

TRANSFORMATION OF ENVIRONEMNTAL AWARENESS THROUGH PROPHETIC EDUCATION: A CASE STUDY OF INTEGRATION HADITHS VALUE ON ENVIRONMENTAL CONSERVATION IN THE CURRICULUM OF A MODERN ISLAMIC BOARDING



Charles¹ , The Second Author's Name² , and soon³

*Correspondence :

Email :
charlesmalinkayo.cc@gmail.com

Authors Affiliation:

¹Universitas Islam Negeri Sjech M.
Djamil Djambek Bukittinggi,
Indonesia

²University Putra Malaysia, Selangor,
Malaysia

³Cambera University, Australia

Article History :

Submission : 29 Sep 2025
Revised : 20 Nov 2025
Accepted : 30 Des 2025
Published

Keyword : Transformation,
Environemntal

Kata Kunci : Transformation,
Environemntal

Abstract

This research analyzes how prophetic education through integration the values of hadith on environmental conservation contributes to the transformation of students' awarness about environmental in modern islamic boarding school. The problems about domestic issues of global crisis at environmental cemad and a holistic transformative educational approach where is belived to be present in prophetic pedagoy with focus on the dimensuon of rahmatal lil a'lamin. By conducting the qualitative research at rabani islamic boarding schooll which is known as environment based flagship program.the data of this research were collected through deepth interviewed the participants, participatory observation with the administrators, teachers and the students. as well as curriculum document analysis.The findings showed that the systematic integration of Hadith values related to environmental ethics (such as prohibitions against environmental destruction, encouragement of tree planting, and the importance of caring for nature) into subjects like fiqh, ethics, and extracurricular activities (e.g., waste bank programs, organic farming) successfully fosters strong ecological awareness among students. This awareness is not only cognitive but is also reflected in daily behavior and collective responsibility toward the environment of the pesantren. The study concludes that the model of prophetic education has significant potential as a transformative educational framework to address environmental crises, and recommends its application in other Islamic educational institutions

Abstrak

Penelitian ini mengkaji bagaimana pendidikan profetik, khususnya melalui integrasi nilai-nilai Hadis tentang konservasi alam, berkontribusi pada transformasi kesadaran lingkungan santri di pesantren modern. Isu krisis lingkungan global menuntut pendekatan edukasi yang holistik dan transformatif, yang diyakini dapat ditemukan dalam prophetic pedagogy dengan fokus pada dimensi rahmatan lil alamin. Penelitian kualitatif dengan pendekatan studi kasus ini dilakukan di Pesantren Rabani, yang dikenal memiliki program unggulan berbasis lingkungan. Data dikumpulkan melalui observasi partisipatif, wawancara mendalam dengan pengasuh, guru, dan santri, serta analisis dokumen kurikulum. Hasil penelitian menunjukkan bahwa integrasi sistematis nilai-nilai Hadis tentang etika lingkungan (seperti larangan merusak alam, anjuran menanam pohon, dan pentingnya menjaga kebersihan) ke dalam mata pelajaran fiqh, akhlak, dan kegiatan ekstrakurikuler (misalnya program bank sampah, pertanian organik) berhasil menumbuhkan kesadaran ekologis yang kuat pada santri. Kesadaran ini tidak hanya bersifat kognitif, tetapi juga terefleksi dalam perilaku sehari-hari dan tanggung jawab kolektif terhadap lingkungan pesantren. Studi ini menyimpulkan bahwa pendidikan profetik memiliki potensi besar sebagai model edukasi transformatif untuk mengatasi krisis lingkungan, merekomendasikan penerapannya di lembaga pendidikan Islam lainnya

INTRODUCTION

The global environmental crisis is becoming very serious. Problems like climate change, loss of biodiversity, and heavy pollution are now threatening the Earth's ecosystems (Santoso, 2022). In Indonesia, issues such as deforestation and poor waste management have become big concerns that need real and complete solutions (Lestari & Purnomo, 2023). Solving this crisis is not enough by only using technology or government policies. There must also be a deep change in the way people think, act, and behave toward the environment (Hidayat, 2021). In this situation, education has an important role. It helps teach ecological values and build a generation that cares about the environment (Rudiyanto & Anif, 2024). When awareness is not changed, the solutions that exist usually do not last long and do not solve the real problem. Because of this, it is important to explore education models that can connect ethical and spiritual values with environmental awareness.

In efforts to develop transformative models of education, the Islamic intellectual tradition offers a meaningful and relevant framework through what is known as prophetic pedagogy. This approach places the Prophet Muhammad (peace be upon him) at the center as a guiding example (*uswah hasanah*) in all areas of life, including how humans relate to the natural world (Rudiyanto & Anif, 2024). The idea of humans as *khalifah fil ardh* guardians or caretakers of the earth gives a strong theological basis for ecological responsibility (Hakim, 2022). This foundation is further supported by numerous Hadiths that promote conservation, such as encouragement to plant trees and the prohibition against environmental damage (*fasad*) (Pudjiastuti et al 2025.). When these prophetic values are explored and revitalized within modern educational settings, they hold great promise for shaping individuals who develop environmental awareness not only through rational understanding but also rooted in sincere spiritual belief.

Although the potential of prophetic pedagogy is substantial, there is still a lack of empirical research that directly connects it to the formation of environmental consciousness within Islamic educational institutions. Existing studies on "green pesantren" or eco-pesantren initiatives tend to emphasize programs and activities, rather than exploring how Hadith-based values are meaningfully embedded in the curriculum and how they influence students' awareness (Triyono et al., 2023). Research on prophetic pedagogy more broadly has focused on moral and spiritual character development, but rarely addresses its ecological dimension (Marlina et al., 2025). This gap indicates a need to understand how prophetic values can be transformed into systematic teaching practices that respond to today's environmental crises.

Responding to this gap, the present study seeks to examine in depth how Hadith-based values on environmental conservation are integrated through prophetic pedagogy in a modern pesantren, and what impact this has. The main objective is to explore how this model of education supports the development of students' environmental awareness across cognitive, affective, and behavioral (conative) aspects. Using a case study approach, the research aims to offer a conceptual and practical model of "ecological prophetic education" that could be adopted by other Islamic educational institutions. The importance of this study lies not only in its scholarly contribution but also in its potential to provide solutions grounded in religious and local wisdom for addressing the growing urgency of global environmental challenges.

METHODS

This study employed a qualitative approach with an in-depth case study design to examine the transformation of environmental awareness through prophetic education in a modern pesantren. The case study design was chosen to capture the complexity of this phenomenon within its real-life context and boundaries. It enabled the researcher to explore the issue holistically and contextually, paying attention to social interactions, curriculum practices, and the interpretation of Hadith values, while also identifying factors that support or hinder the integration of prophetic-based environmental education—factors that would be difficult to uncover through quantitative methods alone.

The research was conducted at “Rabani Islamic boarding school” Pesantren (a pseudonym), a modern pesantren in West Java with a strong reputation for environmental initiatives and curriculum innovation. The site was purposively selected due to its clear commitment to ecological issues and structured educational system. Key informants were identified through purposive and snowball sampling, ensuring diverse and information-rich perspectives. They included the pesantren leader (Kiai), curriculum head or deputy principal, Islamic Religious Education teachers (Fiqh, Akhlak, Hadith), student leaders responsible for environmental programs, and active students involved in ecological activities. In total, 15 informants participated in the study.

Data collection employed methodological triangulation to enhance validity and reliability. (Karmilla Kaman & Othman, 2016) Participant observation was conducted to capture both classroom activities and environmental programs such as waste bank initiatives, school gardens, and daily cleanliness routines. In-depth interviews with key informants were used to explore their experiences, perspectives, and understandings of prophetic pedagogy and Hadith-based environmental values. In addition, document analysis was carried out on curricula, syllabi, lesson plans, teaching materials, and institutional records related to environmental activities.

The data were analyzed using thematic analysis through an iterative process of data reduction, presentation, and conclusion drawing. (Neale, 2016) Observational notes, interview transcripts, and documents were coded, categorized, and organized into matrices and narratives to identify emerging themes and relationships. Triangulation across sources and methods ensured the credibility of findings, while member checking was employed to verify interpretations with selected informants. Reflexivity was maintained throughout the research process by critically examining potential researcher biases and keeping detailed field notes, thus ensuring transparency and trustworthiness in the analysis. (Ahmed, 2024)

RESULT AND DISCUSSION

RESULT

Integration of Hadith-Based Conservation Values in the Formal Pesantren Curriculum “Al-Hijau” Pesantren systematically integrates Hadith-based conservation values into its core subjects. In Fiqh, the discussion of *taharah* (purification) is expanded to include environmental jurisprudence (*fiqh al-bi’ah*), referring to Hadith that states cleanliness is part of faith (HR. Muslim). An analysis of the lesson plans (RPP) shows that teachers are required to connect the material with current issues such as river pollution, an approach aligned with research recommendations on responsive curricula (Dewi & Setiawan, 2022). In Akhlak classes, values such as the prohibition of *israf* (wastefulness) and the encouragement of *ihsan* (kindness)

toward all creatures are taught through stories of the Prophet's example, which teachers believe are more effective in engaging students' affective domains.

Curriculum Enrichment through Ecological Interpretation of Hadith Teachers at "Al-Hijau" Pesantren do not merely teach Hadith texts but also provide contextual interpretation. The Hadith on planting trees as ongoing charity (*sedekah jariyah*, HR. Bukhari) is interpreted as a theological basis for carbon offset programs and agroforestry-based social entrepreneurship. This reflects dari Wibowo (2021) findings on the importance of recontextualizing Hadith to address modern challenges. Additionally, the Hadith prohibiting the contamination of water sources serves as the foundation for a simple water filtration project initiated by students, demonstrating how normative teachings can be translated into innovative and participatory technical solutions a model recommended Suryadi (2023).

"rabani Islamic boarding school" Pesantren has three flagship extracurricular programs: the "Green Brigade," which manages waste banks and composting; the "Agro-Santri Club," which develops organic farming; and the "Energy Ambassadors," who promote electricity and water conservation. (Miller et al., 2022) These programs are designed as experiential learning platforms, which, according to Putra (2024) are highly effective in developing pro-environmental skills and attitudes. Observations show that participation in these programs is not perceived as a burden but as a form of "worship practicum," where students feel they are practicing the Hadith they learn in class, creating a mutually reinforcing learning cycle.

Role modeling (*uswah*) serves as a central pillar in implementing prophetic pedagogy in the pesantren. (Khairunnas et al., n.d.) The pesantren leader personally participates in tree-planting activities and consistently uses a reusable water bottle, a strong symbolic act. Teachers also consistently practice what they teach, such as turning off lights when leaving a room. Although these actions may seem simple, they have a significant impact on shaping social norms within the pesantren environment, in line with n Mahmud (2021 findings on the influence of behavioral modeling by authority figures. Students report that seeing their teachers care about the environment makes them feel "ashamed" if they do not do the same.

Active Student Participation in Environmental Initiatives Student participation is not limited to existing programs but also includes new initiatives. For example, the Student Organization of "Al-Hijau" Pesantren (OSPAH) successfully lobbied the pesantren cooperative to reduce the sale of plastic-bottled beverages and replace them with water dispensers. This bottom-up initiative demonstrates that students' environmental awareness has reached a level of agency, where they are no longer merely objects of education but active subjects of change. According to Iskandar (2023 this level of agency is the highest indicator of success in transformative environmental education, going beyond simple rule compliance..

Shifting Student Perceptions of Nature In-depth interviews reveal a shift in students' perceptions from an anthropocentric view (nature as an object for humans) to a theocentric one (nature as a fellow creation of God with inherent rights). One student stated, "I used to think a tree was just wood; now I see it as a being that glorifies Allah, so I won't harm it carelessly." This paradigm shift is at the core of Islamic ecotheology (Hakim, 2022) and results from internalizing Hadith teachings about nature as a sign (*ayat*) of God's greatness. This

change in worldview provides a stronger affective foundation for long-term conservation behavior.

Formation of the Identity of "Environmentally Conscious Santri" The strong environmental culture in the pesantren has shaped a collective identity as "Santri Hijau" or "Guardians of the Earth." This identity has become a source of pride and strengthens social cohesion among students. They often use the hashtag #SantriHijau on social media to promote their environmental activities. According to social identity theory, the formation of such group identity is highly effective in maintaining group norms and behaviors (Mubarok, 2022). When being a "Santri Hijau" is seen as admirable and valued within the community, pro-environmental behavior becomes easier to sustain and spread.

Challenges in Implementing Prophetic Environmental Education Despite its success, implementation faces several challenges. One is initial resistance from some students who perceive environmental programs as an additional burden. There are also financial sustainability issues for programs such as waste management, which require operational funding. Limited teacher training in innovative environmental education methods is another constraint. These challenges are consistent with Fitriani's (2022) findings in other eco-pesantren case studies, which highlight the importance of effective change management and continuous human resource capacity development.

Supporting Factors for Successful Transformation Data analysis identified several key success factors. First, the vision and full commitment of the pesantren leadership serve as the main driving force. Second, there is a dedicated and innovative team of teachers who translate the vision into curriculum and action. Third, the boarding school structure enables habituation and effective social control. Fourth, there is strong support from parents and external environmental networks (NGOs). The synergy between visionary leadership, competent human resources, supportive structures, and external partnerships forms a success formula that other institutions can learn from (Noviani & Azkar, 2024)

DISCUSSION

A. Synchronizing a Hadith-Based Curriculum with Prophetic Pedagogy Principles

The finding that Pesantren "Al-Hijau" systematically integrates environmental Hadith into its core curriculum affirms the effectiveness of prophetic pedagogy as a holistic framework. This approach goes beyond superficial or "add-on" models in which environmental education is treated merely as a local content subject or extracurricular program. By embedding it within Fiqh and Akhlaq, the pesantren successfully positions environmental ethics as central to Muslim piety. This practice aligns with Abdullah's (2021) argument that the revitalization of Islamic education requires an organic integration of modern knowledge with primary Islamic sources. Such synchronization ensures that environmental awareness is not perceived as an imported Western value but as an authentic teaching rooted in the Islamic tradition itself (Hakim, 2022).

B. Mechanisms of Consciousness Transformation from Cognitive to Conative

The transformation of awareness in this pesantren clearly follows a progression from the cognitive to the affective and conative dimensions. The teaching of Hadith in the classroom builds the cognitive foundation. The exemplary conduct of teachers and leaders engages the affective dimension, fostering love and care. Involvement in practical programs such as the

Green Brigade concretizes knowledge and attitudes into actual behavior (conative). This three-stage model, reinforced by the immersive residential environment, has proven highly effective and confirms the findings of Pratama (2022) and Dewi & Setiawan (2022) on the importance of multi-dimensional approaches in character education. The success indicates that prophetic pedagogy inherently contains a complete transformational mechanism.

C. The Unique Role of the Pesantren Environment in Shaping Ecological Awareness

The 24-hour communal life of the pesantren creates a “pedagogical ecosystem” that formal schools typically do not possess. It enables the internalization of values through intensive and continuous habituation, a factor often missing in conventional environmental education (Mubarak, 2022). Social norms that emerge such as feeling “ashamed” for not conserving water—become stronger mechanisms of social control than formal rules. These findings support Suryadi’s (2023) argument that pesantren have unique social and cultural capital to serve as laboratories for character education innovation, including ecological character. This controlled environment facilitates the shift from individual awareness to institutional culture. (Purwowidodo & Zaini, 2024)

D. Contribution of the Study to Prophetic Pedagogy and Environmental Education

This study provides significant empirical contributions by demonstrating how the theoretical concept of prophetic pedagogy can be operationalized effectively for environmental education purposes. It fills the gap identified by Nugroho & Susanto (2023) by presenting a detailed best practice. By identifying role modeling, curriculum integration, and experiential learning as its three core pillars, the research offers a practical model of “Ecological Prophetic Education.” The novelty of this study lies in its analysis of how the synthesis between spirituality (Hadith teachings) and praxis (environmental programs) generates profound transformative impact—a perspective often overlooked in more secular environmental education literature (Iskandar, 2023).

E. Challenges and Implications for Model Development

Challenges such as initial resistance and financial sustainability identified in this study provide valuable lessons. They suggest that implementing an ecological prophetic education model requires more than enthusiasm; it demands strategic change management, continuous teacher capacity-building, and social business models to ensure the financial independence of environmental programs (Razzaq, 2012). (The implication is that other pesantren seeking to replicate this model must prepare mitigation strategies for these challenges. A forum for sharing best practices among eco-pesantren is needed to facilitate mutual learning and strengthen the movement collectively.

F. Pesantren as Centers of Global Ecological Transformation

The findings reinforce the idea that pesantren can serve as significant agents of ecological change. With the large population of santri across Indonesia, the success of this model has the potential for macro-scale impact. Pesantren can produce thousands of “environmental

ambassadors" who will disseminate pro-environmental values and practices when they return to their communities. This positions pesantren not only as guardians of tradition but also as incubators of solutions to global challenges (Rahman & Sari, 2023). The message carried by eco-pesantren graduates that caring for the Earth is a religious obligation has powerful resonance in a religious society like Indonesia. (Khotimah et al., 2024)

CONCLUSION

This study comprehensively demonstrates that prophetic education, through the integration of Hadith-based values of environmental conservation, has successfully transformed the environmental awareness of santri at Pesantren "rabani Islamic boarding school" in a holistic manner. This process encompasses cognitive, affective, and conative dimensions, whereby students not only understand the importance of environmental stewardship from a religious perspective but also develop empathy and actively engage in conservation practices. This success is supported by strong leadership, an integrated curriculum, a conducive pesantren environment, and the central role of teachers' and caregivers' role modeling, affirming the potential of prophetic pedagogy as a foundation for cultivating deep and sustainable ecological consciousness.

The implications of this study are highly relevant for the development of spirituality-based environmental education models in other Islamic educational institutions. The systematic integration of Hadith values and habituation through practical activities has proven effective in fostering ecological awareness that is not only theoretical but also manifested in real behavior. Pesantren can serve as pioneers in promoting environmental stewardship as an integral part of worship and the responsibility of human stewardship (khalifah), producing a generation that is not only individually pious but also committed to the sustainability of the Earth as a shared legacy.

For future research, it is recommended to conduct longitudinal studies to observe the sustainability of the impact of prophetic education on students' environmental awareness after they graduate from the pesantren. Comparative studies across different types of pesantren or other Islamic educational institutions would also be valuable to test the generalizability of this model and identify contextual factors that influence its effectiveness. Additionally, the development of more specific instruments for measuring environmental awareness based on prophetic values could become a focus of future research..

References

- Ahmed, S. K. (2024). The pillars of trustworthiness in qualitative research. *Journal of Medicine, Surgery, and Public Health*, 2, 100051. <https://doi.org/10.1016/j.glmedi.2024.100051>
- Karmilla Kaman, Z., & Othman, Z. (2016). *Validity, Reliability and Triangulation in Case Study Method: An Experience*. www.qualitative-research-conference.com
- Khairunnas, H., Ag, J. S., & Ii, M. A. (n.d.). *THE MODELING THEORY AND ITS RELEVANCY WITH USWATUN HASANAH IN THE QURAN PERSPECTIVE (Study of Family Education In The Quran)*.
- Khotimah, K., Taembo, M., Hipni, M., & Lutfitasari, W. (2024). Sustainable Character Formation in Eco-Pesantren: a Linguistic and Spiritual Ecology Perspective Under the SDGs Framework. *Journal of Lifestyle and SDGs Review*, 5(1), e02519. <https://doi.org/10.47172/2965-730x.sdgsreview.v5.n01.pe02519>
- Marlina, Y. A., Herlambang, Y. T., & Muhtar, T. (2025). Urgensi Pendidikan Karakter Berbasis Pedagogik Profetik: Sebuah Pendekatan dalam Menanggulangi Krisis Moral Siswa. *Ideguru: Jurnal Karya Ilmiah Guru*, 10(1), 753–758. <https://doi.org/10.51169/ideguru.v10i1.1424>
- Miller, L. B., Rice, R. E., Gustafson, A., & Goldberg, M. H. (2022). Relationships Among Environmental Attitudes, Environmental Efficacy, and Pro-Environmental Behaviors Across and Within 11 Countries. *Environment and Behavior*, 54(7–8), 1063–1096. <https://doi.org/10.1177/00139165221131002>
- Neale, J. (2016). Iterative categorization (IC): A systematic technique for analysing qualitative data. *Addiction*, 111(6), 1096–1106. <https://doi.org/10.1111/add.13314>
- Noviani, D., & Azkar, Muh. (2024). Student Disciplinary Practices in a Boarding School Environment: A Sociological Review. *Tafkir: Interdisciplinary Journal of Islamic Education*, 5(3), 391–399. <https://doi.org/10.31538/tijie.v5i3.1081>
- Pudjiastuti, R., Pd, M., & Hadi, N. (n.d.). *ETIKA ISLAM DALAM MENJAGA LINGKUNGAN HIDUP*. www.freepik.com
- Purwowidodo, A., & Zaini, M. (2024). Developing a Value-Based Moderate Islamic Education Model: A Case Study of Pesantren Sidogiri Pasuruan. *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, 12(1), 43–62. <https://doi.org/10.15642/jpai.2024.12.1.43-62>
- Razzaq, J. (2012). [1376\377\0002\0000\0001\0002\000r\000a\000z\000a\000q\000p\000h\000d\000.\000p\000d\000f](https://doi.org/10.3767/3770002000000010002000r000a000z000a000q000p000h000d000000p000d000f)
- Rudiyanto, M., & Anif, S. (2024). Epistemologi Pendidikan Profetik dalam Islam: Kontribusi terhadap Pengembangan Teori Pendidikan Karakter. *Jurnal Cendekia Ilmiah*, 4(1).
- Triyono, B., Mediawati, E., Miftahul Khoir Dago Bandung, Y., & Pendidikan Indonesia, U. (2023). Transformasi Nilai-Nilai Islam melalui Pendidikan Pesantren : Implementasi dalam Pembentukan Karakter Santri. *Journal of International Multidisciplinary Research*, 1(1), 147–158. <https://journal.banjaresepacific.com/index.php/jimr>