



The Transformation of Academic Culture in Islamic Boarding Schools through Green Islam-Based Education

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Abstract

This study examines the transformation of academic culture at Pondok Islamic boarding School Hamalatul Quran Manonjaya through the perspective of Green Islam, defined as an Islamic educational approach that integrates religious values with environmental ethics and sustainability practices. This study is grounded in the growing ecological challenges and the limited integration of environmental awareness within traditional Islamic educational institutions, which necessitates the development of a contextual and value-based eco-islamic boarding School model. A qualitative ethnographic method was employed, involving 15 respondents: islamic boarding School leaders, ustadz/ustadzah (teachers), administrators, and senior students. Data were collected through in-depth interviews, participatory observation, and documentation, and were analysed thematically. The results show that cleanliness is understood as an integral part of faith; agricultural and greening programs function as effective media for ecological learning; islamic boarding School leadership demonstrates a visionary orientation through environmentally responsive policies; teachers actively integrate Islamic teachings into daily environmental practices; and student discipline is implemented through humane and educational sanctions. These findings indicate that the Green Islam-based eco-islamic boarding School model is essential in shaping sustainable ecological awareness while maintaining Islamic traditions and adapting to contemporary challenges.

Keywords: Green Islam; Academic Culture; Islamic Boarding School; Ethnography; Eco-Islamic Boarding School.

Abstrak

Penelitian ini mengkaji transformasi budaya akademik di Pondok Pesantren Hamalatul Quran Manonjaya melalui perspektif Green Islam, yang didefinisikan sebagai pendekatan pendidikan Islam yang mengintegrasikan nilai-nilai keagamaan dengan etika lingkungan dan praktik keberlanjutan. Kajian ini dilandasi oleh meningkatnya tantangan ekologis serta masih terbatasnya integrasi kesadaran lingkungan dalam lembaga pendidikan Islam tradisional, sehingga diperlukan pengembangan model eco-pesantren yang kontekstual dan berbasis nilai. Penelitian ini menggunakan metode kualitatif dengan pendekatan etnografi, melibatkan 15 responden yang terdiri atas pimpinan pesantren, ustadz/ustadzah, pengelola, dan santri senior. Data dikumpulkan melalui wawancara mendalam, observasi partisipatif, dan dokumentasi,

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kemudian dianalisis menggunakan analisis tematik. Hasil penelitian menunjukkan bahwa kebersihan dipahami sebagai bagian integral dari iman; program pertanian dan penghijauan berfungsi sebagai media pembelajaran ekologis yang efektif; kepemimpinan pesantren menunjukkan orientasi visioner melalui kebijakan yang responsif terhadap lingkungan; ustaz/ustazah secara aktif mengintegrasikan ajaran Islam ke dalam praktik lingkungan sehari-hari; serta disiplin santri diterapkan melalui sanksi edukatif yang humanis. Temuan ini mengindikasikan bahwa model eco-pesantren berbasis Green Islam memiliki peran penting dalam membentuk kesadaran ekologis yang berkelanjutan, sekaligus menjaga tradisi Islam dan beradaptasi dengan tantangan kontemporer.

Kata kunci : Islam Hijau; Budaya Akademik; Pesantren; Etnografi; Eco-Pesantren.

I. Introduction

The 21st century has placed environmental issues among the most significant challenges faced by humankind. The ecological crisis arising from climate change, ecosystem degradation, and natural exploitation has generated multidimensional impacts spanning social, economic, and even spiritual domains. As the world's largest Muslim-majority nation, Indonesia bears an urgent responsibility to cultivate ecological awareness rooted in religious teachings. Within this context, Islamic educational institutions, particularly Islamic boarding schools, hold a strategic position. Islamic Boarding School not only serve as centers for religious instruction but also function as institutions shaping character and cultural values relevant to modern contexts.

Several studies have explored the intersection between Islam and environmental ethics. (Java et al., 2023) found that Qur'anic learning within pesantren can serve as an instrument for fostering ecological consciousness. (Education & Islamic, 2020) asserted that environmental education from an Islamic perspective can significantly promote ecological behaviour among students. (Supiana et al., 2024) further emphasised that integrating environmental ethics into Islamic education is essential to cultivating a sense of sustainability. (Haryanto Sri, 2022) developed the concept of eco-maqasid as a theoretical foundation for formulating environmental ethics within contemporary Islamic education.

These studies reinforce the notion that Islam has strong normative potential to nurture ecological awareness. However, most of these works remain conceptual or focus primarily on formal curricula, without delving deeply into the transformation of academic culture within Islamic Boarding School communities. Over the past decade, an increasing number of ethnographic studies in education have examined the dynamics of pesantren, ranging from intellectual traditions and learning patterns to social values and ecological initiatives through ecopedagogy. Recent research, such as (Qadir, 2023), highlights environmental preservation practices in several Islamic Boarding School through planting, maintenance, and field-based learning rooted in the Qur'an and Hadith. Nevertheless, studies on institutional management for ecological sustainability (Green

The Transformation of Academic Culture in Islamic Boarding Schools through Green Islam-Based Education Islamic Boarding School Programs) and green building design in eco-Islamic Boarding School remain primarily focused on policy, managerial, and architectural aspects. (Religion et al., 2023)

A study by (Maulida et al., 2025) examined the implementation of the eco-islamic boarding school concept through a green building approach at Islamic Boarding School Modern Inshafuddin, Banda Aceh, revealing that environmentally friendly infrastructure can reinforce students' ecological habits. This gap highlights the need for ethnographic studies that connect Green Islam with the learning habitus, discipline, and academic leadership of pesantren.

In terms of originality, this research offers novelty by employing an educational ethnography approach to understand the transformation of academic culture within Islamic Boarding School through the integration of Green Islam values. This approach enables the researcher to go beyond curricular aspects and instead explore everyday practices, symbols, and interactions that shape academic culture. Consequently, this study differs from previous works that tend to be normative, as it provides an empirical and contextual depiction of how Islamic values such as cleanliness as part of faith (*tahārah*), environmental stewardship (*khalīfat al-ard*), responsibility (*amānah*), and public benefit (*maṣlahah*) are embodied in fostering ecological awareness within the Islamic Boarding School environment.

Furthermore, the novelty of this study lies in its focus on Islamic Boarding School Hamalatul Quran Manonjaya as the research locus. This Islamic Boarding School represents an Islamic educational institution that has begun pioneering environmentally conscious practices, even though these have not yet been formally integrated into its curriculum. Using an ethnographic approach, this study aims to uncover how Islamic values are manifested in ecological contexts. It also analyzes the potentials and challenges faced by the pesantren in transforming itself into an institution that fully embodies the Green Islam paradigm.

The purpose of this article is to analyze and describe the academic cultural practices within Islamic Boarding School, while further exploring the potential integration of Green Islam values into the Islamic Boarding School education system. Ultimately, this research seeks to formulate a conceptual model offering a novel contribution namely, the transformation of academic culture through environmentally conscious Islamic education. The study aspires not only to contribute academically to the development of Islamic education relevant to global issues but also to propose a practical model that can assist pesantren in responding to today's ecological crisis.

From an academic perspective, this study aims to enrich the literature on Islamic education and environmental ethics by providing an empirical perspective focused on Islamic boarding school. Moreover, the research findings have the potential to serve as a valuable reference for policymakers, pesantren practitioners, and other scholars

interested in developing the Green Islam paradigm as a foundation for sustainable education in Indonesia. Hence, this article contributes not only to scientific advancement but also to educational practices that are responsive to contemporary global challenges.

II. Research Method

This ethnographic study was conducted at Islamic Boarding School Hamalatul Quran Manonjaya, an Islamic educational institution in Tasikmalaya, which served as the primary locus of inquiry. The research was conducted in several systematic stages, as shown in Figure 1.

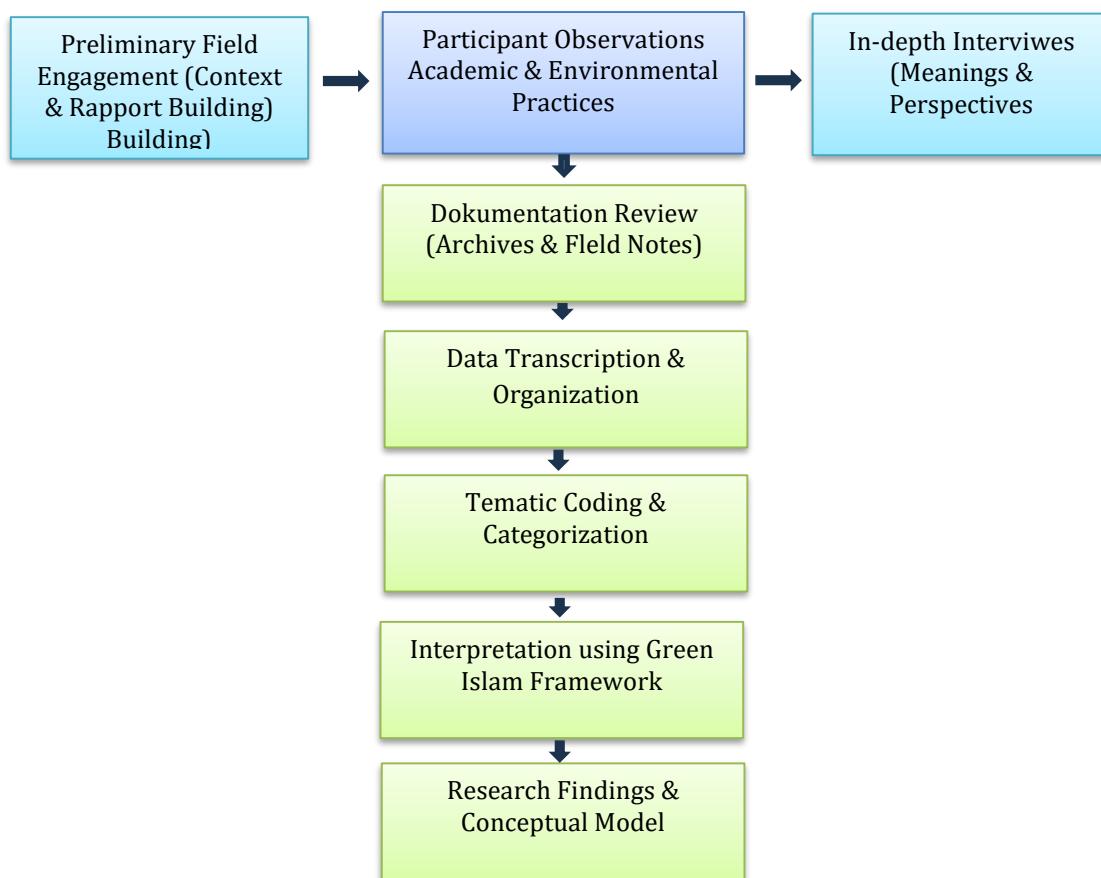


Figure 1. Cyclical Process of Ethnographic Research

Figure 1 illustrates the overall flow of the ethnographic research process based on the Green Islam framework. The research began with preliminary field engagement to understand the Islamic boarding school context and establish rapport with participants. This initial stage was essential to ensure the researcher's acceptance within the social and academic environment of the pesantren. Subsequently, data were collected through participant observation and in-depth interviews. Participant observation allowed the researcher to directly engage with daily academic, religious, and environmental practices, while in-depth interviews were conducted to explore the meanings,

The Transformation of Academic Culture in Islamic Boarding Schools through Green Islam-Based Education perspectives, and interpretations of Islamic boarding school leaders, teachers, administrators, and senior students regarding ecological awareness grounded in Islamic values. These data collection activities were complemented by documentation review of institutional archives, photographs, and field notes, thereby strengthening data triangulation. The collected data were then transcribed and systematically organised before being analysed through thematic coding and categorisation to identify recurring patterns and key themes. The final stage involved interpreting the findings within the Green Islam framework, resulting in the formulation of research findings and an initial conceptual model of Green Islam-based academic culture in the pesantren. Overall, the flowchart demonstrates a coherent and sequential ethnographic process that integrates data collection, analysis, and interpretation in a systematic manner.

The process began with preliminary field engagement to understand the Islamic boarding school context and establish rapport with participants. This was followed by in-depth data collection through participant observation, semi-structured interviews, and documentation of daily activities related to cleanliness, environmental practices, and academic life. The collected data were then transcribed and organized, followed by thematic coding to identify recurring patterns and meanings. Data interpretation was conducted by continuously relating empirical findings to the conceptual framework of Green Islam and relevant educational theories to ensure analytical depth and contextual validity. The site was selected based on the consideration that the pesantren has been actively developing an academic culture grounded in Islamic values, while its students (santri) have initiated simple yet meaningful environmental practices such as tree planting, cleanliness management, and the reduction of plastic waste. These existing practices render the Islamic boarding school highly relevant for investigation within the framework of Green Islam.

The study involved 15 informants selected through purposive sampling. The selection criteria were based on their roles and participation in both academic and environmental activities within the pesantren. The informants consisted of one Islamic boarding school leader, five teachers (ustadz/ustadzah), three administrators, and six senior students. This number was deemed sufficient to capture collective perspectives and to enable in-depth ethnographic analysis. Data were collected through three primary methods. The first was participant observation, in which the researcher directly engaged in various Islamic boarding school activities from religious gatherings (pengajian) and academic discussions to greening initiatives. This method aimed to document existing practices and interpret the symbolic dimensions of the Islamic boarding school academic culture. The second method was in-depth semi-structured interviews, designed to explore informants' perspectives on how Islamic values are integrated with environmental awareness. The third method, documentation, involved collecting archives, photographs,

and field notes to triangulate and validate the data obtained from observations and interviews.

The collected data were analysed qualitatively using the model proposed by Miles, Huberman, and Saldaña (2014), which consists of three main stages: data reduction, data display, and conclusion drawing. During the reduction phase, interview transcripts were coded to identify preliminary categories. The data were then organised into thematic matrices to facilitate the identification of relationships and emerging patterns. Finally, conclusions were drawn through interpretative analysis reflecting the interplay between theory, empirical findings, and the socio-cultural context of the Islamic boarding school. This analytical framework is considered appropriate for ethnographic research as it enables the researcher to identify patterns of meaning within complex social experiences.

The performance indicators of this research were determined by three main criteria. First, the successful collection of comprehensive empirical data on the academic culture of the Islamic boarding school. Second, the clarity of thematic and categorical analyses that demonstrate the integration of Green Islam values. Third, the development of an initial conceptual model that can serve as a reference for the advancement of environmentally conscious Islamic education. The validity of the findings was strengthened through triangulation of sources (leaders, teachers, administrators, and students), triangulation of methods (observation, interviews, documentation), and member checking to verify interpretations with the informants.

In terms of implementation, the research was carried out in several operational stages. The first stage involved preparation, including an extensive literature review and securing formal research permissions from the Islamic boarding school administration. The second stage consisted of continuous data collection through observation, interviews, and documentation throughout the research period. The third stage focused on thematic data analysis using manual coding techniques. The fourth stage involved compiling the research findings and conducting reflective discussions with pesantren partners. The fifth and final stage was the formulation of a conceptual model of Green Islam-based learning as the primary output of the study. All stages were carried out systematically and continuously to ensure the academic credibility of the research results. Within the framework of educational ethnography, this methodological approach draws upon Creswell's perspective on qualitative research, which emphasises the interpretation of meaning within social contexts, and articulation of participant observation as a defining characteristic of ethnography. Guided by these foundational works, this study seeks to portray the academic culture of Islamic boarding school in a comprehensive and in-depth manner while contributing to the scholarly discourse on environmentally conscious Islamic education.

III. Result and Discussion

A. Cleanliness and Environmental Activities within the Islamic Boarding School

Interviews with senior students such as Azka and Ilyas show that:

Awareness of cleanliness has become an integral part of their daily lives. For them, a clean environment is not only aesthetically pleasing but also supports mutual comfort and health. This view is in line with Islamic teachings, which emphasize that "cleanliness is part of faith".

Field observations show that after dawn prayers and morning study sessions, students participate in routine cleaning duties. The cleaning schedule is organized on a rotating basis by administrators such as Husnan, Haidar, and Azmi, and includes cleaning the dormitories, courtyards, mosque, and areas surrounding the Islamic boarding school. This program fosters a sense of shared responsibility and strengthens discipline among students.

In addition, the pesantren regularly organizes a Clean Room Competition (Lomba Kebersihan Kamar), which serves as a motivational initiative. According to students Zidan and Ahmad,

The program encourages diligence: the cleanest rooms receive recognition and rewards, whereas the dirtiest are subject to educational sanctions. Students also participate in piket jamai, a collective environmental cleaning activity conducted every weekend, often involving the local community around the Islamic boarding school.

B. Agricultural and Greening Programs

The Islamic boarding School has developed extracurricular agricultural activities as a distinctive feature of Green Islam-based education. According to interviews with administrator Azmi and supervising teacher Ustadz Rozak,

These activities are held regularly every weekend, organized by class groups. Students learn how to plant, cultivate, and harvest various crops such as chili, corn, and vegetables.

Similarly, students Ibnu and Arsyad shared that their experience planting seedlings in the greenhouse not only provided them with new agricultural skills but also fostered a sense of responsibility toward the environment. Greening activities are also implemented through tree-planting programs around the Islamic boarding school compound. Although waste management remains relatively simple, the practice of separating organic and inorganic waste, along with controlled burning in designated areas, represents an initial step toward more sustainable environmental management.

C. Leadership Perspectives of The Islamic Boarding School

An interview with Ustadz Cecep, the leader of the Boarding School, emphasized that:

Cleanliness and environmental awareness are not merely practical necessities but integral components of worship. He highlighted the importance of

internalizing these values into students' daily routines from keeping sandals neatly arranged outside the mosque to actively participating in communal cleaning activities.

According to him, simple habits practiced consistently can shape discipline and instill the spiritual consciousness that maintaining cleanliness is part of faith. Meanwhile, Ustadz Fahmi, as the head of the Islamic Boarding School foundation, added that Islamic boarding schools must be able to harmonize traditional values with modern innovation. He cited the development of the greenhouse as an example of the Boarding School's commitment to utilizing available land productively. This effort is not merely an agricultural project but also an ecological education initiative that fosters food self-sufficiency and environmental awareness among students.

Furthermore, he emphasized the need for the Islamic boarding School to transform into a model of education that is both excellent and adaptive. Ideally, Islamic boarding school should not only be perceived as traditional institutions but also as centers producing knowledgeable, environmentally conscious, and globally competitive generations. Thus, the leadership vision at Islamic boarding school Hamalatul Quran Manonjaya demonstrates a balanced synthesis between the preservation of religious tradition and modern innovation forming the foundation for cultivating students who are disciplined, competent, and ecologically aware.

D. Contributions of The Ustadz and Ustadzah

Based on interviews with Ustadz Azi, Ustadz Hakim, and Ustadzah Nurhasanah, it was found that environmental awareness values are internalized through both classroom instruction and thematic religious studies (pengajian). All three emphasized that cleanliness is not merely a technical issue but is also regarded as an integral part of faith. Therefore, in various study sessions, they consistently remind the students (santri) to maintain the cleanliness of bathrooms, arrange their sandals neatly, and take care of personal belongings as well as the facilities of the Islamic boarding School. Such simple habits are believed to cultivate a sense of personal responsibility while fostering a collective culture of environmental care.

Moreover, the teachers encourage more contextual learning by linking religious values with the students' daily practices. For instance, when teaching hadiths about cleanliness, they emphasize their application in keeping dormitory rooms tidy, managing waste properly, and using Islamic boarding School facilities in an orderly manner. This approach helps students grasp that religious teachings are always connected to real-life actions and responsibilities.

In addition to traditional methods, some teachers have begun incorporating digital learning media to enhance lesson delivery. Ustadz Hakim explained that the use of projectors and videos helps reduce student fatigue and strengthens understanding.

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Visual media are used to present materials on hygiene, proper worship practices, and environmental activities, making the messages more engaging and memorable.

This adaptation to technology reflects the islamic boarding School's openness to the dynamics of modern times. By integrating conventional and contemporary teaching methods, the ustaz and ustazah strive to create a more dynamic and relevant learning atmosphere. It demonstrates that the islamic boarding School not only preserves its traditions but also continues to transform ensuring that Islamic values, including environmental care and cleanliness, are effectively conveyed to today's generation of santri.

E. Practices and Discipline of Senior Santri

Senior santri such as Azka, Ilyas, and Zidan described that the cleanliness duty (piket kebersihan) is not merely an administrative obligation, but has become a part of their daily routine carried out with collective awareness. They clearly distinguish between dormitory cleaning schedules and general islamic boarding School environmental duties. The detailed division of tasks from sweeping the yard and cleaning bathrooms to organizing study rooms has proven highly effective in maintaining the islamic boarding School's overall cleanliness. According to them, the rotation system ensures that every santri shares equal responsibility without feeling burdened.

Interviews with the musyrif (student supervisor) Husnan reinforced these findings.

He emphasized that the enforcement of cleanliness regulations within the islamic boarding School follows an educational approach rather than punitive measures. Santri who violate the rules are not immediately subjected to harsh punishment but are instead encouraged to engage in reflective activities such as reciting istighfar (seeking forgiveness), performing tahajud prayers in congregation, or arranging sandals neatly in the mosque.

According to Husnan, this approach is more effective as it fosters personal awareness and responsibility rather than mere fear of punishment. This approach also cultivates a more humanistic educational atmosphere, where santri feel respected while being guided. Those who make mistakes are not treated as wrongdoers to be punished, but as individuals who need guidance to understand the meaning of cleanliness and discipline. Field observations indicate that this method nurtures empathy among the santri; those who once violated the rules often become more disciplined and later help remind their peers to uphold cleanliness and order.

F. Documentation and Field Observation

Documentation of activities shows santri actively participating in environmental cleaning, planting seedlings, and engaging in extracurricular programs such as scouting (pramuka), tapak suci (a traditional martial art), and archery. Field observations conducted on Saturday mornings revealed that after the morning pengajian (religious study session), the santri are directed to take part in extracurricular activities according

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to a set schedule. On certain weeks, all santri participate in agricultural activities as a mandatory extracurricular program.

The Islamic boarding School's archives also indicate the santri's involvement in community-based social activities, such as public service (bakti sosial) to clean communal facilities, distributing qurban meat, and inviting the local community to attend large-scale religious gatherings (tabligh akbar). These practices demonstrate that the Islamic boarding School not only focuses on internal development but also fosters strong social engagement and harmonious relationships with the surrounding community.

G. Key Findings

Based on interviews, observations, and documentation, the main findings of this study are as follows:

1. The santri's ecological awareness is rooted in Islamic teachings that emphasize cleanliness as an integral part of faith.
2. Islamic boarding School programs such as cleanliness duties (piket kebersihan), dormitory cleanliness competitions, and agricultural extracurricular activities serve as effective means of cultivating an environmentally conscious culture.
3. The Islamic boarding School leader (Ustadz Cecep) and the foundation chairman (Ustadz Fahmi) play central roles in formulating policies and directing education based on the Green Islam paradigm.
4. Ustadz and ustazah contribute by integrating values of cleanliness into daily routines and by utilizing digital media as a learning tool.
5. The Islamic boarding School administrators (Husnan, Haidar, Azmi) ensure effective implementation of programs through cleanliness schedules, discipline monitoring, and the provision of supporting facilities.

H. Thematic Analysis

1. Cleanliness as a Dimension Spirituality

The practice of cleanliness at Pondok Islamic boarding School Hamalatul Quran Manonjaya is not merely a technical routine but embodies a profound spiritual dimension. Interviews with senior santri such as Azka and Ilyas revealed that they perceive cleanliness as an integral part of faith. The expression "cleanliness is part of faith" (an-nadhafah minal iman) serves as a guiding principle for their daily behavior, making environmental maintenance not just a social obligation but also a form of religious practice. Field observations support this understanding: every morning after the dawn pengajian (religious study session), santri participate in scheduled collective

The Transformation of Academic Culture in Islamic Boarding Schools through Green Islam-Based Education cleaning duties. These activities extend beyond dormitory areas to include the mosque, courtyards, and other public facilities within the islamic boarding School environment.

This habit aligns with Al-Ghazali's view that external cleanliness serves as a pathway to inner purity, as a clean physical state facilitates the cultivation of spiritual awareness (Al-Ghazali, n.d.). In the context of modern education, (Bourdieu, o. J.) describes such repetitive practices as habitus a system of dispositions that shapes individual and collective ways of thinking and acting. Thus, the cleanliness practices at the islamic boarding School function not only as routine activities but also as pedagogical instruments that cultivate a religious habitus among the santri (Nurkhin et al., 2023).

Furthermore, the clean dormitory competition program provides positive reinforcement for the santri. The cleanest dormitory receives an award, while the least clean one is given an educational sanction. This demonstrates a well-balanced reward and punishment system. Such a model aligns with (Nurkhin et al., 2023) theory of character education, which emphasizes that the cultivation of good behavior should be accompanied by value reinforcement through recognition and constructive correction. In other words, cleanliness is not only taught but also practiced and internalized through a structured social mechanism.

Previous studies also support this finding. (Nurkhin et al., 2023) observed that cleanliness in traditional islamic boarding School settings is often understood merely as a moral ritual, without being connected to its social dimensions. The findings at Hamalatul Quran enrich this discourse by revealing an integration of spiritual, social, and academic values. Santri are not only taught to maintain personal hygiene but also to take responsibility for collective well-being. This aligns with the study by (Nurkhin et al., 2023), which asserts that Islamic values can serve as a foundation for ecological education when directly linked to everyday practices.

2. Environmental Education through Egriculture and Greening

The agricultural program at Pondok Islamic boarding School Hamalatul Quran Manonjaya serves as one of the hallmarks of Green Islam implementation. Field observations revealed that every weekend, santri participate in a structured agricultural extracurricular activity that includes planting, maintenance, and harvesting crops such as chili, corn, and various vegetables. Interviews with several santri indicated that they perceive these activities as both a learning experience and a form of recreation, as it provides variation from their dense academic routines. Through this approach, the islamic boarding School successfully instills ecological awareness in a practical not merely theoretical manner.

From an Islamic perspective, farming is considered an act of worship. This aligns with the Prophet Muhammad's (peace be upon him) saying that "If a Muslim plants a tree or sows a field, and humans, animals, or birds eat from it, it is regarded as a charitable gift

(sadaqah) for him." This hadith, narrated by Bukhari and Muslim, teaches that agricultural activities are not solely economic pursuits but also embody social and ecological virtues. Thus, integrating farming into the santri's routine represents a tangible application of Islamic environmental ethics (Nurkhin et al., 2023).

From the standpoint of modern education, this initiative resonates with the concept of ecological literacy introduced by Orr and Anderson (Nurkhin et al., 2023) the capacity to understand the interdependence between humans and the environment. Similarly, research by (Wijaya et al., 2024) found that Islamic boarding School implementing agricultural programs enhance santri's ecological awareness while providing entrepreneurial skills. This finding is consistent with the situation at Hamalatul Quran, where santri reports that agricultural produce not only benefits the Islamic boarding School's internal consumption but also brings them satisfaction from contributing to environmental balance.

Nevertheless, challenges persist in implementation. Interviews with administrators revealed that the lack of agricultural experts often limits the program's effectiveness. This challenge echoes the findings of (Huda et al., 2022), who noted that many Islamic boarding School face obstacles in developing sustainable agriculture due to limited human resources and facilities. Despite these constraints, Hamalatul Quran stands out for its greenhouse facility, which allows for more systematic and productive farming activities. This feature distinguishes the Islamic boarding School from others that rely solely on open-field cultivation.

Overall, the agricultural program at Hamalatul Quran demonstrates that a Islamic boarding School can successfully integrate religious values, practical education, and ecological awareness. This innovation enriches Islamic boarding School education literature, which has traditionally focused more on moral and ritual aspects (Syahdatul Maulida & Mohammad Mahbubi Ali, 2023). By teaching santri to plant, nurture, and harvest, the Islamic boarding School not only cultivates religious character but also fosters independence, social responsibility, and environmental consciousness. This stands as a concrete manifestation of the transformation of academic culture based on Green Islam.

3. Islamic Boarding School Leadership an Agent of Transformation

Leadership plays a pivotal role in shaping the direction and culture of education within a Islamic boarding School. Interviews with Ustadz Fahmi (Foundation Chair) and Ustadz Cecep (Islamic boarding School Leader) revealed that concern for cleanliness and the environment has been made an integral part of the educational mission. Simple yet meaningful policies such as the installation of cleanliness slogans, the enforcement of written rules, and thematic discussions on environmental ethics illustrate how leadership embeds Green Islam values into the santri's daily life. Field observations

The Transformation of Academic Culture in Islamic Boarding Schools through Green Islam-Based Education further show that the decision to make agriculture a flagship extracurricular program not only equips santri with technical skills but also cultivates an ecological habitus.

From the perspective of Islamic leadership, the kiai or islamic boarding School leader is regarded as a role model who imparts values through words, actions, and policies. (Armila & Sopianingsih, 2022) emphasize that a kiai is not only a spiritual guide but also a social transformation agent. This notion resonates with the leadership of Ustadz Fahmi and Ustadz Cecep, who go beyond guiding worship practices to steering the islamic boarding School toward responsiveness to contemporary issues such as ecology and sustainability. In this sense, leadership at Hamalatul Quran functions as a cultural broker, bridging religious tradition with the demands of modernity (Mainuddin et al., 2024).

Other literature reinforces this finding. Saepulmilah's study (Komara et al., 2025) argues that the kiai holds a strategic role in shaping santri character through exemplary conduct and educational policy. While leadership in many islamic boarding School tends to emphasize formalistic moral dimensions (Syahdatul Maulida & Mohammad Mahbubi Ali, 2023), Hamalatul Quran's leadership distinguishes itself through concrete innovations such as the establishment of a greenhouse and reforestation programs. This demonstrates that Green Islam is not merely a slogan but an agenda deeply embedded within the islamic boarding School's management practices.

This transformative leadership is also evident in the islamic boarding School's active engagement with the surrounding community. Interviews revealed that the institution frequently participates in social initiatives such as community service (bakti sosial) and public religious gatherings (tabligh akbar). Such involvement reflects an open, collaborative leadership model rather than an insular one. In educational leadership theory, this approach aligns with the concept of transformational leadership, which emphasizes vision, role modeling, and community empowerment (Trimulyo et al., 2025).

In conclusion, leadership at Hamalatul Quran functions not merely as an enforcer of rules but as the driving force behind the transformation of academic culture based on Green Islam. The combination of religious exemplarity, practical innovation, and social engagement illustrates that the islamic boarding School's leaders have successfully cultivated an adaptive and relevant educational culture. This supports the argument that the transformation of islamic boarding School's academic culture must begin with visionary and responsive leadership.

4. Humanistic Discipline Through Educational Sanctions

Discipline represents one of the core aspects of islamic boarding School culture. However, findings from the study at Pondok Islamic boarding School Hamalatul Quran Manonjaya reveal that disciplinary enforcement is not carried out through harsh measures or physical punishment, but rather emphasizes educational sanctions. Interviews with musyrif (student mentors) indicate that students who violate cleanliness

rules are not immediately subjected to severe punishment; instead, they are guided to engage in spiritually nurturing activities such as reciting *istighfar* (seeking forgiveness), organizing sandals at the mosque, or performing *tahajjud* (late-night prayer) in congregation. This system aims to help students become aware of their mistakes while simultaneously strengthening their spiritual dimension.

This approach aligns with the concept of Islamic education (*tarbiyah*), which emphasizes the cultivation of awareness rather than mere rule enforcement. Al-Ghazali, for instance, stressed that nurturing the soul should be conducted with gentleness and habituation, rather than coercion, as harshness may lead to psychological trauma (Al-Ghazali, n.d.). In modern educational literature, this approach resonates with the principle of restorative discipline, a model of discipline that focuses not only on punishment but also on restoring relationships and fostering character development (Zegarra-salazar et al., 2024).

The Study by (Komara et al., 2025) reinforces these findings, stating that modern islamic boarding School have increasingly shifted their disciplinary paradigm from physical punishment toward a humanistic-educational approach. This stands in contrast to the findings of (Anas, 2017), which revealed that some traditional islamic boarding School still apply hierarchical models with strict punitive measures. Hamalatul Quran, however, demonstrates a more progressive transformation discipline is no longer understood as a means of subjugation but rather as a process of guiding students to learn responsibility through practical experiences.

Furthermore, the mechanism of educational sanctions at this islamic boarding School also functions as a means of cultivating a *habitus* of social responsibility. For example, when a student is assigned to clean a particular area as a consequence of their actions, they are not merely atoning for their mistake but also contributing directly to the collective well-being of the community. This aligns with (Lickona's o. J.) theory of character education, which asserts that moral education should not rely solely on verbal instruction but must be embodied in concrete actions that integrate moral, social, and spiritual dimensions.

Thus, the disciplinary system at Hamalatul Quran reflects a humanistic transformation of academic culture. Students are not educated to fear punishment but to understand the moral and social consequences of their actions. This model does more than produce rule-abiding individuals, it nurtures reflective and environmentally conscious personalities who care about their surroundings. This represents one of the significant contributions of this study, illustrating how the values of Green Islam can be actualized even within the sphere of discipline through an educational approach that simultaneously fosters ecological and spiritual awareness.

5. The Relationship Between the Islamic Boarding School and the Surrounding Community

A significant finding of this study is the openness of Pondok Islamic boarding School Hamalatul Quran Manonjaya toward its surrounding community. Documentation shows that the Islamic boarding School regularly organizes various social activities such as community service for cleaning village roads, distribution of sacrificial meat (qurban), and tabligh akbar events involving local residents. The Islamic boarding School even utilizes social media to publicize major events, such as Independence Day celebrations and Santri Day commemorations. These findings indicate that the institution is not exclusive but instead strives to build synergy with the wider community.

Historically, Islamic boarding School have always played a strong social role. (Haryanto Sri, 2022) explains that since their inception, Islamic boarding School have functioned not only as educational institutions but also as centers of community empowerment. This social function has now been adapted to meet the needs of the times. Hamalatul Quran, for example, not only educates its students but also engages the community in cleanliness programs, agricultural activities, and religious celebrations. Thus, the Islamic boarding School acts as an agent of social integration, connecting religious values with public needs.

The involvement of the Islamic boarding School in community life can also be understood through the concept of community-based education. (Qur et al., 2024), community-based education aims not only to educate individuals but also to strengthen social cohesion and community self-reliance. This finding is supported by (Fikri & Colombijn, 2021), who found that Islamic boarding School that actively build relationships with their communities are more easily accepted and gain greater social legitimacy. In this context, Hamalatul Quran successfully embodies the image of an inclusive and participatory Islamic boarding School.

However, not all Islamic boarding School display this level of openness. (Development, 2019) notes that some Islamic boarding School still tend to be exclusive, limiting interactions with external communities due to concerns about negative moral influences on students. This difference highlights the novelty of Hamalatul Quran, which dares to engage broadly with the public while maintaining its distinctive religious identity. This model demonstrates that openness need not mean compromising core values; rather, it serves as a strategy to strengthen the Islamic boarding School's relevance and existence in modern society.

In conclusion, the relationship between Hamalatul Quran and the surrounding community represents a concrete manifestation of the holistic application of Green Islam. Students are not only taught to care for cleanliness and the environment within the Islamic boarding School but are also guided to implement these values in their social lives. This dynamic relationship illustrates that the Islamic boarding School functions not

merely as an educational center but also as a driver of social development that remains relevant amid contemporary challenges.

6. Synthesis of Findings and Research Novelty

The synthesis of findings indicates that Pondok Islamic boarding School Hamalatul Quran Manonjaya has successfully integrated Islamic values with environmental awareness in a systematic and comprehensive manner. Field data reveal that aspects such as cleanliness, agriculture, greening, and social relations with the community are not merely technical routines but are integral components of the islamic boarding School's cultural formation. These practices demonstrate that the islamic boarding School are capable of transforming religious values into tangible ecological and social actions, thus shaping an eco-islamic boarding School identity grounded in the principles of Green Islam.

The novelty of this research lies in how the islamic boarding School utilizes everyday activities such as cleanliness duty rotations, clean room competitions, and agricultural extracurriculars as pedagogical instruments to build the green habitus of students. This concept aligns with (Bourdieu's o. J.) theory of habitus, which posits that repetitive social practices form enduring dispositions within individuals and communities. Consequently, environmental care and cleanliness at the islamic boarding School are not imposed as instructions but internalized as a deeply rooted cultural norm among students.

Furthermore, this study both confirms and expands upon the social function theory of islamic boarding School as proposed by (Dhofier, 2022) and (Holil et al., 2024), which describe islamic boarding School as not only centers of religious education but also as hubs of community empowerment. In the case of Hamalatul Quran, this empowerment extends into the ecological dimension, an area rarely explored in previous islamic boarding School studies. Thus, the islamic boarding School are portrayed not merely as a moral community but also as an ecological community.

From the perspective of Islamic education, these findings affirm the importance of an integrative-transformative approach. According to (Sofuoğ, 2025), 21st-century Islamic education must integrate religious values with global challenges, including the environmental crisis. This research demonstrates that islamic boarding School can serve as pioneers of ecologically conscious education grounded in Islamic tradition. It thereby contributes meaningfully to the growing international discourse on Islamic environmentalism.

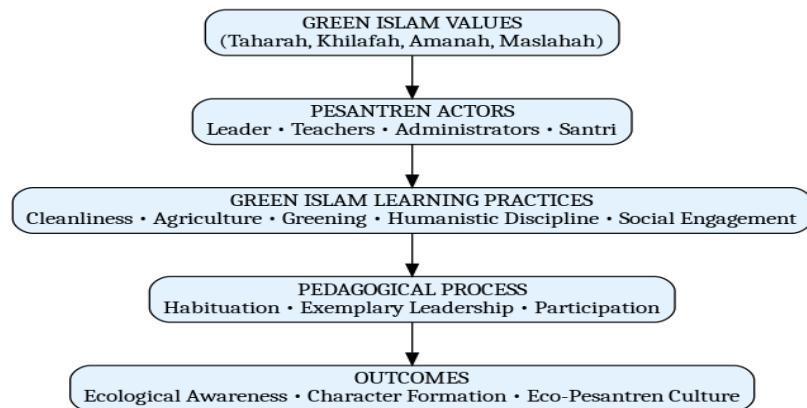


Figure 2. Conceptual Model of Green Islam-Based Learning in Islamic Boarding School

Figure 2 presents the conceptual model of Green Islam-based learning in islamic boarding School developed from the findings of this ethnographic study. The model illustrates how core Green Islam values such as *tahārah* (cleanliness), *khilāfah* (stewardship), *amānah* (responsibility), and *maṣlahah* (public good) serve as the foundational framework guiding educational practices within the islamic boarding School. These values are enacted through the active roles of islamic boarding School actors, including leaders, *ustadz/ustadzah*, administrators, and *santri*, who collectively translate religious principles into daily educational and environmental practices. The learning practices include cleanliness habituation, agricultural and greening activities, humanistic discipline, and contextual religious learning, all of which are embedded in the islamic boarding School's routine life.

The pedagogical process emphasizes habituation, role modeling, participation, and reflection, enabling the internalization of Green Islam values among *santri*. Through this process, the model leads to key learning outcomes, namely the development of ecological awareness, Islamic character formation, and the establishment of a sustainable academic culture known as eco-islamic boarding School. Overall, the model demonstrates that Green Islam-based learning is not merely conceptual but is realized through an integrative interaction between values, actors, practices, and pedagogical processes within the islamic boarding School environment.

IV. Conclusion

The ethnographic study conducted at Pondok Islamic boarding School Hamalatul Quran Manonjaya reveals that the transformation of academic culture based on Green Islam has been successfully implemented in a tangible and holistic manner. This is evidenced by the integration of values such as cleanliness, agriculture, discipline, leadership, and social relations into the daily life of the islamic boarding School. Thus, the

research objective to understand how environmental awareness is internalized has been achieved. The Islamic boarding School has succeeded in presenting an Islamic education model that transcends spiritual and intellectual aspects by fostering a sustainable ecological consciousness.

Cleanliness is not merely practiced as a technical routine, but interpreted as an expression of faith, manifested through daily cleaning rotations, room cleanliness competitions, and collective community service. Agricultural and greening programs not only contribute ecological dimensions but also cultivate practical self-reliance and environmental sustainability awareness. The Islamic boarding School's leadership has proven visionary by directing educational programs that harmonize religious tradition with modern innovation such as utilizing greenhouses and implementing rules grounded in Islamic values. Teachers (ustadz and ustadzah) play a crucial role in ensuring the internalization of Green Islam values through formal instruction, moral reinforcement in daily interactions, and the use of digital media. Student discipline is cultivated through humanistic and educative sanctions rather than physical punishment, resulting in reflective, responsible, and environmentally conscious individuals. The Islamic boarding School's inclusive relationship with the surrounding community, expressed through social and religious activities, reinforces its role as a center for social empowerment.

In conclusion, this research affirms that Pondok Islamic boarding School Hamalatul Quran Manonjaya has successfully developed an eco-Islamic boarding School model grounded in Green Islam. This model integrates spiritual, social, ecological, and academic dimensions within an educational system that is relevant to contemporary challenges. The novelty of this study lies in its empirical documentation showing how simple daily practices can serve as instruments for the sustainable transformation of Islamic boarding School academic culture. Theoretically, the results contribute to the development of the eco-Islamic boarding School concept within Islamic education studies. Practically, the findings demonstrate that Islamic boarding School can function as laboratories of sustainable education, capable of producing a generation that is knowledgeable, virtuous, environmentally conscious, and well-prepared to face global challenges.

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