

Trilogy of Islamic Education: Kiai Leadership in Instilling Social Ecotheology Etiquette

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Abstract

The disparity between religious doctrine and actual practice, coupled with the emergence of social and humanitarian crises and environmental emergencies, has become a real obstacle to the exploration of character education. This study aims to analyze in depth the patterns of educational leadership of Kiai in implementing the Trilogy of Islamic Education through the cultivation of social ecotheology etiquette among santri and community members at Pesantren Baitul Muqaddas Kranji Kedungwuni. This study employs a qualitative method with a descriptive-analytical case study approach. Data were collected through participatory observation, in-depth interviews, and document analysis. Data validity was ensured through data triangulation to verify and confirm the findings, as well as theory triangulation to identify the relevance of the analytical tool. Data analysis was then conducted by coding the data to create a structured framework for verifying and validating the findings, ensuring reliable conclusions. The results of the study identified the educational leadership of the Kiai through exemplary behavior with three actions as mechanisms for instilling etiquette, namely Social Collective Etiquette (*Adab Kolektif Sosial*) in *Mbangun bareng-bareng* (building together) movement, which rallied all of *Badan Otonom* in *Nadhlatul Ulama* Organization for the construction of MWC NU building, Disaster Philanthropy Etiquette (*Adab Filantropi Bencana*) through the Kiai rapid response in assisting flood victims through NU Peduli in distributing aid, and after the flood, funding and mobilizing the community in rebuilding houses, and Ecotheology Etiquette (*Adab Ekoteologi*) through the initiation of Green Pesantren, tree planting, and disaster mitigation training. The findings show that Kiai's direct exemplary behavior becomes an effective hidden curriculum in the internalization of values. Its main contribution is social ecotheology, which integrates mutual aid philanthropy with environmental awareness, offering a relevant practical framework for religious organizations in responding to contemporary challenges.

Keywords: Trilogy of Islamic Education, Kiai Leadership, Social Ecotheology Etiquette

Introduction

The main goal of Islamic education is to build noble character, a process rooted in a solid spiritual foundation, namely beliefs and practices based on Rukun Iman and Rukun Islam, which are core habits in learning (Khotimah & Syukur, 2020). Historically centered on

Pesantren, this approach promotes the Trilogy of Islamic Education, namely Iman, Ilmu, and Adab (faith, knowledge, and manners), as the ideal framework for character development. Mujahid explained that the character of a Muslim is a complex combination in which faith triggers the pursuit of knowledge, and knowledge guides deeds, creating a personal identity that positively reflects the good qualities inherent and developed through upbringing and education (Mujahid, 2021). In Shihab's view, strong faith is the driving force for loving goodness, which automatically guides Muslims to seek knowledge and put it into practice, forming a positive and well-rounded character (Shihab, 2014).

With a foundation of ingrained character, this encourages efforts to contextualize Islamic teachings that can effectively communicate with the realities of people's lives (Khobir et al., 2021). As Wahid terms *Pribumisasi Islam* as a form of transition from mere religious formalities to a moral foundation that harmonizes with local traditions and socio-cultural wisdom (Wahid, 2006). However, in the current context, there is a significant disparity between this ideal doctrine and actual practice in the field. This phenomenon manifests itself in two major crises: an environmental emergency characterized by ecological damage and a lack of awareness regarding disaster mitigation, and a social and humanitarian crisis marked by increasing individualism and declining communal solidarity.

Wahana Lingkungan Hidup Indonesia (WALHI) publicizes the ecological emergency, the symptoms of massive and open exploitation of natural resources have been proven to cause damage and even destruction to ecosystems that are the source of life and the environment (<https://www.walhi.or.id/darurat-ekologis>). The phenomenon of ecological degradation does not stop at mere damage to nature, but is closely related to widespread social problems (Ariza Sandy Najeha & Primantoro Nur Vitrianto, 2024). Hendrik revealed that massive resource exploitation and industrialization are often at the root of various social conflicts in Indonesia. (Robert Hendrik & Endah Ratna Sonya, 2024). This connection demonstrates that losing ecological responsibility is part of humanity's social crisis.

This crisis stems from the loss of collective manners and public ethics. As stated by Mufid, this manifestation is a result of the industrial revolution era, namely a competitive culture that has given rise to a tendency for people to choose personal interests over group interests, individualistic values and attitudes, and hedonism that is rampant among the younger generation. (Mufid, 2021). Just as the culture of excessive consumption ignores the ecological impact of the products used, the behavior of littering in public spaces disregards social and environmental responsibility. As stated by the National Waste Management Information System (SIPSN) from the Ministry of Environment and Forestry shows that 66.84%, equivalent to 21.9 tons of waste in 2024, has not been properly managed (<https://sipsn.kemenlh.go.id/sipsn/>).

The concept of social eco-theology is a necessity, given that modern society's mindset tends to be dominated by anthropocentrism and materialism, which view nature as a lifeless object and an unlimited resource that can be exploited. This has resulted in a double crisis in the form of ecological damage and a social crisis of humanity. Therefore, Nasr, in his book *Man and Nature: The Spiritual Crisis of Modern Man*, criticizes that the current environmental (ecological) crisis is not merely a technological or political problem, but stems from the spiritual and intellectual crisis of modern humans (Nasr, 1968). Ecotheology demands environmental awareness as part of faith, while Social includes the dimensions of philanthropy, cooperation, and collective responsibility (Syefriyeni & Nasrudin, 2023).

Previous studies have extensively discussed the central role of Kiai leadership as a figure of authority and role model in Pesantren. The Kiai leadership model is described as highly effective in creating internalization of values (Supendi et al., 2019). Other research also shows how Kiai emphasizes his role in the formal curriculum (Ghafar, 2022). Kiai in preserving traditions and instilling nationalism in Pesantren (Apud et al., 2020). The research tends to be descriptive and normative in nature and has limitations in analyzing in depth how such leadership functions as a mechanism for concrete action amid specific contemporary issues. It is necessary to identify in detail how Kiai transforms teachings into structured eco-theological movements or disaster philanthropy.

This is very important, as the implementation of the trilogy of Islamic education is holistically integrated into a single framework, namely social eco-theology, as a model that uses the direct example of the Kiai to trigger the internalization of ecological justice and communal solidarity values within Pesantren and the wider community. Pesantren, as the cultural basis of organizations such as Nahdlatul Ulama (NU), plays a vital role in shaping public character (Maghfiroh et al., 2024). Pesantren Baitul Muqaddas in Kranji Village, Kedungwuni Subdistrict, was chosen as a descriptive analytical case study because Kiai Tajuddin Shorih leadership model was identified as having a strong demonstration of practice in carrying out the mission of Social Ecotheology.

This study aims to analyze in depth the patterns of educational leadership of Kiai in implementing the trilogy of Islamic education through the cultivation of social ecotheology. The main contribution of this research is to present a framework of social ecotheology practices that integrate mutual aid philanthropy with environmental awareness, making it relevant for religious organizations in responding to contemporary challenges. It also empirically proves that Kiai's direct exemplary behavior not only transmits values but also becomes an effective hidden curriculum in the internalization of values that trigger social and ecological action. This finding is expected to enrich the discourse on Islamic educational leadership and provide applicable solutions.

Methods

This study adopts a qualitative method with a case study approach to intensively investigate the Kiai leadership model in instilling social eco-theology, which is analyzed descriptively. The researcher acts as a key instrument that interacts directly with informants (kiai, santri, and the community) to explore in-depth data. To ensure data validity, the process begins with data triangulation (comparing information from various oral and documentary sources), followed by method triangulation (combining observation and in-depth interviews), and ending with theory triangulation (testing findings through various relevant theories) (Bans-Akutey & Tiimub, 2021). Next, the data was analyzed using condensation techniques, structured data presentation, and conclusions that reflected a deep and accurate understanding while strengthening the methodological reliability of the research. (Huberman & Miles, 2002).

Results

Pesantren Profile

Kiai Tajuddin Shorih is the founder and leader of Pesantren Baitul Muqaddas, located in Kranji Village, Kedungwuni District, Pekalongan Regency. Pesantren Baitul Muqaddas was established in 1990 with a classical learning system based on the study of traditional texts (*kitab turast*). Kiai Tajuddin Shorih was one of the alumni of Pesantren Tegalrejo in Magelang, which

at that time KH Abdurrohman Khudori led as the successor and son of KH Khudori, the founder of Pesantren. As is characteristic of classical Islamic education, at Pesantren Baitul Muqaddas, the curriculum used from grade 1 to the final grade is a gradual study of various books, including *akhlaq* (morals), *fiqh* (Islamic jurisprudence), *tauhid* (monotheism), *tajwid* (recitation of the Qur'an), *nahwu shorof* (Arabic grammar), *balaghoh* (Arabic literature), *tafsir-hadith* (Qur'anic exegesis and hadith), and *tasawuf* (Sufism). These levels are known as the Jurumiyah Class, Shorof Class, Alfiyah Class, Fathul Wahab Class, Mahalli Class, Bukhori Class, and Ihya Ulumiddin Class. There are 20 teachers and 300 students (documentation).

In addition to his busy schedule at the Pesantren, Kiai Tajuddin Shareh is also active in the Nahdlatul Ulama Religious Social Organization as Pengurus Wakil Syuriah Pimpinan Cabang Pekalongan Regency (PCNU) (documentation). Therefore, in conducting learning activities at the Pesantren, it is synergized with issues of social dynamics in the community. This is evident in the educational model at the Baitul Muqaddas Pesantren, which, in addition to studying traditional texts (*kitab turast*), is supported by *mujadahan* and *riyadhah* activities for spiritual training. And also extracurricular activities that provide knowledge for life in the real world, such as computer engineering, building engineering, entrepreneurship, social activities, and other skills that prepare students for life after graduating from the pesantren, such as waste management training and flood disaster mitigation (Documentation). This forms the foundation where students, as active subjects, translate religious knowledge (Iman and Ilmu) into meaningful actions (*Amal*) that benefit the environment and community.

Identification of Kiai Educational Leadership

Kiai Tajuddin Shorih educational leadership style at Pesantren Baitul Muqaddas was identified not only through formal authority, but also through direct modeling, which served as a hidden curriculum in the internalization of values. This was stated by Hudan, a member of the Pesantren management (Pengurus/lurah Pesantren):

“We are ashamed, sir, but at the same time inspired. This means that the Kiai is always actively involved in activities, which sets a direct example for us. Whenever there is an activity, the Kiai is the first to arrive, seeing the Kiai great enthusiasm, how could we not be inspired to join in?”

Kiai leadership is transformative in nature, acting as role models by demonstrating moral standards and excellent communication skills to convey a clear and focused vision and goals. (Carrington et al., 2024). The Kiai actualizes the Trilogy of Islamic Education (Faith, Knowledge, Manners) into concrete actions that are relevant to contemporary challenges. Through observation, in-depth interviews, and document analysis, it was found that the Kiai operationalizes Adab as a driving force in three main mechanisms, which also serve as evidence of the implementation of Social Ecotheology Etiquette amid social and environmental crises, including:

Collective Social Etiquette in Mbangun Bareng-Bareng Movement

Kiai Tajuddin, as the Syuriah Majelis Wakil Cabang (MWC NU) of Kedungwuni sub-district, observed that the physical condition of the MWC NU building was dilapidated and beginning to crack, requiring rehabilitation. On the other hand, the competitive and individualistic culture in industrial communities, such as in Kedungwuni sub-district, which is known for its home industries, influences people's perspectives on how to act. Additionally, as a religious social organization, budgetary issues pose an internal obstacle to carrying out activities. This is where Kiai Tajuddin Shorih's initiative to instill collective social manners

came to fruition through “Mbangun Bareng-Bareng Movement,” which strategically responded to these three pressing challenges.

Kiai Tajuddin directly coordinated and mobilized the entire Badan Otonom of Nahdlatul Ulama (NU) Organization, transforming the development plan into communal action involving santri and elements of the wider community. Rokhim, chairman of NU MWC Tanfidhiyah, said:

“If you calculate the budget, it is enormous, and it could take several years to realize. Kiai intervened directly, not just giving orders, but providing both manpower and materials. In fact, the Kiai was present every day to assist. Kiai introduced the concept of Mbangun bareng-bareng from morning until evening, and at night, they would pray together (istighosahan) at the location (interview).”

A similar sentiment was expressed by Awabin, the Leader of Gerakan Pemuda ANSOR Kedungwuni, who said that:

“This is an extraordinary collaborative effort, starting from the Village Tingkat Ranting (PRNU), collecting funds and scheduling daily activities to participate in the joint construction. For me, this is not just about repairing the building, but also about communication between members, between communities, and feeling a shared sense of ownership of the MWC building (interview).”

Kiai Tajuddin leadership in this action demonstrates a strong educational nature. Kiai does not position himself as an authoritarian decision maker, but rather as a role model at the forefront. Kiai's direct example serves as the most effective hidden curriculum. Religious values are not only studied theoretically but are actualized into a force of mutual philanthropy that forms the foundation of Social Ecotheology.

The Etiquette of Disaster Philanthropy and Rapid Response

In February 2025, the Kedungwuni area and its surroundings experienced mud floods due to the overflowing of the Welo and Cengkarang Rivers, which resulted in at least 46 houses in Kedungwuni being damaged. ([radarpekalongan.disway.id > read > 93125](https://radarpekalongan.disway.id/read/93125)). Of course, this natural disaster not only destroyed infrastructure, but also caused a humanitarian crisis that required an immediate response. Kiai Tajuddin showed an extraordinarily quick response, turning religious doctrine into practical charitable action by forming a disaster management committee called ‘NU Peduli’. The name NU Peduli elicited a positive response from residents to take action without barriers between autonomous bodies under NU, both structurally and culturally. This was conveyed by Suroso as a committee member:

“This movement, ‘NU Peduli’, has had a tremendous impact. It has immediately united all elements, from Ansor, Banser, Fatayat, to Muslimat and educational institutions. There are no more structural barriers, everyone is united in the same spirit of caring. We no longer need to debate bureaucracy; everyone is focused on one goal, which is how we can deliver aid to the right targets (Interview).”

Documentation data from the NU Peduli disaster management unit records the allocation and distribution of aid coordinated directly under the guidance of the Kiai. This exemplary behavior is vital because it fills the void of social responsibility in the midst of a crisis, ensuring that attention and assistance are delivered appropriately and immediately, responding to one of the manifestations of a social and humanitarian crisis. Kiai's exemplary leadership is not merely logistical assistance; rather, Kiai's actions are focused on restoring the social dignity of the

victims, not just meeting their basic needs, with Kiai's initiative to fund and mobilize the rebuilding of homes after the disaster. Mustakim, a flood victim, revealed:

'I can only thank you, sir, and Mr. Kiai. He personally funded you, including the purchase of this land, and also mobilized the community to help build our house, both in terms of funding and labor. My Kiai told me to stay quiet and not get involved (not to participate in either labor or funding) (interview).'

The rebuilding of houses after the disaster shows that mutual aid philanthropy is integrated with Social Ecotheology awareness. This teaches santri and the community that post-disaster responsibility does not stop at evacuation, but includes collective efforts to restore the lives of victims in their entirety.

Ecotheology Etiquette Through Green Pesantren

Following the mudslide disaster in February 2025 that destroyed dozens of houses in Kedungwuni and its surrounding areas, as well as the increasing problem of waste that has become one of the triggers of ecological damage, Kiai responded by communicating with Lembaga Penanggulangan Bencana dan Perubahan Iklim Nahdlatul (LPBI NU) for a tree planting program and disaster mitigation training. The program was attended by santri, members of Badan Otonom NU, and the surrounding community. As stated by Eko, the head of LPBI:

'The planting of these trees marked the beginning of the Green Pesantren initiative. At a time of environmental and social crisis, the Kiai response was a momentum for the Pesantren to take action. The Kiai said that planting trees was a religious responsibility for the preservation of nature. (interview)'

The Green Pesantren model initiated by the Kiai at Pesantren Baitul Muqaddas serves as a bridge between spiritual doctrine and practical ethics. An interview with one of the students confirmed that the Kiai always reminds them that maintaining cleanliness and planting trees are part of their faith. This action represents the third mechanism of implementing the trilogy of Islamic education, where faith is manifested through real and structured actions within the framework of the Green Pesantren. This clearly indicates that eco-theology is implemented through holistic integration. The practical act of planting trees teaches that caring for the earth is an act of obedience to God, while the science of disaster mitigation training provides practical knowledge for dealing with the impacts of ecological crises.

Discussion

The findings that present three collective actions, disaster philanthropy, and eco-theology in an integrated manner show that the educational leadership of Kiai functions as an effective hidden curriculum in implementing the Trilogy of Islamic Education. As in Zuhail's research, the hidden curriculum in the form of values, beliefs, attitudes, and norms carried out in socio-cultural activities is important for understanding and internalizing values so as to form a strong character . (Cubukcu, 2012). Otewa also expressed a similar view, saying that the hidden curriculum born from direct experience facilitates character development, shaping moral strength and integrity.(Otewa, 2016).

The leadership actions of Kiai not only transmit religious knowledge in the classroom, but also transform faith (belief) into charity (action) through direct example in the community. The Kiai is a central figure in Pesantren, not only in terms of his role, but also in terms of demonstrating the character of Pesantren (Arifina et al., 2022). Kiai are leaders of Pesantren as

well as spiritual leaders of the community and sources of inspiration and social aspirations. (Yani et al., 2022). On the other hand, in leadership theory, leadership style is an important factor in influencing the commitment and performance of subordinates (Nurfauziah et al., 2021). This means that the direct example set by Kiai creates spiritual and social legitimacy for the entire humanitarian and environmental preservation movement.

Social eco-theology as practiced by Kiai serves as an antithesis to spiritual and humanitarian crises. As Bookchin argues, the root cause of ecological degradation is the system of hierarchy and domination that is perpetuated in society. Human domination over other humans, as seen in class structures, racism, and patriarchy, is a historical model that paves the way for human domination and exploitation of nature (Bookchin, 1996). Zimmerman calls for solutions to environmental problems by building participatory communities that live in harmony with their ecosystems (Zimmerman, 2004). This means rejecting temporary technical solutions and instead requiring awareness of social transformation and sustainable action (Dharmawan, 2007). For this reason, the Kiai has a central and strategic role in realizing this social transformation.

Kiai instilled the understanding that Muslim manners are inseparable from social responsibility. This movement recreated social bonds and provided practical training on how religious organizations can become driving forces. Thus, the Kiai's leadership serves as a prescriptive solution, ensuring that religious values are not only studied theoretically but also actualized into a force of mutual philanthropy that forms the foundation of Social Ecotheology. Once social ecotheology is embedded in a person as a way of thinking, the ability to act to protect the environment does not need to be directed and supervised. (Sabtina & Mahariah, 2025).

Social Ecotheology is a multidimensional solution to environmental and social challenges. This model is fundamentally based on three Islamic concepts, namely tauhid (the oneness of Allah), which demands recognition that the universe is His creation and sacred, khalifah (stewardship), which positions humans not as absolute owners but as representatives tasked with maintaining the balance of the ecosystem, and amanah (responsibility), which demands Amal in the form of collective and ecological action from each individual to prevent environmental and social damage. (Widiastuty & Anwar, 2025), so that the Trilogy of Islamic Education can be actualized holistically.

The findings of this study have significant practical implications. The identified Social Ecotheology model offers a replicable framework for religious organizations (particularly NU) in responding to contemporary challenges. The success of the Kiai in integrating philanthropic action (NU Peduli) with social/spiritual infrastructure development (MWC NU) demonstrates a strong causal pathway whereby exemplary leadership triggers solidarity, which in turn creates resources for sustainable social and ecological action. Kiai's actions are in line with Gialamas' research that the attitudes that must be instilled in a person's leadership are the appearance of integrity, creativity, and ethics that transcend the personalities of others. (Gialamas et al., 2020). An important characteristic of effective leadership is emotional intelligence, whereby leaders are able to manage their own feelings and those of the people around them through communication and actions that reflect empathy, compassion, and care. Leaders who possess this trait succeed in creating harmonious relationships and become role models for those around them. (Yue et al., 2023).

However, this study has limitations because it uses a single case study, so the generalization of the findings may be limited to Islamic boarding schools that have a charismatic leadership model and strong community networks. This means that different leadership structures or different influences of local wisdom from the research sample may have different levels of compliance and social capital. In addition, the measurement of value internalization was based only on observation and action interviews (amal), not through long-term psychological measurements. It is necessary to develop valid measurement instruments to measure the level of moral autonomy and intrinsic motivation.

Conclusion

The educational leadership of Kiai serves as an effective hidden curriculum in implementing the Trilogy of Islamic Education (iman, ilmu, adab) through the cultivation of Social Ecotheology Etiquette. The findings, which present three integrated actions, namely social collective etiquette (Mbangun bareng-bareng), disaster philanthropy manners (NU Peduli), and eco-theology etiquette (green Pesantren), prove that the Kiai has succeeded in transforming normative Islamic doctrine into prescriptive solutions to multidimensional crises (social, humanitarian, and environmental). Theoretically, implementing the trilogy of Islamic education encourages the formation of a participatory and egalitarian society, eliminating the model of natural exploitation triggered by social domination and individualistic tendencies that ignore collective responsibility towards the environment.

The practical implications of Social Ecotheology offer an innovative framework for religious organizations (particularly NU) to mobilize resources and cooperation, ensuring that philanthropy is integrated with environmental awareness as a sustainable action. The main contribution of this study is to show that the direct example set by Kiai strengthens the internalization of values, whereby santri and the community are able to act to protect the environment without needing to be directed. However, the generalization of these findings is still limited. It is necessary to conduct comparative studies and develop quantitative instruments to measure environmental moral autonomy, thereby strengthening the contribution of this research to the discourse on Islamic educational leadership and the development of a more broadly applicable model of Social Ecotheology.

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