by introducing the concept of environmental ethics within Islam, encompassing both the physical and biotic aspects of our surroundings. Despite these rich teachings, the prevailing lack of environmental awareness and the resulting damage – evidenced by polluted rivers and litter-strewn streets – pose a grave threat to the future of human survival, a reality that resonates with the warnings in the Quran about the consequences of human disregard for the environment.

To address this growing concern, it becomes imperative to cultivate an ethos of environmental stewardship, particularly among the youth in Islamic educational institutions like *Pesantrens*. This cultivation aims not only to rectify current attitudes but also to establish a foundation for widespread community engagement in environmental ethics. Islamic ethics, as Abuddin Nata (2015) elucidates, extend beyond human-to-human interactions, encompassing a holistic relationship with all forms of life, including animals, plants, and the very elements that sustain us – a perspective that imbues every creature with dignity and purpose.

This paper explores the pivotal role Islamic ethics play in nurturing a sense of responsibility and awareness towards our environment, a matter of increasing urgency in light of the escalating environmental crises we face today. Islamic ethics, rooted in the teachings of the Quran and the Hadith, offer a comprehensive framework that emphasizes stewardship (*Khalifah*), balance (*Mizan*), and compassion (*Rahmah*). These principles advocate for a harmonious coexistence with nature, urging humans to act as responsible caretakers of the Earth. This ethical approach is particularly relevant in the context of contemporary environmental challenges, where human-induced alterations to the environment have led to a range of crises, including climate change, pollution, and habitat destruction. The urgency of these issues is not just a matter of ecological concern but also of social justice, as environmental degradation disproportionately affects the most vulnerable populations.

By integrating Islamic ethical principles into discussions about environmental conservation and sustainability, this paper aims to highlight the potential of faith-based approaches in addressing ecological issues. It argues that fostering a sense of environmental responsibility and awareness through the lens of Islamic ethics can inspire transformative changes in attitudes and behaviors. This is crucial in a world where technological and economic developments often overshadow environmental considerations. The paper seeks to contribute to the growing discourse on the intersection of religion and

environmentalism, offering insights into how Islamic teachings can inform and enrich our understanding and response to the environmental challenges of our time.

In light of these considerations, the role of educators, particularly those in Islamic *Pesantrens*, becomes crucial. They bear the responsibility of imparting these values and awakening a sense of duty and nobility in environmental care among their students, a task that demands both dedication and sincerity. These considerations set the stage for a deeper exploration of how Islamic ethics can be effectively integrated into educational curricula and daily practices to foster a generation that is environmentally conscious and actively engaged in safeguarding our planet's future.

### Literature Reviews

The study of the development of Islamic ethics for enhancing environmental awareness and responsibility has gained significant attention in recent years. However, much of the existing literature predominantly focuses on the philosophical perspectives of individual Muslim scholars or intellectuals concerning the environment. There remains a gap in practical applications of Islamic ethics as actionable propositions in environmental conservation and sustainability. This paper aims to bridge this gap by examining various studies that have ventured into this underexplored area.

Study by Saniotis (2012) develops a multi-faceted approach, examining both environmental and non-environmental practices among Muslims. This study provides a comprehensive overview of Islamic attitudes towards ecology, analyzing the reasons behind the apparent lack of environmental concern in the Muslim community. Furthermore, it delves into the practical implementation of Islamic environmental ethics in both Western contexts and Muslim-majority countries. The study also explores contributions from both Western and Eastern Muslim thinkers on Islam and the environment, thereby offering a broad perspective on the subject.

In another study, Amri and Adawiyah (2022) address the concept of green chemistry and its relation to conventional ethics in experimental activities. They observe that while conventional ethics guide the procedures, they fall short in managing the entire process, particularly the environmental implications post-implementation. The study underscores the importance of incorporating Islamic environmental ethics to address these unresolved issues. Unlike previous studies that were confined to philosophical views, this research utilizes the Qur'an as the primary reference, applying Qur'anic Thematic Exegesis to explore environmental pollution and Islamic solutions. It involves hermeneutics and content analysis, demonstrating how Islamic environmental ethics offer comprehensive guidelines for ethical practices and nature preservation, incorporating both physical and spiritual elements from a Quranic perspective.

Study by Rizk (2014) presents a different perspective, highlighting the holistic and unequivocal Islamic approach to the environment. The study points out that the Qur'an contains more verses describing nature and natural phenomena than those dealing with commandments and sacraments. It emphasizes the centrality of the environment in *Shari'ah* and Islamic teachings on commanding right and forbidding wrong, suggesting a proactive sustainability agenda for Islamic Financial Institutions (IFIs). This study is not only valuable for corporate managers, environmental movements, and policymakers but also contributes to the conceptual development within Islam by encouraging Muslim engagement in *Ijtihad*.

Cahyono and Nugroho (2022) examine the crucial role of Islamic environmental ethics (IEE) and Islamic business ethics (IBE) in manufacturing practices in Indonesia. Their study investigates the moderating role of IEE and IBE in the relationship between green product innovation, green process innovation, and sustainable competitive advantage among 145 Islamic entrepreneurs in Central Java. Utilizing purposive sampling, their findings reveal that both green product and process innovations significantly impact sustainable competitive advantage. Furthermore, IEE and IBE are shown to moderate the relationship between green innovation and sustainable competitive advantage. The study also outlines its limitations and proposes an agenda for future research.

These studies collectively highlight the diverse applications of Islamic ethics in environmental sustainability, offering insights into both theoretical frameworks and practical implementations. This paper aims to synthesize these varied perspectives, contributing to a more comprehensive understanding of how Islamic ethics can guide and enhance environmental responsibility and awareness.

## Methods

This study adopted a qualitative research design, utilizing a descriptive methodology to gain a comprehensive understanding of the subject matter. The data collection was meticulously conducted through a triad of methods: in-depth interviews, direct observations, and thorough analysis of relevant documents. This research was situated at the Nurul Iman Islamic Boarding School in Bandung City, providing a context-specific insight into the research topic.

To ensure the rigor and validity of the data, a methodological triangulation approach was employed. Triangulation in qualitative research refers to the application of multiple methods or data sources in understanding a single phenomenon, thereby enhancing the credibility and depth of the findings. In this study, the triangulation process involved two key steps:

**Comparative Analysis of Interviews and Observations:** This entailed a systematic comparison between the data gathered from interviews and the researcher's direct observations at the boarding school. Such a comparison allows for a cross-verification of information, ensuring that the findings are not solely reliant on a single source and are corroborated by real-world evidence.

**Correlation with Documentary Evidence:** The second step involved aligning the insights obtained from the interviews with the information derived from relevant documents available at the boarding school. This step served to further validate the interview data, ensuring consistency and accuracy in the research findings.

These methodological steps were integral to the research process, as they significantly contributed to the overall data validity. By meticulously cross-referencing the information from diverse sources and methods, the study aimed to present a well-rounded and substantiated conclusion, reflective of the intricate dynamics at the Nurul Iman Islamic Boarding School.

## Results and Discussion

### The Strategies of Pesantren Teachers in Implementing Environmental Love Ethics at Nurul Iman Islamic Boarding School

This research presents a detailed exploration of the strategies adopted by teachers at Nurul Iman Islamic Boarding School for fostering environmental love ethics among students. The study follows a qualitative approach, emphasizing descriptive analysis, and is grounded in the ethos of Islamic teachings. The multifaceted strategy implemented by the Pesantren teachers is aimed at integrating environmental ethics into the daily lives and consciousness of the students (santri).

#### *Phased Implementation Strategy:*

The approach at Nurul Iman Islamic Boarding School is characterized by a structured, phased implementation strategy, ensuring that environmental ethics are seamlessly woven into the students' educational experience. The educators at Nurul Iman Islamic Boarding School have strategically segmented the implementation of environmental ethics into three distinct phases:

- a. **Pre-Lesson Phase:** This involves preparing the students mentally and emotionally for the lessons ahead. Teachers use this time to create an awareness of the environment and the importance of its preservation, setting the tone for the day's learning.
  - **Mental and Emotional Preparation:** This phase is crucial in creating a conducive learning environment. Teachers engage students in discussions, storytelling, or thought-provoking activities that highlight environmental issues. This approach is designed to stimulate curiosity and empathy towards environmental concerns.
  - **Awareness Building:** Educators may use multimedia presentations, real-life case studies, or news articles to demonstrate the current state of the environment globally and locally. This helps students understand the relevance and urgency of environmental preservation.
  - **Setting the Tone:** By starting the day with environmental themes, teachers subtly instill in students a sense of responsibility and mindfulness about their interactions with the environment throughout the day.
- b. **In-Lesson Phase:** During the lessons, teachers integrate environmental themes into the curriculum. This integration is not restricted to specific subjects but is a thread that runs through various disciplines, emphasizing the omnipresence of environmental responsibility.
  - **Curriculum Integration:** Environmental ethics are incorporated across subjects. In science, students might learn about ecosystems and biodiversity; in religious studies, the Islamic perspective on stewardship of the earth; and in literature, reading texts that celebrate nature or discuss environmental issues.
  - **Interactive Learning:** Teachers employ interactive methods such as group discussions, project-based learning, and problem-solving exercises focused on environmental challenges. This method encourages active participation and deepens students' understanding.

- Omnipresent Theme: The integration of environmental themes is not a one-off activity but a consistent element of all lessons, reinforcing the idea that environmental responsibility is a multifaceted and continuous commitment.
- c. Post-Lesson Phase: This phase focuses on reflection and application. Students are encouraged to reflect on the day's lessons and find ways to apply their learnings to real-life environmental practices within the Pesantren and beyond.
  - Reflection: Teachers facilitate reflection sessions where students can articulate their thoughts and feelings about what they have learned. This may involve journaling, group discussions, or presentations.
  - Application: The emphasis is on translating knowledge into action. Students might engage in school-wide environmental initiatives, community outreach programs, or personal projects that demonstrate their commitment to environmental stewardship.
  - Continuous Learning: This phase also involves setting goals and planning future activities, ensuring that environmental ethics become an ongoing part of students' lives, both within and outside the Pesantren.

Each phase of this strategy is designed to complement the others, creating a comprehensive and immersive learning experience that not only educates students about environmental ethics but also inspires them to live these Islamic ethical values.

#### *Exploration and Development of Methodological Approaches:*

The implementation of environmental love ethics at Nurul Iman Islamic Boarding School is supported by a variety of methodological approaches, each serving a unique purpose in the educational process.

- a. Modeling Method: This involves teachers and administrators acting as role models, exhibiting behaviors that reflect environmental love ethics. This method extends beyond mere instruction, as educators demonstrate practical ways of living harmoniously with the environment. They engage in activities such as waste management and energy conservation, setting a practical example for students to emulate.
  - Role Modeling by Educators: Teachers and administrators actively demonstrate eco-friendly behaviors in their daily routines, such as recycling, using sustainable materials, and conserving water and electricity. This approach reinforces the message that environmental stewardship is a lifestyle, not just a theoretical concept.
  - Practical Demonstrations: Regular activities, such as planting trees, maintaining a school garden, or organizing clean-up drives, are conducted, allowing students to see environmental ethics in action.
  - Leadership in Sustainability: Administrators could lead by example in implementing school-wide sustainable practices, such as reducing paper usage, opting for renewable energy sources, and ensuring the school's infrastructure supports environmental conservation.
- b. Habituation Method: Habit formation is central to this approach. Students are routinely engaged in activities that promote environmental cleanliness and

conservation. This includes structured schedules for cleaning, waste segregation, and energy-saving practices. This method aims to transform these activities from mere tasks to ingrained habits.

- Structured Environmental Routines: Students participate in daily and weekly routines that promote environmental care, such as waste sorting, energy audits, and water conservation practices.
  - Community Participation: Integration of environmental care into communal activities, encouraging students to take part in group initiatives that focus on maintaining a clean and sustainable living environment.
  - Long-term Habit Formation: The goal is to cultivate these practices into lifelong habits, ensuring that students carry these values with them beyond their time at the Pesantren.
- c. Punishment Method: Used as a last resort, this method is designed to instill a sense of accountability and responsibility. Punishments are educational rather than punitive, aiming to teach students the consequences of neglecting their environmental duties. They are tailored to reinforce the importance of environmental stewardship and to encourage better practices in the future.
- Educational Consequences: When rules are broken, consequences are designed to educate rather than simply punish. For instance, a student who wastes water might be tasked with a project on water scarcity.
  - Constructive Feedback: Teachers provide guidance on what was done incorrectly and how to improve, helping students understand the impact of their actions on the environment.
  - Positive Reinforcement: Alongside punishment, positive reinforcement for good environmental practices is emphasized to create a balanced approach to discipline.
- d. Teaching Method: The core of the strategy lies in the educational approach. Environmental ethics are woven into the curriculum, ensuring that the concept is not an isolated topic but a pervasive theme. Teachers employ various pedagogical techniques to engage students with the material, making connections between Islamic teachings and environmental stewardship. This method ensures that students understand the religious, moral, and practical reasons for environmental love ethics.
- Integrated Curriculum: Environmental ethics are incorporated into various subjects, ensuring that the topic is presented as a multifaceted issue with relevance across disciplines.
  - Interactive and Experiential Learning: Teachers use interactive methods like debates, case studies, and field trips to engage students and provide real-world context to the lessons.
  - Religious and Moral Context: Lessons are framed within the context of Islamic teachings, helping students understand the religious and moral imperatives for environmental stewardship. This includes studying relevant verses from the Quran and Hadith that emphasize the importance of caring for the Earth.

The approach taken by the Nurul Iman Islamic Boarding School is comprehensive and deeply rooted in Islamic principles. It reflects an understanding that environmental ethics should not just be a subject of study but a way of life. This strategy serves as a model for other educational institutions seeking to integrate environmental ethics into their curriculum and culture. The findings of this research contribute significantly to the discourse on environmental education within Islamic pedagogical contexts, highlighting practical, religious, and ethical dimensions of environmental stewardship.

### **Deepening the Narrative on the Implementation of Environmental Love Ethics at Nurul Iman Islamic Boarding School**

This study delves into the practical application of environmental love ethics at Nurul Iman Islamic Boarding School, based on extensive field research. The educators at this pesantren have innovatively formulated a series of programs designed to inculcate a profound appreciation and responsibility for the environment among the students (*santri*). These programs transcend mere theoretical knowledge, encompassing practical, hands-on experiences that solidify the students' understanding and commitment to environmental stewardship.

As elucidated by Ustadz Rahmat Hidayat, the integration of environmental ethics is skillfully interwoven with the teachings of Fiqh, emphasizing the sanctity of cleanliness pertaining to personal hygiene, attire, and worship spaces. This religious grounding is further expanded to include ethical conduct towards nature and the environment, thereby bridging doctrinal teachings with ecological consciousness. However, recognizing the limitation of theoretical instruction alone, the Pesantren has proactively established a cleanliness initiative that harmonizes theoretical knowledge with practical application. This initiative includes a meticulously organized daily duty roster for students, ensuring active participation in maintaining the *Pesantren's* environment. Regular community service activities, scheduled weekly, further reinforce this commitment to environmental cleanliness and sustainability.

From Ustadz Rahmat Hidayat's insights, it becomes evident that the cultivation of environmental love ethics in students is a dynamic process, necessitating not just theoretical instruction but also practical engagement. Achieving this holistic educational objective necessitates a collective effort, encompassing agreements on cleanliness standards within the Pesantren environment.

To effectively implement these ethics, the *Pesantren's* teachers, in collaboration with the administrators, engage in comprehensive planning to establish and enforce regulations. This includes the institution of punitive measures for non-compliance, designed to underscore the seriousness of environmental responsibilities. Key among these initiatives is the organization of weekly community service programs, spearheaded by teachers and supported by administrators. These programs focus on ensuring a clean, comfortable, and aesthetically pleasing environment within the dormitories, bathrooms, and all communal spaces of the Pesantren.

The successful implementation of these environmental love ethics pivots on the cooperative efforts of all stakeholders within the Pesantren community. It involves meticulous planning, the establishment of consensual agreements, and the judicious application of disciplinary measures. In this context, the Pesantren administrators play a



pivotal role in formulating strategies, facilitating consensus-building forums, and setting the disciplinary framework for maintaining cleanliness standards. These concerted efforts are aimed at fostering an internalized habit of cleanliness among students, thereby shaping their environmental ethos.

Ustadz Rahmat Hidayat underscores the importance of firm yet equitable enforcement of these agreed-upon rules by the Pesantren administrators. This balanced approach ensures that students not only adhere to environmental standards but also internalize these values, cultivating a deep-seated ethic of environmental love and responsibility. The overarching goal is to nurture a generation of students who are not only knowledgeable about environmental issues but are also active participants in preserving and enhancing their immediate and extended environments.

## Discussions

### Deepening the Understanding of Environmental Love Ethics Implementation at Nurul Iman Islamic Boarding School

The implementation of environmental love ethics at Nurul Iman Islamic Boarding School, based on comprehensive research findings, reveals a multifaceted and pedagogically sound approach. This strategy, encompassing modeling, habituation, rule enforcement, and teaching, reflects a deep understanding of the intricacies involved in shaping students' environmental consciousness.

#### *Modeling as a Foundational Strategy:*

Modeling, identified as the primary strategy, is based on the premise that teachers act as secondary parental figures within the educational setting. This role modeling, as underscored by Zukhrufin et al. (n.d.), is pivotal in the moral and ethical development of students. The research of Wardhani & Wahono (2017) further emphasizes the limitations of theoretical knowledge in the absence of practical examples set by educators. This approach is rooted in the philosophy that students are likely to emulate the behaviors, speech, and attitudes of their teachers, thereby internalizing these environmental ethics.

#### 1. The Role of Habituation:

Habituation emerges as a crucial strategy for embedding environmental ethics into students' daily routines. Echoing Lestari's (2016) findings, this method focuses on training students to repeatedly perform environmentally beneficial actions until they become ingrained behaviors. Putra and Muliati (2021) reinforce this view by emphasizing the significance of habitual actions in shaping students' character, particularly regarding environmental cleanliness.

#### 2. Importance of Rule Enforcement:

Rule enforcement through non-physical, educational punishments plays a critical role in reinforcing environmental ethics. Such punitive measures, as elucidated by Putra & Muliati (2021), are designed to cultivate a sense of responsibility and remorse for environmental neglect, rather than mere compliance with rules. This method is integral to fostering a deeper understanding and respect for environmental norms within the pesantren.

#### 3. Strategic Planning in Implementation:

The author's findings highlight the necessity of meticulous planning in the execution of these strategies, aligning with Kemendikbud's (2023) definition of implementation as a combination of execution and application. This planning is essential to ensure that the strategies are effectively integrated into the educational framework of the pesantren.

4. Habituation Method in Practice:

The habituation method, as elaborated by Abuddin Nata (2015), involves the repetition of specific behaviors to form a habit. This method is critical in transforming sporadic actions into consistent practices among students.

5. Educational System and Learning Process:

The research views the implementation of these ethics as a systematic educational process, as defined by Abdul Majid (2012) and Heri Gunawan (2013). This system involves a complex interaction of various components, including instructional design, active student engagement, and the provision of learning resources.

6. Alignment with Islamic Educational Goals:

This implementation is in harmony with the objectives of Islamic religious education, as outlined by Zakiyah Daradjat and Zulvia Trinova (2013). The goal is to nurture students who can comprehensively and effectively embody the teachings of Islam in all aspects of their lives, including environmental stewardship.

7. Character Formation in National Education:

Furthermore, the efforts at Nurul Iman Islamic Boarding School align with the national education goals of fostering noble character, as described by Yunahar Ilyas (2016). This character formation is seen as an intrinsic quality that emerges spontaneously in individuals when cultivated through appropriate educational experiences.

8. Scope of Environmental Ethics:

The implementation of environmental love ethics encompasses both the physical and biotic environments, as detailed by Imam Supardi (2003). The physical environment includes inanimate objects and conditions, while the biotic environment comprises all living beings. This comprehensive understanding reflects the interconnectedness of all elements within the environment and underscores the importance of holistic environmental education.

The implementation of environmental love ethics at Nurul Iman Islamic Boarding School represents a well-rounded, deeply integrated approach that combines theoretical knowledge with practical application, habit formation, and a profound understanding of the role of educators in shaping students' environmental ethics.

The comprehensive research conducted at Nurul Iman Islamic Boarding School culminates in a profound understanding of the effective implementation of environmental love ethics within an educational framework. This research demonstrates the multifaceted approach adopted by the Pesantren, which successfully integrates modeling, habituation, rule enforcement, and instructional methods to cultivate a deep-rooted sense of environmental stewardship among students.

1. **The Significance of Modeling:**  
The study emphasizes the paramount importance of teacher modeling as a foundational strategy. It underscores the reality that educators, as influential figures in the school environment, play a crucial role in shaping the attitudes and behaviors of students. By embodying environmental ethics in their daily actions, teachers effectively impart these values to their students, proving that leading by example is a potent educational tool.
2. **The Power of Habituation:**  
Habituation emerged as a key strategy in the instillation of environmental ethics, moving beyond mere knowledge to the realm of action. The consistent engagement of students in environmentally positive practices ensures that these actions become second nature, thereby solidifying the essence of environmental love ethics in their daily lives.
3. **Effective Rule Enforcement:**  
The research further highlights the importance of rule enforcement in reinforcing environmental norms. The application of non-physical, educational punishments is shown to be an effective means of instilling a sense of responsibility and accountability among students. This approach not only corrects immediate behavior but also serves as a long-term educational tool, fostering an internal motivation to adhere to environmental standards.
4. **Integration within the Educational Framework:**  
The strategic implementation of these ethics within the Pesantren's curriculum is a testament to the thoughtful planning and execution by the educational staff. This integration ensures that environmental ethics are not isolated teachings but are woven seamlessly into the fabric of the students' educational journey.
5. **Alignment with Islamic Educational Goals:**  
The study resonates with the overarching goals of Islamic education, highlighting that nurturing students to practice Islam in all aspects of life includes a commitment to environmental stewardship. The approach at Nurul Iman Islamic Boarding School aligns perfectly with this objective, offering a model for how religious and environmental education can be harmoniously integrated.
6. **National Education and Character Formation:**  
Lastly, the research aligns with the broader goals of national education in fostering noble character, emphasizing that environmental ethics form a critical component of this character development. The holistic approach taken by the Pesantren demonstrates how environmental consciousness can be effectively instilled as an intrinsic quality in young individuals.

The implementation of environmental love ethics at Nurul Iman Islamic Boarding School stands as a beacon of successful educational practice. It exemplifies how environmental ethics can be integrated into the educational system to develop environmentally conscious and responsible individuals. This research provides valuable insights and a potential framework for other educational institutions aiming to foster a similar ethos in their students.

## Conclusions

Upon careful analysis of the research findings, it is evident that the strategy employed by the teachers at Nurul Iman Islamic Boarding School for the implementation of environmental love ethics is multifaceted and holistic. This strategy includes the utilization of several pedagogical methods: modeling, habituation, punishment, and lecturing. The research underscores the significance of the modeling method, where teachers serve as exemplary figures, demonstrating environmental stewardship in their daily actions. This approach is pivotal, as it sets a tangible standard for students to emulate, thereby reinforcing the principle that environmental ethics are not only theoretical concepts but also practical, everyday behaviors. The habituation method involves ingraining environmental consciousness into the daily routines of the students. By instituting structured programs like daily cleaning rosters and regular community service activities, the Pesantren ensures that environmental care becomes a habitual practice for the students. This method is instrumental in transforming environmental ethics from abstract ideas into concrete actions.

The study also highlights the role of the punishment method in maintaining discipline and adherence to environmental standards. The implementation of non-physical, corrective punishments for rule violations is designed to instill a sense of responsibility and accountability among students. This approach is crucial for emphasizing the seriousness of environmental commitments and the consequences of neglecting them. Lastly, the lecture method, which involves teaching environmental ethics through religious texts such as “*Kitab Ta’lim Muta’alim*,” “*Akhlak Lil Banin*,” “*Aqidatul Awam*,” and “*Safinatunnaja*,” provides a theological and moral foundation for environmental stewardship. These lectures offer a deeper understanding of the religious imperatives behind environmental love ethics, enabling students to appreciate the spiritual dimensions of their environmental actions.

The integration of these diverse methods at Nurul Iman Islamic Boarding School creates a comprehensive educational experience. This approach not only imparts knowledge about environmental ethics but also ensures that these ethics are internalized and practiced. It reflects a deep understanding of the multifaceted nature of learning and character development, where knowledge, habit, discipline, and understanding are harmoniously blended. This research offers valuable insights into the effective implementation of environmental ethics in an educational setting. The findings can serve as a blueprint for other educational institutions seeking to incorporate environmental stewardship into their curricula. The study also opens avenues for further research on the long-term impacts of such educational strategies on students’ attitudes and behaviors towards the environment.

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