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Eco-Theological Management and Its Implications for Student Character Development at Al Bahjah Islamic Boarding School

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ABSTRACT

This study addresses the problem of strengthening student character in Islamic boarding schools through value-based educational management. Specifically, it examines how eco-theological management, grounded in tawhid (Islamic monotheism), can be implemented to support holistic character development. The objective of this study is to analyze the implementation of eco-theological management and its implications for student character development at Al Bahjah Islamic Boarding School. This research employs a qualitative case study approach. Data were collected through field observations and semi-structured in-depth interviews involving students, alumni, and parents. The data were analyzed using a descriptive-analytical technique, including data reduction, data display, and conclusion drawing, with triangulation to ensure data validity. The results show that eco-theological management, implemented through the integration of diniyah, tahfidz, and general curricula, contributes significantly to the development of students' discipline, moral character, independence, and academic competence. Despite limitations in the general curriculum time allocation, continuous evaluation and improvement efforts help maintain educational quality. This study concludes that eco-theological management is an effective and adaptive model for strengthening student character in Islamic educational institutions.

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1. INTRODUCTION

Islamic Education aims not only to transmit knowledge but also to develop students' character grounded in faith and moral values. However, in practice, many educational institutions still face challenges in consistently and sustainably integrating character Education into their management systems. This issue is particularly relevant in Islamic boarding schools (pesantren), which are expected to produce graduates who are not

only academically competent but also possess strong moral and spiritual character. Therefore, a comprehensive and value-based management approach is needed to address this gap.

In this context, a theological approach rooted in the concept of tawhid (Islamic monotheism) becomes a fundamental basis for student character formation. Tawhid is not only a theological belief but also an ethical foundation that guides behavior, responsibility, and moral consistency in daily life. Previous studies indicate that character formation in Islamic Education is closely related to theological values such as tawhid, amanah, and accountability to God, which are implemented through role modeling, habituation, and continuous spiritual reflection [1].

Several studies have emphasized the importance of tawhid-based Education in shaping students' character holistically. The internalization of monotheistic values provides clear moral guidance for distinguishing right from wrong in everyday behavior [2]. Furthermore, integrating tawhid values into educational practices strengthens character Education and enables the development of students who are both morally grounded and academically capable [3]. In addition, pesantren play a strategic role as institutions that integrate religious values into daily life, creating a conducive environment for character development through social interaction, religious activities, and institutional culture [4].

As value-based institutions, pesantren implement various strategies to internalize tawhid values, including classroom instruction, routine religious practices, and exemplary leadership demonstrated by educators and caregivers. The consistent implementation of these values contributes to the development of disciplined, responsible, and morally conscious students [5]. In the context of Al Bahjah Islamic Boarding School, these values are integrated into three main curricula: diniyah, tahfidz, and general Education, which together form a comprehensive system for student development.

From a theoretical perspective, eco-theological management emphasizes integrating theological values with environmental and institutional responsibilities. This approach highlights that Islamic educational institutions are not only centers of learning but also environments that cultivate awareness of human responsibility toward God, society, and nature [6]. The principles of tawhid, khalifah, and amanah serve as the foundation for developing a value-based management system that aligns spiritual beliefs with practical actions [7].

Conceptually, eco-theological management requires integrating values, organizational structures, processes, and institutional culture. Effective pesantren management must reflect ecological and theological commitments in its vision, mission, and daily practices [8]. This approach is further strengthened by the concept of "tawhid-based management," which emphasizes the role of leadership, curriculum integration, and value habituation in shaping institutional culture and student character [9].

In addition, the successful implementation of eco-theological management depends on institutional policies, human resource development, and continuous evaluation. Policies must support the internalization of values across all aspects of Education, while educators and students must actively embody these values in daily practice [10]. Continuous evaluation

is also essential to ensure that theological values are not only formally implemented but also meaningfully internalized in students' attitudes and behaviors [11].

Strengthening eco-theological management also requires adaptive institutional strategies and the development of value-based human resources. Training, mentoring, and reflective practices are essential to ensure that theological values are understood cognitively and consistently practiced in daily life [12]. Moreover, evaluation instruments must be designed to measure not only academic outcomes but also changes in students' spiritual awareness, moral sensitivity, and sense of responsibility as part of their religious commitment [13].

Previous studies have explored character Education and eco-theological approaches in pesantren contexts. However, most studies tend to focus on specific aspects, such as curriculum integration or environmental awareness, without examining the comprehensive relationship between theological values, educational management, and character development [14]. This indicates a research gap in understanding how eco-theological management can function as an integrated system within pesantren Education.

Therefore, this study aims to analyze the implementation of eco-theological management at Al Bahjah Islamic Boarding School and to examine its implications for student character development. This research offers a novelty by presenting eco-theological management as a holistic model that integrates values, systems, and practices within Islamic educational institutions [15].

The expected contribution of this study is both theoretical and practical. Theoretically, it enriches the discourse on Islamic educational management by integrating eco-theology and character Education. In practice, it provides a model that other Islamic educational institutions can adopt to strengthen student character in a sustainable, value-based manner.

2. METHOD

This study employs a qualitative approach to gain an in-depth understanding of the implementation of eco-theological management and its implications for student character development at SMP Islam Qurani Al Bahjah. A qualitative approach was selected because this study seeks to explore meanings, values, and theology-based managerial practices that cannot be measured quantitatively but must be understood through the experiences, perceptions, and social interactions of the research participants. According to Creswell and Clark [16], qualitative research aims to explore social phenomena holistically through data collection in natural settings, with the researcher serving as the primary instrument in the research process. This approach is particularly relevant for examining pesantren-based Education, which is deeply embedded in values, culture, and complex religious practices.

The research design adopted is a case study, as the investigation focuses on a single educational institution, SMP Islam Qurani Al Bahjah, as the unit of analysis with distinctive characteristics in the implementation of eco-theological management. A case study design is appropriate when researchers seek to understand contemporary phenomena in depth within real-life contexts, especially when the boundaries between the phenomenon and its context are not clearly evident. Through this design, the study provides a comprehensive description

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of how *tawhid* values are managed within the educational system and how these values influence student character formation.

Data collection techniques in this study include observation and in-depth interviews. Observations were conducted directly within the SMP Islam Qurani Al Bahjah environment to examine educational management practices, school culture, teacher-student interactions, and learning activities that reflect the internalization of *tawhid* values [17]. The observation was moderately participatory, with the researcher present in the school environment but not directly involved in instructional activities. According to Rachmawati [18], qualitative research observation aims to understand the patterns of behavior, values, and meanings that naturally develop within a community.

In-depth semi-structured interviews were conducted with several groups of informants, including current students, alumni, and parents at the junior secondary level. Interviews with students explored their direct experiences in educational processes, moral development, and the internalization of *tawhid* values in daily school life. Interviews with alumni focused on the medium-term impact of pesantren Education on character formation, independence, and religious attitudes after graduation. Meanwhile, interviews with parents aimed to capture external perspectives regarding changes in their children's behavior, morality, and attitudes after attending SMP Islam Qurani Al Bahjah. According to Rachmawati [19], qualitative interviews enable researchers to understand participants' lived worlds through narratives, reflections, and interpretations of subjective experiences. Informants were selected using purposive sampling because they possessed relevant experience and knowledge aligned with the research focus. This technique aligns with Patton's view that qualitative sampling prioritizes depth and richness of information over the number of respondents.

Data analysis was conducted using a qualitative descriptive-analytical approach involving data reduction, data display, and conclusion drawing. Data obtained from observations and interviews were transcribed, coded, and organized into major themes related to eco-theological management, pesantren leadership, curriculum integration, and student character development. The analysis process was iterative and continuous throughout data collection and interpretation. To ensure data trustworthiness, this study employed source triangulation by comparing data from students, alums, and parents, and methodological triangulation through the combined use of observation and interviews. According to Lincoln and Guba, triangulation is a crucial strategy in qualitative research to enhance credibility and trustworthiness. Consequently, the findings of this study are expected to demonstrate adequate validity and reliability and to be academically accountable.

3. RESULTS AND DISCUSSION

3.1. Results

Based on in-depth interviews with current students, alumni, and parents, supported by field observations, this study indicates that Al Bahjah Islamic Boarding School, particularly at the SMP Islam Qurani level, has successfully and consistently implemented eco-theological pesantren management. This management approach is manifested through the

integration of three main curricula, diniyah, tahfidz, and general curriculum, which are designed to complement one another in shaping both students' character and competencies.

Alum findings suggest that the educational system at Al Bahjah Islamic Boarding School is effective in laying a foundation for strengthening *tawhid* values and cultivating virtuous practices in daily life. Alumni reported that monotheistic values are not merely taught conceptually but are internalized through habitual practices, exemplary conduct demonstrated by educators, and the pesantren culture, which emphasizes etiquette, politeness, and noble character. The impact of this approach is perceived as sustainable, as alums acknowledge that the religious character and social ethics formed during their Education continue to guide their lives after graduation.

Parents also expressed positive perspectives. Based on interview results, parents observed significant behavioral changes in their children after attending SMP Islam Qurani Al Bahjah. These changes include increased discipline, greater adherence to religious practices, and improved manners and moral conduct in daily life. Parents noted that the values instilled through eco-theological pesantren management extend beyond the school environment and are applied within family and community contexts, fostering a sense of pride and trust in the pesantren as an educational institution.

From the perspective of current students, interview results indicate that they directly experience the learning of *tawhid* values integrated across the three curricula. Students expressed that this educational system enhances their spiritual awareness and motivates them to become better individuals over time. However, some students acknowledged that the initial adaptation to the pesantren environment was challenging, particularly due to demands for discipline, religious routines, and learning patterns that differed from their previous schools. Nevertheless, continuous support from parents, mentors, and peer groups with shared goals played a crucial role in facilitating gradual adaptation and personal development.

The study also documents institutional acknowledgment of limitations in the time allocated to the general curriculum. Compared to the diniyah and tahfidz curricula, the portion of general academic instruction is relatively limited. Despite this constraint, pesantren administrators have undertaken continuous improvement efforts to prevent negative impacts on students' academic achievement. These efforts include optimizing instructional methods, strengthening academic mentoring, and integrating values of diligence and disciplined learning rooted in *tawhid* teachings into general Education.

Interviews with alumni and educational administrators indicate that these strategies are beginning to yield positive outcomes. This is reflected in the competitive academic achievements of graduates, with many SMP Islam Qurani Al Bahjah alums continuing their Education at higher levels and being admitted to various public universities. These outcomes demonstrate that although the pesantren prioritizes character development and the strengthening of *tawhid* values, it remains committed to maintaining academic quality so that graduates possess not only strong moral character but also adequate intellectual capacity and competitiveness within formal Education systems.

Field observations further reinforce these interview findings. The researcher observed that the internalization of *tawhid* values and character development occurs consistently

through formal instruction, religious activities, and daily social interactions within the pesantren environment. Although some shortcomings remain in the implementation of eco-theological management, particularly in aligning and further developing the general curriculum, the management demonstrates a strong commitment to ongoing evaluation and improvement through deliberative forums. This practice aligns with educational quality principles, emphasizing continuous improvement to progressively enhance educational outcomes. While this process requires time, the results indicate tangible impacts on both students' character quality and academic achievement.

3.2. Discussion

The findings of this study indicate that eco-theological management implemented at Al Bahjah Islamic Boarding School, particularly at the SMP Islam Qurani level, goes beyond technical educational administration and functions as a value-based system that permeates all institutional activities. This pattern is consistent with Aminudin [20] in the book *Manajemen Pondok Pesantren*, which emphasizes that effective management integrates a value-based vision into organizational structures, work processes, and institutional culture in a synergistic manner. At Al Bahjah Islamic Boarding School, the value of tawhid serves as the primary guiding vision, shaping policy direction, learning practices, and relationships within the pesantren community.

The results show that this value integration is realized through the implementation of three core curricula, namely diniyah, tahfidz, and general Education, which are designed not to operate separately but to mutually reinforce one another in shaping student character. This approach reflects a management model that is not merely oriented toward administrative efficiency but functions as a medium for students' spiritual transformation. From an eco-theological perspective, as explained by Rahman et al. [21], pesantren should ideally be positioned as spaces for nurturing tawhid awareness that fosters responsibility, trust, and a consciousness of human roles as servants of God. Findings at Al Bahjah demonstrate that these values are internalized through habituation of etiquette, discipline, and educator role modeling, resulting in tangible impacts on student behavior both within and beyond the pesantren environment.

This view is reinforced by Rokhimah [13], who argues that ideal pesantren management must integrate values, structures, processes, and culture into a harmonious unity. Research findings indicate that Al Bahjah has sought to realize this integration through a management system grounded in *tawhid* as its foundational principle. *Tawhid* values are not confined to diniyah subjects but are reflected in disciplinary culture, social interaction patterns, and mechanisms of evaluation and deliberation within institutional governance. Thus, the eco-theological strategy implemented does not merely design programs but establishes a transformative institutional direction aligned with its religious identity.

Interviews with students, alums, and parents reveal that this approach significantly contributes to student character formation. Alums consider the reinforcement of *tawhid* values during their Education as a critical foundation for developing etiquette, morality, and responsible life attitudes. Parents also observe behavioral changes characterized by increased discipline, religious commitment, and good manners. These findings support Rokhimah

[13], who asserts that value-based pesantren management produces students who are not only spiritually competent but also socially and morally conscious.

From an institutional development perspective, the findings also demonstrate that pesantren administrators are aware of program limitations, particularly in managing the general curriculum. However, in line with Aminudin [20], eco-theological-based pesantren development requires adaptive managerial design, educator cadre development, value-based collaboration, and continuous monitoring rooted in institutional religious identity. Deliberation and program evaluation practices at Al Bahjah reflect concrete efforts to maintain a balance between character development, spiritual reinforcement, and academic quality improvement.

The findings further indicate that eco-theological management grounded in *tawhid* values contributes significantly to student character formation. This aligns with numerous scholarly studies emphasizing the importance of value-based educational management as a foundation for character development [22]. Muin et al. [8] note that educational supervision in pesantren directly contributes to student character formation by fostering responsibility, discipline, and independence. Similarly, Imdad et al. [23] highlight that Islamic Education management integrating religious and general curricula fosters holistic learning environments that strengthen moral development alongside academic engagement.

Other studies confirm that character Education in pesantren emphasizes moral discipline and social ethics. Research at Pondok Pesantren Miftahul Falah shows that character Education is implemented through exemplary behavior, habituation, and consistent moral guidance, consistent with findings at Al Bahjah. Fauzi and Imam [24] further emphasize that pesantren employing diverse character Education approaches, particularly value habituation, successfully produce students with noble character through integration of spiritual values into daily routines. In the context of global challenges, adaptive pesantren management has also integrated twenty-first-century skills with religious values. Arifin [25] explains that Education management based on edupreneurship fosters multi-skilled, independent, and religious Muslim character, a condition increasingly evident among pesantren graduates who demonstrate academic competitiveness.

Additional support comes from studies on tarekat-based educational management, which show that spiritual management models enhance student character through consistent ritual practice and discipline, thereby strengthening the internalization of values. [26] demonstrate the effectiveness of religious character Education management across major pesantren through curriculum integration, leadership modeling, and worship habituation, reinforcing *tawhid* values in daily student life. Suhendrayana et al. [27] conclude that character formation in Islamic Education is fundamentally rooted in the principles of *tawhid*, *fitrah*, and *amanah*, values that constitute the core of eco-theological management at Al Bahjah. Studies on *tawhid* Education at Tahfidzul Quran Imam An Nawawi Batam further reveal that systematic *tawhid* Education provides a clear moral framework shaping discipline, responsibility, and emotional closeness between teachers and students. Finally, Irawan et al. [1] confirm that integrated religious character Education in pesantren-based madrasah effectively instills moral and spiritual values, reinforcing the argument that pesantren environments are highly conducive to strong religious character formation.

Thus, this study affirms that eco-theological pesantren management grounded in tawhid, integrated within institutional structures, processes, and culture, and implemented reflectively and continuously has positive implications for student character development. These findings not only strengthen pesantren management Theory as proposed by Aminudin and Rokhimah but also demonstrate its relevance in contemporary pesantren Education, particularly in addressing challenges of character formation and graduate quality within modern educational dynamics.

4. CONCLUSION

This study highlights that eco-theological management provides a structured approach to integrating theological values into educational management and daily practices in Islamic boarding schools. The implementation of this approach demonstrates that character development can be strengthened when spiritual values are consistently embedded within institutional systems, culture, and learning processes. The implications of this study suggest that Islamic educational institutions can adopt eco-theological management as a strategic framework to align character Education with academic development. This approach supports the formation of students who are not only intellectually capable but also possess strong moral awareness, responsibility, and spiritual commitment.

However, this study has several limitations. It is limited to a single case study at Al Bahjah Islamic Boarding School, which may affect the generalizability of the findings. In addition, a qualitative approach relies on participants' subjective interpretations, which may influence the depth and scope of the analysis. Future research is recommended to expand the study's scope by involving multiple institutions and applying mixed-methods approaches to strengthen empirical validation. Further studies may also explore the long-term impact of eco-theological management on student outcomes, including academic achievement, moral behavior, and social responsibility.

This research contributes to the development of Islamic educational management by offering an integrative model that connects theological values with institutional practices. For the broader community, this study provides an alternative framework for character Education that emphasizes sustainability, moral responsibility, and the integration of spiritual values into everyday life.

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