

Islamic Education Management Strategies for Building Environmental Awareness Based on Ecotheology at MTs Rifaiyah Kesesi Pekalongan

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Abstract

Environmental degradation, which continues to intensify, has become a major challenge for the world of education, including Islamic madrasahs, which are required to instill ecological awareness in students comprehensively. This study aims to analyze Islamic education management strategies based on ecotheology in fostering environmental awareness at MTs Rifaiyah Kesesi Pekalongan. The research employed a descriptive qualitative method through in-depth interviews, participatory observations, and documentation studies involving the principal, Islamic education (PAI) teachers, student council (OSIS) administrators, and the school committee. Data were analyzed interactively through reduction, data display, and conclusion drawing, accompanied by source and technique triangulation for validation. The findings reveal that Islamic education management strategies are implemented through the four management functions (POAC). At the planning stage, ecotheological values such as amanah, ihsan, and the concept of humans as khalifah were integrated into the Islamic education curriculum and green school programs. Organizing was carried out by forming a collaborative structure involving the principal, PAI teachers, OSIS, and the school committee to strengthen participation and program ownership. The implementation stage was manifested through practical activities such as waste banks, Adiwiyata programs, Clean Friday initiatives, greening activities, and the study of ayat kauniyah, which combine ecological knowledge with Islamic spirituality. At the evaluation stage, the madrasah conducted regular monitoring; however, the assessment instruments for students' ecological character remain descriptive and require more systematic evaluative standards. This study concludes that Islamic education management based on ecotheology at MTs Rifaiyah is effective in shaping students' environmental awareness and environmentally responsible behavior through the integration of theological values and ecological practices. Nonetheless, the evaluation and documentation aspects need to be strengthened so that environmental programs can be sustainable and serve as a model for other madrasahs. The ecotheological approach has proven to hold strategic potential in responding to contemporary ecological challenges through a holistic, collaborative, and Islamically rooted educational process.

Keywords: management, islamic education, ecotheology

Introduction

Environmental degradation and the ecological crisis have become some of the greatest challenges faced by the world of education today. Phenomena such as

climate change, tidal flooding, declining water quality, and ecosystem degradation are no longer merely scientific issues, but have directly affected community life and educational processes. In the context of the Pekalongan region, including Kesesi District, various environmental problems have become increasingly visible through the reduction of green open spaces, the rise of plastic waste, and the low ecological awareness among the younger generation. These conditions demand that educational institutions, including madrasahs, play an active role in fostering environmental awareness and developing students' ecological character in a sustainable manner.

From the perspective of Islamic education, efforts to protect the environment are not only related to ecological knowledge but also form an integral part of theological values. Islamic teachings position humans as stewards on earth, bearers of the trust to cultivate and preserve the natural world. The values of *ihsan*, responsibility, balance (*mizan*), and the prohibition of causing destruction (*fasad*) serve as moral foundations for developing environmental ethics. Therefore, the integration of *ecothology*, which connects religious values with ecological responsibility, becomes a strategic approach in contemporary Islamic education. Education should not merely transmit religious knowledge, but must internalize spiritual values that are manifested through concrete actions to preserve the environment.

In this context, MTs Rifaiyah Kesesi Pekalongan introduces an innovative educational management model that combines modern management principles with Islamic education values grounded in *ecothology*. Through the four core management functions planning, organizing, actuating, and controlling or evaluation the madrasah strives to build a green, religious, and sustainable school ecosystem. The strategies applied include integrating *ecothological* values into Islamic Education learning, establishing a collaborative environmental organizational structure, implementing practical activities such as waste banks and Clean Friday programs, and evaluating students' ecological behavior through regular monitoring. These strategies indicate that Islamic educational management can serve as an effective instrument for developing ecological solidarity and environmental awareness among students.

The urgency of this research is reinforced by global trends that demand schools, including madrasahs, not only to achieve academic excellence but also to produce a generation with strong ecological and spiritual character. Studies from the past five years emphasize that integrating religious values with environmental education significantly enhances students' ecological awareness and strengthens green school culture (Hafidz and Munawar 2023, Mardiana 2024, Rohman 2024, Siregar 2025). Through a case study at MTs Rifaiyah Kesesi, this research aims to describe how Islamic educational management strategies based on *ecothology* are

implemented in practice and how these strategies contribute to shaping students' ecological behavior.

Therefore, this research is important not only for identifying existing management practices but also for formulating a model of Islamic educational management based on ecotheology that can be replicated in other madrasahs. The findings are expected to provide both conceptual and practical contributions to the development of Islamic educational management that is responsive to environmental challenges in the modern era while strengthening the role of madrasahs as agents of change in shaping a religious, well-charactered, and ecologically conscious generation.

Methods

This study employs a descriptive qualitative approach because it aims to gain an in-depth understanding of Islamic education management strategies in building environmental awareness based on ecotheology at MTs Rifaiyah Kesesi. This approach enables the researcher to explore the context, processes, and dynamics of management implementation, which include planning, organizing, implementing, and supervising. The research subjects consist of the head of the madrasah, Islamic Education teachers, OSIS student council members, and the school committee who are directly involved in environmental programs. Data were collected using several techniques: in-depth interviews, participatory observation, and document analysis. Semi-structured interviews were conducted to obtain rich insights into management practices and the ecotheological values applied. Observations were carried out during environmental activities and Islamic Education learning to examine the actual implementation of the programs, while documents were used to analyze strategic plans, organizational structures, activity reports, and the school's evaluation instruments.

To ensure data validity, the study used source and technique triangulation by comparing information obtained from interviews, observations, and document analysis, so that the findings would be more valid and reliable. Data analysis was conducted interactively through the stages of data reduction, data display, and conclusion drawing. This analytical process was carried out cyclically to accurately identify patterns, themes, and relationships among components of education management. The results of the analysis were then used to evaluate the extent to which Islamic education management strategies contribute to shaping students' ecological awareness and to assess the effectiveness of ecotheology-based programs at the madrasah.

Results and Discussion

Islamic Education Management Strategies in Developing Eco-Theological Environmental Awareness at MTs Rifaiyah Kesesi Pekalongan

The Islamic education management strategy at MTs Rifaiyah Kesesi for building environmental awareness based on ecotheology is implemented through four core elements: planning, implementation, organizing, and supervision-evaluation. These four strategies are interconnected and form a management framework that supports the integration of ecotheological values into the daily life of the school.

1. Planning

At the planning stage, MTs Rifaiyah Kesesi has incorporated eco-theological values and environmental issues into the school's strategic plan as the foundation for developing an ecologically oriented school culture. This integration is carried out through the preparation of planning documents that outline the direction of environmental policies, ranging from strengthening the eco-theology-based Islamic Education (PAI) curriculum by including concepts such as humans as *khalifah*, benevolence toward nature, and ecological ethics, to designing a green school program that includes expanding green open spaces, promoting energy conservation, and reducing plastic waste. In addition, the school develops a calendar of religious-ecological activities such as "Clean Friday," studies of *ayat kauniyah*, tree-planting movements, waste-charity initiatives, and plastic-free days. Such planning demonstrates that the school not only focuses on physical activities but also positions eco-theology as a philosophical framework as well as an operational guideline for all educational activities.

These planning efforts align with the findings of Rohman (2024) & Siregar (2025), who emphasize that eco-pedagogy-based environmental management will be effective only when formulated explicitly in planning documents and curricula so that it has clear institutional legitimacy and sustainable structural support. This is reinforced by the study of Hafidz and Munawar (2023), which explains that educational planning integrating religious values and sustainability issues strengthens institutional commitment in building a green school culture. Similarly, Mardiana (2024) found that schools or madrasas that include ecological perspectives in their vision, mission, and strategic plans are more successful in fostering student and teacher participation because program directions become more structured and measurable. Furthermore, according to Arifin and Widodo (2023), planning based on eco-theology is crucial for providing spiritual and moral foundations in environmental management, enabling students to understand ecological issues not only from scientific perspectives but also from ethical and theological ones. Therefore, the planning

stage at MTs Rifaiyah Kesesi has fulfilled the fundamental principles of Islamic education management, which emphasize vision, strategic direction, spiritual values, and program sustainability.

2. Organazing

At the organizing stage, MTs Rifaiyah Kesesi systematically builds an implementation structure designed to support the integration of ecotheological values within the school environment. This structure places the head of the madrasah as the key policy director for ecological initiatives, a highly strategic role because the head of the institution not only makes managerial decisions but also provides value-oriented guidance for all stakeholders. In addition, the Islamic Religious Education teacher is positioned as the ecotheology coordinator who is responsible for designing and coordinating the integration of theological environmental values into classroom instruction and religious activities, thus bridging the spiritual dimension with ecological practice.

Furthermore, the student organization (OSIS) serves as the main driving force behind environmental activities. OSIS is not merely a formal component of the structure but acts as an active change agent that mobilizes cleanliness programs, greening initiatives, waste management, and various ecological activities among students. To strengthen the institutional presence and legitimacy of environmental programs, the school committee is also involved as a partner. Their involvement includes not only logistical support, such as providing segregated trash bins, school gardens, and composting facilities, but also expanding partnerships with the community and external institutions to ensure long-term sustainability and broader support for ecotheological programs.

This organizational model creates more effective coordination between the school and the community, while simultaneously fostering a sense of ownership among all stakeholders. Through a collaborative structure, ecological program decisions are made in a participatory manner rather than unilaterally, thereby strengthening collective commitment to the school's environmental vision. Such an approach aligns with recent scholarship in Islamic education management. For instance, Yenti (2025) emphasizes the importance of shared leadership in creating a collaborative school environment in which school leaders, teachers, student organizations, committees, and parents work together in decision-making and program implementation.

Moreover, the transformation of school management toward a collaborative model is essential for building a participatory organizational culture that supports the development of contextual curricula and sustainable programs. A study by Putra (2025) shows that schools with participatory cultures and collaborative leadership exhibit stronger adaptability to change, a greater sense

of togetherness, and optimal stakeholder involvement in formulating and implementing policies. In the context of ecotheology, such collaboration is particularly strategic: ecological values become a shared responsibility rather than the sole burden of Islamic Religious Education teachers. The involvement of OSIS and the school committee ensures that environmental initiatives are not occasional projects but part of an ongoing school culture.

Additionally, this organizing strategy reinforces the collaborative leadership capacity of the head of the madrasah in environmental contexts. For example, a relevant study conducted in secondary schools by Harianto (2023) found that school leaders with strong social and environmental awareness effectively drive policies and activities related to environmental stewardship. This demonstrates the critical role of school principals as facilitators and mediators among stakeholders in ecology-based management.

Overall, the organizing structure at MTs Rifaiyah Kesesi illustrates that management is not merely hierarchical but rather participatory and collaborative, with clearly defined roles for the head of the madrasah, Islamic Religious Education teachers, OSIS, and the school committee. This model not only enhances the effectiveness of ecotheology program implementation but also fosters a participatory culture that strengthens the sustainability and legitimacy of environmental initiatives within the madrasah.

3. Actuating

At the implementation stage, MTs Rifaiyah Kesesi carries out eco-theology-based programs in the form of systematic and reflective learning activities and daily habits. Islamic Education (PAI) teachers play a key role in this stage by integrating eco-theological concepts such as humans as *khalifah*, responsibility toward nature, and the reading and interpretation of *ayat kauniyah* into the curriculum and learning process. Through approaches such as Qur'anic exegesis discussions that highlight the signs of God's greatness in nature, religious reflections, and nature-based classroom projects, students gain not only theoretical understanding but also spiritual experiences that affirm the relationship between faith and ecological responsibility.

In addition to cognitive and spiritual aspects, the school also develops practical activities as part of internalizing ecological values. The waste bank program encourages students to sort and manage waste at its source, teaching them that waste is not merely garbage, but a resource that can be managed. Students also actively care for the school garden by planning planting activities, watering, and maintaining the plants, which symbolically strengthens their understanding of their role as caretakers of nature. Outdoor learning activities are also routinely conducted, where students learn in green spaces, observe nature, and engage in theological reflection in the field. One of

the flagship programs is “Green Week,” which involves students and parents in activities such as tree planting, cleaning the surrounding environment, and environmental awareness campaigns. By involving parents, the school strengthens an ecological community rooted in religious values.

Such concrete implementation is crucial because, according to Syukron Jamal (2025), eco-theological values can only be deeply internalized in students’ character through tangible ecological activities. Moreover, practical experiences such as the Adiwiyata program and waste bank activities within Islamic Education have been proven effective in cultivating students’ environmental awareness. For example, a study at SD Plus Al-Kautsar Malang showed that integrating Islamic Education with environmental education through the Adiwiyata program significantly increased students’ ecological awareness (Humaidi & Nurhakim, 2021). Similarly, green school activities that incorporate Islamic Education play an important role in internalizing Islamic values related to the preservation of the earth.

Through the combination of theological value learning and regular ecological practices, MTs Rifaiyah Kesesi successfully creates an educational ecosystem in which theology is not only taught abstractly but manifested in concrete actions. This strategy not only strengthens students’ understanding of their religious role as guardians of the earth but also cultivates collective habits and socio-ecological responsibility within the school community. As a result, students do not merely understand eco-theology as an idea but adopt environmental care as part of their identity and daily worship.

4. Evaluating

At the evaluation stage, MTs Rifaiyah Kesesi implements a regular monitoring mechanism for various environmental programs that have been carried out, while also assessing students’ ecological character. Monitoring is conducted routinely through monthly teacher meetings, where teachers and the environmental team discuss the progress of activities such as the waste bank, school garden maintenance, and student participation in the “Green Week” program. The evaluation of students’ ecological character is conducted through observing their behavior, such as awareness of waste sorting, active participation in plant care, and involvement in cleaning activities, although the assessments made so far remain largely qualitative and descriptive.

However, despite the existing commitment to regular monitoring, significant challenges still emerge. The documentation of environmental activities has not yet been formally standardized, resulting in fragmented and inconsistent monitoring data. In addition, the indicators used to assess ecological character are not yet fully quantitative, making it difficult to conduct trend analysis or measure progress objectively over time. These limitations

hinder the development of strong evidence-based evaluation reports and the formulation of systematic improvement strategies.

These issues align with findings in the literature on environmental management in education. For instance, research by Wahjusaputri, Suwardi, and Nazhif (2025) shows that in Green School programs within Islamic schools, one of the main challenges in evaluation is the lack of comprehensive assessment systems and formal, structured reporting mechanisms. Furthermore, in a study on the implementation of Islamic values-based ecological character in secondary schools, Mam'luah, Wiyono, and Hakim (2024) found that strengthening students' environmental awareness requires not only practical programs but also valid and consistently used evaluation instruments to measure and reinforce behavioral changes.

As a potential improvement, the school may adopt or develop more standardized and formalized environmental evaluation instruments. For example, research by Adawiah, Ruchliyadi, and Susilowati (2023) successfully developed a valid and reliable student environmental attitude assessment instrument using an R&D method; the instrument includes quantitative items suitable for large-scale surveys. In addition, evaluating the performance of school management regarding the success of environmental programs can also be enhanced by following managerial evaluation models. Ramadhani (2024), in a case study, concluded that the absence of an effective monitoring and evaluation system remains a major weakness in environmental-based school management.

By strengthening the evaluation aspect through developing quantitative indicators, standardizing documentation, and training teachers or the environmental team in managing environmental data, MTs Rifaiyah Kesesi can improve the effectiveness of its monitoring system. These improvements enable the school to identify gaps in program implementation, evaluate long-term impacts more systematically, and formulate development strategies for more sustainable and evidence-based ecotheology programs. With such an approach, evaluation becomes not merely a formality, but a strategic tool to reinforce Islamic education management based on ecotheology and to achieve real transformation in students' ecological character.

Overall, the Islamic education management strategy at MTs Rifaiyah demonstrates success in integrating ecotheological values through policy planning, the implementation of practical and value-based programs, the organization of actor roles, and fairly regular supervision. Its greatest strength lies in the integration of ecotheology materials into Islamic education (PAI) learning and the active participation of students through OSIS and the waste bank program. However, major challenges still arise in the evaluation aspect, which needs to be strengthened

through standardized indicators, more systematic documentation, and more intensive partnerships with external institutions such as the Environmental Agency or the Adiwiyata Program. Thus, the implementation of ecotheology-based Islamic education management strategies at MTs Rifaiyah has proven to make a significant contribution to shaping students' environmental awareness, while also showing that an ecotheological approach can serve as an effective foundation for contemporary Islamic education management.

Implementation of Eco-Theological Values

1. Practical Eco-Theological Activities

The implementation of programs such as the waste bank, Adiwiyata, green cleaning, and the Friday Clean-Up routine at MTs Rifaiyah Kesesi functions as a medium for actualizing eco-theological values in students' daily activities. These initiatives are not merely oriented toward school cleanliness, but are designed as ecological education processes that instill responsibility and environmental awareness through direct experience. The waste bank, for instance, teaches waste sorting while also introducing economic value and sustainability; meanwhile, the Adiwiyata program cultivates a green school culture through reforestation and reducing plastic waste. The Friday Clean-Up routine and green cleaning practices strengthen collective habits by framing environmental care as an act of worship and a form of fulfilling the trust (amanah) as God's stewards (khalifah). Such practical activities have proven effective in shaping environmentally conscious behavior: the waste bank activities significantly enhance students' ecological awareness, and students' direct involvement in the Adiwiyata program fosters a sustainable environmental care movement. The study of ecological Qur'anic verses in Islamic education (PAI) further provides a theological foundation for these practices, enabling students to understand that protecting nature is a spiritual trust, not merely a matter of technical discipline (Mufida et al., 2025; Muhammad Bagus Fajar Mukti et al., 2024).

2. Study of Ayat Kauniah as a Reinforcement of Ecological Spirituality

PAI (Islamic Education) learning at MTs Rifaiyah incorporates the study of ayat kauniah Qur'anic verses that reveal the signs of God's greatness in nature as a strategy to connect ecological awareness with spiritual values. Teachers relate Qur'anic verses about creation, natural balance, and the prohibition against environmental destruction to students' ecological activities, such as greening programs and cleanliness management. This integration positions ecology not merely as general knowledge, but as a component of worship and faith reflection. This approach emphasizes that integrating the interpretation of ayat kauniah into PAI learning can enhance spiritual eco-literacy, namely

ecological awareness rooted in belief and theological values. It further affirms that religious education linking revelation with ecological reality is more effective in cultivating a caring attitude because students understand that environmental preservation carries sacred and moral dimensions (Hakim et al., 2025).

3. Cultivating the Attitudes of Amanah, Ihsan, and Ecological Responsibility

The internalization of the values of amanah (trustworthiness), ihsan (excellence), and ecological responsibility is reflected in observable changes in students' behavior, such as increased consistency in waste sorting, caring for school gardens, and voluntarily cleaning school areas without being instructed. These habits are formed through a combination of value-based learning, repetitive habituation, and giving students direct roles, such as through the student council (OSIS) and classroom cleanliness teams. This cultivation of ecological character aligns with the findings of Ni Made Irma Wulandari (2023), which show that environmental awareness can only be effectively developed when religious values are integrated with consistent practical activities. Islamic education grounded in environmental theology becomes more effective when students are given opportunities to take real actions in caring for the environment, ensuring that the values of amanah and ihsan do not remain merely theoretical understandings but are manifested in daily behavior. Through this pattern, students view cleanliness not only as a social responsibility but also as an expression of faith and a part of ecological ethics.

Analysis of Islamic Education Management Strategies in Developing Eco-Theology-Based Environmental Awareness at MTs Rifaiyah Kesesi Pekalongan

The management strategy at MTs Rifaiyah, which includes environmental policy planning, the organization of roles (principal, Islamic education teachers, OSIS, and the school committee), the implementation of practical activities (waste bank, Adiwiyata, Clean Friday), and monitoring mechanisms, demonstrates alignment with the principles of Islamic education management that emphasize trustworthiness, responsibility, consultation, justice, and character development. Policies incorporated into planning documents and the curriculum affirm the school's religious vision and mission while remaining contextual to environmental issues. The organizational structure involving multiple stakeholders reflects participatory and collegial principles, while habituation efforts and value-based learning embody the objectives of Islamic education aimed at shaping character and spirituality. Functionally, this entire strategy unifies administrative, pedagogical, and ethical dimensions, ensuring that the school's operational management remains

rooted in Islamic values while responding to contemporary environmental challenges.

The main strength of this strategy lies in the integration of values (ecothology) with concrete practices. The waste bank program, greening activities, and lessons on *ayat kauniah* provide students with direct experience and a religious foundation, making learning meaningful and sustainable. The involvement of OSIS and the delegation of roles to students strengthen ownership and the sustainability of ecological behavior. Weaknesses that still need improvement include the absence of standardized evaluation indicators and systematic documentation, limited facilities (such as the number of segregated trash bins and composting infrastructure), and the need to improve teachers' capacity in designing and assessing eco-theology learning methodically. There are significant opportunities for development, including strengthening external partnerships (such as with the environmental agency and the Adiwiyata program), preparing structured *ayat kauniah* study modules, training in indicator-based monitoring and evaluation of behavior, and integrating the program into the school's quality accreditation or character report systems. These efforts can transform the existing initiatives into a model program that can be replicated in other schools and enhance legitimacy as well as resource support.

Conclusion

The Islamic education management strategy for building environmental awareness based on ecotheology at MTs Rifaiyah Kesesi Pekalongan demonstrates that the madrasah has implemented a comprehensive managerial approach through the four main POAC functions: planning, organizing, actuating, and evaluating. In the planning stage, ecotheological values are positioned as the philosophical foundation and policy direction of the madrasah through their integration into the Islamic Education (PAI) curriculum, the development of green school programs, and the establishment of a calendar of ecological-religious activities. Organizing is carried out through the formation of a collaborative structure involving the principal, PAI teachers, the student council (OSIS), and the school committee, thereby creating participatory governance and strengthening collective ownership of environmental programs. The implementation stage is reflected in practical activities such as the waste bank, Clean Friday, outdoor learning, and the integration of *ayat kauniah* studies, which not only develop ecological understanding but also foster students' spiritual eco-literacy. Meanwhile, supervision and evaluation are conducted through routine monitoring and observations of ecological character, although more standardized evaluation instruments and systematic documentation are still needed.

Overall, the management strategies implemented by MTs Rifaiyah have successfully integrated theological, pedagogical, and ecological values into a holistic educational ecosystem. The ecotheological approach has proven effective in shaping students' environmental awareness and pro-environment behavior because it combines Islamic teachings on amanah, ihsan, and responsibility with concrete and sustainable ecological practices. Nevertheless, the evaluation aspect still requires strengthening through the development of quantitative indicators, teacher training related to environmental data management, and external partnerships with environmental institutions. With these improvements, MTs Rifaiyah has significant potential to become a model ecotheology-based madrasah that not only produces environmentally conscious students but also practices Islamic education management that is adaptive to contemporary ecological challenges.

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