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Strengthening Ecotheological Education in Enhancing Environmental Piety (Research at SMP Daarut Tauhiid Boarding School)

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ABSTRACT

Ecotheological education is designed to foster environmental piety by integrating religious values with ecological responsibility. However, its implementation in practice has not been fully effective, indicating the need for more targeted educational strategies and optimal supervision to achieve comprehensive environmental piety.

This study aims to describe and analyse the strengthening of ecotheological education in improving environmental piety at SMP Daarut Tauhiid Boarding School. This research employs a descriptive qualitative approach, focusing on the process of strengthening ecotheological education. Data were collected through observation, in-depth interviews, and documentation studies involving the school principal, teachers, and students. The findings reveal that strengthening ecotheological education enhances students' environmental awareness and positive attitudes, as well as their ability to identify and provide appropriate solutions to environmental problems. This study highlights the importance of strengthening ecotheological education as an effective strategy for fostering environmental piety and offers a model for implementing it that can be sustainably applied within the school environment.

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1. INTRODUCTION

The current global environmental condition has entered a critical phase, placing all forms of life on this planet in a vulnerable position. The escalating trend of natural disasters, such as extreme floods, widespread forest fires, prolonged droughts, and destructive storms, strongly indicates that ecological systems are experiencing serious pressure. These patterns cannot be separated from the cumulative impacts of climate change and the unsustainable exploitation of natural resources [1]. Visual representations of this crisis increasingly appear in global media coverage, which almost daily presents

narratives of disasters, demonstrating that humanity is facing a difficult ecological situation that demands systemic, comprehensive, and multidisciplinary intervention [2].

One of the most visible manifestations of deteriorating environmental conditions is the degradation of air quality, which is increasingly difficult to ignore. According to a report released by the World Health Organisation (WHO), nearly the entire global population—about 99%—is exposed to air with pollutant levels exceeding thresholds considered safe for human health. The sources of this air pollution are multisectoral, including emissions from motor vehicles, industrial activities, and domestic sources, all of which contribute to the formation of harmful microscopic particles. These particles are known to contribute to the increasing prevalence of respiratory system disorders as well as chronic degenerative diseases [3]. This situation not only reflects a public health crisis but also serves as a clear indicator of atmospheric pollution that has reached a global scale.

If examined further, the root of many of these environmental crises can be traced to the consumerist lifestyle of modern society. A lifestyle oriented toward excessive consumption drives increased production of goods and ultimately generates enormous volumes of waste [4]. This pattern not only accelerates the massive exploitation of natural resources but also ignores the long-term impacts on ecosystem balance. Society has increasingly become trapped in cycles of consumption, stimulated by digital trends and social media, including lifestyle display phenomena by content creators that encourage consumer behaviour in pursuit of social status and recognition [5].

The waste generated, particularly plastic waste, poses a serious threat to the environment. On land, chemical substances from waste seep into the soil and contaminate groundwater, while in aquatic ecosystems, plastic waste damages marine and freshwater environments. Furthermore, plastics that fragment into microplastics can enter the bodies of marine organisms and eventually be consumed by humans through the food chain. These particles potentially cause serious health problems, including hormonal disruption, organ damage, and other long-term effects [6]. Therefore, the plastic waste crisis not only affects the physical environment but also constitutes a direct threat to human health.

The integration of ecology and theology within the framework of ecotheology constitutes a conceptual effort to bridge the scientific and spiritual dimensions in responding to environmental crises. Ecotheology is an interdisciplinary field that integrates ecological awareness with transcendental values, positioning spirituality as an ethical foundation in addressing environmental degradation. The emergence of this approach is closely related to the growing awareness of the global escalation of environmental destruction. This phenomenon has become increasingly apparent since the dominance of development paradigms originating from the Industrial Revolution in the Western world. In this context, ecotheology not only examines the material relationship between humans and the environment but also offers an alternative paradigm based on moral and spiritual responsibility toward the universe [7].

Industrialisation has brought extraordinary economic and technological advancement, yet it has also led to large-scale exploitation of natural resources, resulting in severe environmental damage. Ecotheology emerges as a response to this situation by connecting spiritual and religious values with environmental conservation efforts,

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encouraging humanity to reconsider nature as a creation to be preserved rather than merely a resource to be exploited without limit [8]. Thus, ecotheology invites humanity to reflect on its relationship with nature, emphasising the importance of moral and spiritual responsibility in maintaining the balance of ecosystems that sustain life on earth. Ecotheological thinkers argue that the primary cause of environmental crises lies in the anthropocentric and materialistic worldview of modern humans. Anthropocentrism places humans at the centre, as the measure of all things, and assumes that humans hold a more important position than the environment and other living beings. This perspective has led modern humans to desacralize their environment. Theological studies within ecological contexts began to gain significant attention in the 1970s, when theologians and scholars recognised the urgency of responding to the worsening ecological crisis and the importance of addressing it constructively [9].

This awareness has encouraged the development of theology that is grounded in environmental issues, which later evolved into a scientific discipline known as ecotheology [10]. Theologians recognise the need for a more holistic approach to understanding the relationship between faith, spirituality, and human responsibility toward nature. They argue that ecological crises cannot be addressed solely through technical or scientific approaches but also require profound theological reflection [9]. By integrating religious perspectives and spiritual values, ecotheological studies attempt to provide ethical and moral foundations for environmental conservation efforts while encouraging religious communities to actively participate in maintaining ecosystem balance and the sustainability of life on earth.

Amid global environmental crises such as climate change, pollution, and biodiversity loss, ecotheological education offers an additional perspective to motivate action and solutions. Spiritual principles often provide deeper motivation for meaningful and impactful environmental actions. The integration of ecotheology into education expands the scope of learning beyond science and technology by incorporating spiritual and ethical dimensions in understanding and addressing environmental issues. This approach provides a holistic framework for education and individual development. By fostering a deeper understanding of the relationships among religion, morality, and the environment, ecotheological education helps individuals become more responsible global citizens committed to environmental sustainability [11].

Another perspective is presented by Robert P. Borrong, citing Paul Albrecht, who argues that the ecological crisis is partly caused by the dominance of rationalistic thinking that separates scientific knowledge from religion. As a result, humans often use knowledge solely as a basis for action, including the exploitation of nature, while neglecting moral and religious considerations [12]. Ecological crises are also closely linked to anthropocentric concepts that place humans at the centre of existence. Such perspectives have contributed to a spiritual crisis in how humans actualise their faith in everyday life. In this context, ecotheology as a branch of theological study contributes to increasing awareness of the need to protect and care for the earth [13]. From an ecotheological perspective, humans are expected to realise that religious life does not end with theoretical doctrines but must also be lived out in daily life through harmonious relationships with fellow humans and the

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natural environment. A holistic understanding of faith encourages individuals not only to prioritise personal interests but also to consider the well-being of the entire creation. Such an understanding of environmental stewardship ultimately contributes to preserving the integrity of creation as a unified blessing bestowed by God upon the world.

Overall, ecotheological education enriches understanding of how religion and spirituality can contribute to environmental protection and conservation, while shaping more ethical and sustainable actions across society [14]. Strengthening ecotheological education involves a range of strategies and efforts to ensure that ecotheological principles are properly integrated into educational systems and the broader community. One of these strategies is integrating ecotheology into school and university curricula, including subjects such as religious education, ethics, environmental science, and social studies. The development of high-quality learning materials, such as textbooks, modules, and online resources, that combine religious teachings with ecological principles is also essential. Additionally, workshops and training programs for educators are needed to help them understand and teach ecotheological concepts effectively. Providing educators with teaching resources and guidelines for integrating ecotheology into their instructional practices is equally important. By implementing these strategies, ecotheological education can be strengthened and more effectively integrated into educational systems and society, thereby facilitating a deeper understanding of the relationship between religious teachings and environmental responsibility and encouraging more sustainable and ethical actions.

Environmental piety refers to attitudes and actions that reflect ethical and spiritual responsibility toward the natural environment. This concept generally includes efforts to preserve, care for, and protect the environment in ways that align with moral and religious values. Environmental piety involves the recognition that human actions toward nature and natural resources have implications that extend far beyond individual interests, encompassing the well-being of communities and future generations [15]. It includes appreciating and preserving the beauty and diversity of nature as a form of respect for God's creation or spiritual power. It also involves adopting lifestyles and daily practices that minimise environmental impacts, such as reducing plastic use, recycling, and conserving energy.

Furthermore, environmental piety includes understanding and applying ethical principles that emphasise responsibility toward the environment, such as environmental justice, the rights of living beings, and sustainability. It involves managing natural resources wisely and fairly to ensure that current needs do not compromise those of future generations. It also emphasises ensuring equitable access to natural resources and healthy environments for all people, while accounting for environmental impacts on vulnerable groups. In addition, it encourages community participation in environmental decision-making processes, particularly in the planning and management of natural resources.

Environmental piety has various significant implications that broadly affect individuals, society, and the planet as a whole [16]. Several reasons highlight why environmental piety is highly important. Environmental piety helps maintain ecosystem balance, ensuring that natural systems such as forests, oceans, and rivers remain healthy and productive. By managing natural resources wisely, it is possible to prevent resource

depletion and ensure that the needs of future generations are met. A clean and healthy environment also contributes to human physical and mental well-being. Air, water, and soil pollution can lead to various diseases; therefore, maintaining environmental cleanliness is essential. Moreover, a clean and well-maintained environment enhances quality of life by providing spaces for recreation and creating a pleasant and comfortable atmosphere [17]. By integrating the principles of environmental piety into daily life, individuals and communities can contribute to a healthier, more equitable, and sustainable planet. This represents a shared responsibility that requires awareness, action, and commitment from every individual and community.

From the explanation above, it is evident that one of the simplest and most fundamental ways to address environmental degradation is to increase public knowledge and awareness of environmentally friendly lifestyles. Therefore, implementing ecotheology across both formal and non-formal education sectors represents a concrete effort that policymakers and educational leaders can undertake to address the global challenge of climate change.

This study examines how strengthening ecotheological education in improve environmental piety. More specifically, the research aims to analyse how strengthening ecotheological education can enhance environmental piety. Education, as an essential instrument in shaping the character and awareness of younger generations, plays a strategic role in creating a healthier and more sustainable environment. One approach is to strengthen ecotheological education, emphasising an understanding of human responsibility toward nature grounded in religious teachings. Beyond teaching religious texts, schools and Islamic boarding institutions also play an important role in shaping students' life ethos and daily practices, as well as influencing the surrounding community.

Daarut Tauhiid Boarding School, as an educational institution that integrates Islamic values into its educational system, has great potential to cultivate ecological awareness among its students. By adopting an ecotheological approach, it is expected that environmental piety among students will increase, which in turn can encourage broader positive changes within society.

The strengthening of ecotheological education to enhance environmental piety at school is implemented through curriculum integration within classroom learning, including subject materials, face-to-face learning activities, assignments, learning resource books, extracurricular programs, and the hidden curriculum applied at Daarut Tauhiid Boarding School Junior High School. This phenomenon is particularly interesting to study because, based on the author's preliminary review, there are still few studies that specifically examine how strengthening ecotheological education can improve environmental piety in school settings. According to one of the *mushrif* (supervisors) at the institution, in addition to strong character development through *manajemen qalbu* (heart management), ecotheological education is also implemented effectively. Observations indicate that both character education and ecotheological education are not merely theoretical concepts but are practically implemented in daily school life. Therefore, this research is considered important, as it may serve as an indicator of the success of educational efforts in strengthening character and improving environmental awareness.

Based on preliminary observations conducted by the researcher, the strengthening of ecotheological education at Daarut Tauhiid Boarding School Junior High School is strongly emphasised. This can be seen through several institutional programs and values, such as BR3T (*Bersih, Rapi, Tertib, Teratur, Terpelihara*—Clean, Neat, Orderly, Organized, and Well-Maintained); BEBAS KOMIBA (*Berantakan Bereskan, Basah Keringkan, Kotor Bersihkan, Miring Luruskan, Bahaya Amankan*—Tidy the Mess, Dry the Wet, Clean the Dirt, Straighten the Tilted, Secure the Dangerous); and TSP (*Tahan Buang Sampah Sembarangan, Simpan Sampah Pada Tempatnya, Pungut Sampah Insya Allah Sedekah*—Resist Littering, Dispose of Waste Properly, Pick Up Litter as an Act of Charity). These slogans serve as institutional identities that reflect the school's commitment to ecotheological education. In addition, Daarut Tauhiid also distributes agricultural products from its garden every Friday morning at the Daarut Tauhiid mosque to congregants who attend. The image of an excellent school that develops strong character, achieves high academic performance, provides diverse learning services and quality facilities, and maintains a healthy environment is believed to contribute to the high level of public interest in the institution.

In theory, ecotheological education is designed to foster environmental piety by integrating religious values with ecological responsibility. This form of education aims to shape the behaviour of students and teachers who are committed to environmental preservation through concrete actions, such as collecting and sorting waste, using environmentally friendly tools such as reusable bottles (*tumblers*), conserving water and energy, recycling waste, and consistently maintaining cleanliness. Ideally, such implementation should foster an environmentally conscious school community in which every individual actively participates in protecting and preserving nature.

However, the reality in the field indicates a gap between expectations and actual conditions. Based on interview findings, only about 75% of teachers and students have met the expected standards of environmental piety. The remaining 25% still require further guidance and training to achieve ideal environmental behaviour. Some teachers and students have not yet demonstrated proactive attitudes toward maintaining environmental cleanliness, such as picking up litter, sorting waste, or avoiding plastic use by bringing reusable bottles. This gap indicates that although ecotheological education has been introduced, its implementation has not yet been fully effective. This situation highlights the need for more effective supervision and deeper, more targeted educational strategies so that all school members can achieve the expected level of environmental piety. The existence of this gap emphasises the importance of continuous evaluation and improvement in teaching methods, mentoring processes, and the active involvement of all stakeholders within the school environment. The novelty of this research lies in its effort to formulate a strengthening model of ecotheological education, which has rarely been explored in previous dissertation studies. This research contributes to the development of a new paradigm of environmentally oriented Islamic education.

Based on the background described above, the author will further examine this issue through a research study presented in a dissertation entitled “Strengthening

Ecotheological Education in Improving Environmental Piety (A Study at Daarut Tauhiid Boarding School Junior High School).”

2. METHOD

According to Rahardjo [18], research methodology is one of the approaches used to obtain tentative rather than absolute truth. The results produced are scientific truths. Scientific truth is open to continuous testing, criticism, and even revision. Therefore, there is no single best method for discovering truth; rather, there are appropriate methods that suit particular objectives and phenomena under investigation. Budiharto [19] also states that the selection of a research method must be adjusted to the nature of the research being conducted in order to obtain optimal results.

This research was conducted at Daarut Tauhiid Boarding School Junior High School. The research method used in this study is descriptive. According to Erfiyana [20], descriptive qualitative research focuses intensively on a particular object by examining it as a specific problem. In this study, the approach is used to explore in depth the strengthening of ecotheological education in improve environmental piety.

The approach used in this study is qualitative. Bogdan and Taylor, cited in Supriatna [21], define qualitative research as a research procedure that produces descriptive data in the form of written or spoken words from individuals and observable behaviour. Furthermore, according to Nurazizah [22], the process involves transcribing collected data, coding field notes, and interpreting the data to reach conclusions.

This study employs qualitative research with a field research method. According to Erfiyana [23], this approach is aligned with the main objective of the study, which is to describe and analyse the strengthening of ecotheological education in improving environmental piety. Therefore, this method is expected to comprehensively address the research problems [24].

Bungin, cited in Arifudin [25], explains that descriptive qualitative research aims to describe social situations, conditions, or phenomena within society and present them as research objects. It seeks to bring social realities to the surface as representations of certain conditions or situations. Thus, this research aims to provide a comprehensive description of the strengthening of ecotheological education in improving environmental piety.

The selection of appropriate data collection techniques plays a crucial role in ensuring the scientific validity of a study. The data collection techniques used in this research include observation, interviews, and documentation.

Techniques are practical means for conducting technical tasks carefully and systematically, using rational thinking to achieve research objectives. Although research is fundamentally a scientific endeavour, it is carried out to collect reliable, systematic data in order to establish scientific truth. Research methodology serves as a means of solving research problems. In this context, the researcher collected information related to the analysis of strengthening ecotheological education in improving environmental piety from various sources, including articles, journals, undergraduate theses, master's theses, e-books, and other relevant materials [26]

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Since this research also requires supporting sources from the literature, it incorporates elements of library research. The researcher used books, scientific articles, and other relevant literature on the topic and research problem, both in print and online formats [27].

Obtaining information from data sources requires appropriate data collection techniques. Amir Hamzah [28] states that data collection is the process of gathering information about the subject being studied. In this study, the researcher also utilised a library research approach to collect supporting data. Specifically, the researcher began by consulting library sources, including books, dictionaries, journals, encyclopedias, papers, periodicals, and other sources, to gather information on strengthening ecotheological education in improve environmental piety.

Furthermore, Amir Hamzah explains that data collection refers to various efforts to gather facts related to the topic or issue under investigation [29]. Such information can be found in scientific literature, research reports, scholarly writings, dissertations, theses, and other written sources. According to Iskandar [30], data collection can be conducted in various situations, using different sources and diverse techniques.

Observation is part of the research process that involves direct examination of the phenomena being studied [31]. Through this method, the researcher can directly observe and experience the atmosphere and conditions of the research subjects [32]. In this study, the focus was on strengthening ecotheological education in improve environmental piety.

The interview technique used in this research was a structured interview, which involves predetermined guidelines. The questions were arranged based on the information required, and each question was designed to reveal empirical data relevant to the research objectives [33]

Documentation is another data-collection technique that uses existing documents or written records [34]. The term documentation originates from the word *document*, which refers to written materials. In implementing this method, the researcher examined written sources, including books, magazines, meeting minutes, and daily records. According to Paturochman [35], the documentation method is a means of collecting information or data by examining archives and documents. Furthermore, Deslandes et al. [36] explain that the documentation strategy is also a data collection technique directed at research subjects. In this study, the documentation method was used to collect data on the institutional conditions of the research site, particularly regarding the strengthening of ecotheological education in improve environmental piety.

Noviana [37] explains that the collected data are analysed using an interactive analysis model comprising data reduction, data display, and conclusion drawing. Syarifah et al. [38] further explain that data reduction involves filtering relevant information, data presentation is carried out in the form of systematic narratives, and conclusions are drawn based on the research findings. To ensure data validity, this study employed source triangulation, which involves comparing information obtained from different informants. According to Rohimah [39], source triangulation increases the validity of research results by comparing various perspectives on the phenomenon under study.

Mayasari [40] states that data analysis is the process of organising, examining, and systematically arranging research findings obtained through observations and interviews so that the researcher can focus on the issues being studied. The findings are then edited, classified, and presented as research results for broader understanding. The data validity technique used in this study is triangulation, including triangulation of techniques and sources. Data analysis follows the model proposed by Miles and Huberman [41], which consists of data collection, data reduction, data display, and conclusion drawing.

3. RESULTS AND DISCUSSION

3.1 Research Findings

The Role of Educational Actors in Shaping Environmental Piety

a. The Role of the School Principal

Based on the interviews, the school principal emphasized that the school's vision and mission regarding environmental stewardship are deliberately formulated as part of humans' moral and theological responsibility toward nature. The school environment must be properly organised, managed, and maintained in order to create a comfortable and healthy atmosphere that does not harm the natural environment. The environment is not merely a physical space that supports the learning process, but also a medium for developing students' character and spirituality.

The principal explained that the beauty and neatness of the school environment are important aspects of education, as students' environmental awareness begins with the things they see and experience in their daily lives. This awareness is cultivated through the consistent implementation of the BR3T standard (*Clean, Neat, Orderly, Organised, and Well-Maintained*). When these standards become habitual practices, the underlying values gradually shape students' character at a deeper, spiritual level. This can be observed in the distinctive attitudes and discipline of Daarut Tauhiid graduates as they advance to higher levels of education, particularly in maintaining the cleanliness and organisation of their rooms, wardrobes, and dormitory environments.

Furthermore, environmental education at Daarut Tauhiid is interpreted as a form of *dakwah bil hal* (preaching through actions), beginning with simple daily practices such as maintaining cleanliness, washing one's own eating utensils, and tidying up one's bed. These activities are viewed as a means of cultivating spiritual awareness, which is further strengthened through spiritual development programs such as performing tahajjud and dhuha prayers, as well as voluntary fasting on Mondays and Thursdays, or the *fasting of Prophet David (Shaum Daud)*. These practices are integrated into the educational system as mandatory components. Such spiritual guidance is believed to contribute to students' consistency and commitment in maintaining environmental responsibility.

b. The Role of Student Affairs

Interviews with the Student Affairs division indicate that the implementation of the BR3T standard is carried out through a structured system of supervision, evaluation, and reward and punishment. The BR3T assessment is conducted monthly using a standardised evaluation format established by the Daarut Tauhiid Foundation. This standard applies not

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only to students but also to the entire academic community, thereby fostering a collective culture of maintaining environmental cleanliness and order.

The Student Affairs division explained that discipline related to BR3T is initially implemented strictly and in a somewhat compulsory manner in order to build consistent habits. If the BR3T standards are not met, sanctions are imposed in accordance with established regulations, including deductions from incentives for members of the school community. This approach is considered effective in developing a sustainable culture of discipline.

Environmental management is carried out comprehensively, including the management of organic and non-organic waste. Organic waste is processed into compost to support internal agricultural and livestock activities at Daarut Tauhiid, while non-organic waste is processed into charcoal using specialised equipment. In addition, all members of the school community are monitored regarding the use of single-use materials, such as styrofoam. If such materials are found, they are documented as evaluation findings.

Furthermore, school facilities are designed to support the implementation of BR3T. These include a laundry room, cleaning equipment, worship facilities, reusable bags (goody bags), and tumblers, so students do not need to bring excessive items into their rooms. This system aims to maintain room tidiness while reducing the potential for waste.

c. The Role of Teachers

Based on interviews with school management and teachers, it was found that ecotheological education is implemented in an integrated manner through learning activities, habituation, and the overall school culture. Ecotheological education is not positioned as a separate subject but is instead internalised within various academic and non-academic activities. Religious values related to human responsibility toward nature are consistently conveyed through the reinforcement of the concepts of *tawhid* (the oneness of God), *amanah* (trust or responsibility), and the role of humans as *khalifah* (stewards) on earth.

Furthermore, the interview results indicate that the internalisation of ecotheological values occurs through teachers' role modelling and the habituation of environmentally friendly behaviours in students' daily lives. Teachers do not merely deliver theoretical material but also connect it with concrete practices, such as maintaining classroom cleanliness, sorting waste, caring for plants, and conserving water and electricity. This approach aims to help students understand that environmental stewardship is part of religious devotion and a reflection of faith.

The impact of implementing ecotheological education can be observed in changes in students' attitudes and behaviors toward the school and dormitory environments. Students demonstrate awareness in maintaining cleanliness without constant reminders and show initiative in environmental maintenance activities. These changes indicate that ecotheological education contributes to shaping environmental piety that is not merely normative but has been internalised into students' daily behaviour.

d. The Role of *Musyrifah* (Dormitory Supervisors)

The results of the interviews indicate that the dormitory environment plays a strategic role in strengthening the ecotheological education that students receive in the classroom. Habituation to environmentally friendly behavior in the dormitory is sustained through continuous supervision, guidance, and role modelling. Religious values related to cleanliness, responsibility, and care for nature are instilled through students' daily activities, such as maintaining room cleanliness, managing personal waste, and caring for shared facilities.

Field findings indicate that the development of environmental piety in the dormitory is not merely instructive but also persuasive and reflective. Students are encouraged to understand that maintaining the environment is part of the ethical conduct (*adab*) of a Muslim and a manifestation of faith-based responsibility. This approach helps students internalise ecotheological values more deeply because it takes place within the context of daily life, which is repetitive and consistent.

Furthermore, the habituation practices carried out in the dormitory have proven to strengthen students' environmentally responsible character. Students demonstrate increased discipline in maintaining cleanliness and begin to develop a collective awareness of their surroundings. This finding indicates that ecotheological education reinforced through the dormitory system significantly shapes sustainable environmental piety.

e. The Role of *Aku Cinta Lingkungan* (ACL)

The interview results reveal that ecotheological education significantly shapes students' environmental piety. Environmental piety is understood not merely as compliance with school regulations but as an internal awareness that motivates students to care for the environment without constant supervision. This awareness develops alongside the understanding that environmentally friendly behaviour holds spiritual value and represents an act of obedience to Allah SWT.

These findings also indicate a shift in students' perspectives toward the environment—from viewing it merely as a physical object to recognising it as a divine trust to be preserved. This transformation is reflected in students' increasing initiative to maintain cleanliness, conserve resources, and actively participate in school-organised environmental programs. Therefore, ecotheological education plays an important role in shaping a sustainable religious-ecological character among students.

f. The Role of Parents

Based on interviews with parents of students, it was found that environmental education is considered a very important aspect in shaping children's character. Parents view environmental education at school not only as a means of increasing knowledge but also as a way to cultivate children's sense of responsibility, care, and awareness toward nature from an early age. According to them, the habituation of these values within the school environment strongly influences children's behaviour in their daily lives.

Most parents stated that they were aware of various environmental care activities implemented by the school. This information was obtained from both their children's

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stories at home and communication with the school. Activities such as environmental cleanliness programs, waste management, tree planting, and clean-living habit programs were considered to have positive impacts because they involve students directly in practical activities rather than merely theoretical learning.

Parents also emphasised that the school plays a significant role in shaping children's environmental awareness. The school is perceived as an effective environment for building habits, as students receive consistent examples, regulations, and supervision. This influence is reflected in behavioural changes observed at home, such as children becoming accustomed to disposing of waste properly, being more economical in using water and electricity, and showing greater concern for maintaining the cleanliness and care of their home environment.

In cultivating environmental awareness at home, parents generally apply role modelling and habituation strategies. They attempt to provide direct examples, consistently remind their children, and involve them in simple activities such as cleaning the house, caring for plants, and managing household waste. These efforts are intended to reinforce the values already instilled at school.

Regarding support for school programs, parents expressed very positive attitudes. They fully support school activities related to environmental conservation, such as community clean-up events, greening initiatives, and recycling programs. Parents believe that these activities not only benefit the environment but also help develop children's discipline, cooperation, and sense of responsibility.

Furthermore, parents believe that religious education plays an important role in fostering environmental awareness. Islamic values related to trust (*amanah*), cleanliness, and the responsibility of humans as *khalifah* (stewards) on earth are seen as strengthening children's awareness of protecting nature as part of worship and obedience to Allah SWT.

In terms of involvement, some parents stated that they have participated in school activities, either directly or indirectly, such as supporting school policies, attending certain events, or assisting their children in implementing environmental programs at home. Parents also emphasised the importance of ongoing cooperation between the school and families so that environmental care values can be consistently applied at school and at home.

Parents' expectations toward the school are that environmental education should continue to be developed in a sustainable, structured, and consistent manner. They hope that the school will not only emphasise temporary activities but also establish environmental awareness as an integral part of school culture, integrated with learning processes and religious values, thereby shaping a generation with strong environmental awareness and a sense of responsibility toward nature.

g. The Role of Students

The results of interviews with students indicate that their understanding of ecotheological education has been formed both conceptually and practically. Ecotheological education is a form of education focused on environmental issues that cultivates a sense of love and concern for nature. This understanding suggests that students

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have grasped the essence of ecotheological education as an effort to build ecological awareness, even though the term “ecotheology” is not always explicitly taught within the formal subject structure.

Students stated that the school actively instills values of environmental care and responsibility through various practice-based activities. Some of the programs mentioned include the BerHiBer program (clean, green, and flowering activities), the creation of eco-bricks, waste sorting, and the production of eco-enzyme. These programs are highly regarded and have tangible impacts, particularly in addressing waste issues and maintaining the cleanliness of the school environment.

In the learning process, teachers are perceived as playing an important role in connecting lesson materials to environmental awareness. Students reported that teachers often remind them of the importance of protecting nature, both through behavioral examples and by reinforcing values in school activities. Although there is no specific subject formally called ecotheology, these values are internalised through habitual practices and integration into daily school activities.

Students’ environmental piety is reflected in simple yet consistent behaviours, such as not littering and sorting waste by type. These habits are not only practised in the school environment but are also carried into their household lives. Students explained that they discuss and apply environmental care practices at home, indicating the transfer of values from the school environment to the family setting.

Students also realise that the ecotheological education they experience emphasises practical aspects, such as waste reduction and the wise use of water and electricity. This indicates that ecotheological education in the school does not stop at the cognitive level but is directed toward real changes in attitudes and behaviours.

Nevertheless, students believe that the implementation of environmental activities has not been fully consistent. There are periods when activities are active, but at other times they tend to decrease. Therefore, students suggest that environmental activities should be conducted more frequently in direct outdoor settings, as lecture-based delivery is considered less engaging and may lead to boredom.

Among the activities, the most favoured by students are the BerHiBer program and making eco-bricks. These activities are considered interesting because they provide hands-on experience, make the environment greener, and train patience and responsibility. Overall, students stated that their involvement in the school’s environmental programs has increased their awareness and concern for the environment.

Clean, Neat, Orderly, Organised, and Well-Maintained Living (BR3T) as a Model of Ecotheological Education at Daarut Tauhiid

BR3T (Clean, Neat, Orderly, Organised, and Well-Maintained) at Daarut Tauhiid does not merely serve as a standard of cleanliness but also as an applicable and integrated model of ecotheological education. BR3T is implemented in all aspects of school and dormitory life, including bedrooms, classrooms, toilets, courtyards, and public areas of the school. Daily activities such as turning off lights and air conditioners when leaving the

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classroom, emptying drawers and the space under desks, sorting waste, and maintaining the neatness of laundry and towels become part of ecological learning.

Supporting data from the BR3T assessment indicates that aspects of basic facility management, such as trash bins and bathing equipment, generally fall into the fair to good category with a cumulative score of 92.88. This assessment indicates that standards of cleanliness and orderliness have been internalized, although several technical issues remain, such as storing bathing equipment in toilets or wall dampness, which require continuous improvement.

BR3T is also integrated into classroom learning through various subjects. Environmental values are incorporated into Islamic Religious Education, particularly in subjects such as Qur'an and Hadith, Fiqh, Aqidah Akhlak, and the History of Islamic Civilisation. The concept of morality is not only directed toward the relationship between humans and Allah and fellow human beings but also toward the relationship with nature. Qur'anic verses, such as *zahara al-fasādu fī al-barri wa al-baḥri*, are used to cultivate awareness of the environmental damage caused by human behaviour.

Through BR3T, environmental piety is positioned as an integral part of spiritual and social piety. A clean and well-organised environment encourages students' enthusiasm for learning and worship, while also shaping characters that are caring, disciplined, and responsible toward nature as a trust from Allah SWT.

3.2 Discussion

This discussion examines how strengthening ecotheological education in improve environmental piety by drawing on relevant theoretical perspectives and previous studies. This approach is important to understand how ecotheological education can serve as an effective strategy in shaping environmentally responsible attitudes and behaviours among adolescents, particularly within the educational environment of SMP Daarut Tauhiid Boarding School.

Theoretically, ecotheological education is rooted in the idea that the relationship between humans and nature should be guided by religious and moral values that promote responsible environmental behaviour. According to Halim et al. [42], ecotheology is an approach that integrates religious teachings with concern for environmental sustainability, thereby fostering ecological awareness from a spiritual perspective. This concept aligns with the view that changes in environmental attitudes are influenced not only by knowledge but also by values and moral principles derived from religious teachings and beliefs.

Previous relevant studies indicate that ecotheology-based education positively influences ecological awareness and environmentally friendly behaviour. For example, a study by Altmeyer [43] found that educational programs integrating religious and environmental values can enhance students' awareness of the importance of protecting the environment. The results showed a significant improvement in students' environmental concern following the consistent, systematic implementation of ecotheological education.

Furthermore, research by Anwar and Rosyad [44] conducted in several secondary schools in Indonesia also confirms that ecotheological education can enhance

environmental piety through the inculcation of religious values that teach humans to act as *khalifah* (stewards) on earth. The study emphasises that such education not only increases knowledge but also strengthens students' moral and ethical commitment to taking concrete action to conserve the environment.

In the context of SMP Daarut Tauhiid Boarding School, the implementation of ecotheological education can be seen as an effort to instill profound religious values in students so that they understand that protecting the environment is part of worship and moral responsibility. Through learning activities that integrate Islamic teachings on the virtue of caring for nature, students are expected not only to understand these principles conceptually but also to internalise them in their daily behaviour.

Drawing on the theoretical framework and findings from previous studies, it can be concluded that strengthening ecotheological education has significant potential to enhance environmental piety among students. This approach can foster a generation that is not only knowledgeable but also possesses strong moral and spiritual awareness to sustain environmental sustainability. Therefore, the consistent and integrated implementation of ecotheological education at SMP Daarut Tauhiid Boarding School represents an important strategy for cultivating sustainable environmental responsibility among students.

4. CONCLUSION

Based on the discussion, it can be concluded that ecotheological education at SMP Daarut Tauhiid Boarding School is implemented through various environment-based activities, including nature observation, environmental research, and the creation of eco-friendly products. The main findings indicate that these activities enhance students' environmental awareness and foster positive attitudes toward the environment, as well as develop their ability to identify environmental problems and provide appropriate solutions. This study contributes by reinforcing the concept of ecotheological education as an effective approach to fostering environmental piety and by offering an activity-based implementation model applicable in school settings. Practically, the findings can serve as a reference for schools and educators in designing educational programs that integrate religious values with environmental responsibility to shape environmentally responsible student character. However, this study is limited by its reliance on a single case study, which restricts the generalizability of the findings and introduces potential subjectivity inherent in qualitative approaches. Therefore, future research is recommended to employ quantitative or mixed-methods approaches and involve a broader range of research sites to obtain more comprehensive findings and stronger generalizability regarding the effectiveness of ecotheological education.

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