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FROM RITUAL TO ECOLOGICAL ACTION: ECOTHEOLOGICAL EDUCATION IN SHAPING WASTE MANAGEMENT CULTURE IN ISLAMIC PRIMARY SCHOOLS

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Abstrak

Penelitian ini menganalisis bagaimana nilai ekoteologi Islam dimaknai dan diterjemahkan ke dalam praktik pengelolaan sampah di MI Ar-Rasyid Duko, Sumenep. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus. Data diperoleh melalui wawancara dengan kepala madrasah, guru, pengurus yayasan, dan siswa, serta ditafsirkan secara tematik dengan menggunakan ekoteologi Islam dan konsep habitus, ranah, serta praktik sosial Pierre Bourdieu. Temuan menunjukkan bahwa alam dipahami sebagai amanah Allah dan menjaga lingkungan diposisikan sebagai ekspresi keberagamaan. Nilai tersebut diwujudkan melalui keteladanan guru, jadwal kebersihan kelas, pemilahan sampah organik dan anorganik, serta penyediaan kotak dan tungku pembakaran. Namun, praktik ekologis belum sepenuhnya konsisten: sebagian siswa masih perlu diingatkan untuk membuang sampah pada tempatnya dan terdapat laporan tentang ketidakselarasan perilaku sebagian guru. Madrasah juga memilih pendekatan pembiasaan tanpa aturan tertulis yang ketat untuk menumbuhkan kesadaran, sementara proses pembakaran didelegasikan kepada orang dewasa demi keselamatan. Penelitian ini menyimpulkan bahwa pendidikan ekoteologi memerlukan integrasi antara nilai-nilai keagamaan, keteladanan, pembiasaan, penyediaan fasilitas, dan tata kelola lingkungan yang aman serta berkelanjutan agar kesalehan ekologis dapat terwujud dalam praktik kehidupan sehari-hari secara konsisten.

***Kata kunci**: ekoteologi Islam; madrasah ibtidaiyah; pembiasaan; pengelolaan sampah; praktik sosial*

Abstract

This study examines how Islamic ecotheological values are interpreted and translated into waste-management practices at MI Ar-Rasyid Duko, Sumenep. It employed a qualitative case-study design. Data were drawn from interviews with the head of the madrasah, teachers, a foundation representative, and students, and were interpreted thematically through Islamic ecotheology and Pierre Bourdieu's concepts of habitus, field, and social practice. The findings show that nature is understood as a trust from God and environmental care is framed as an expression of religious commitment. These values are enacted through teacher role-modelling, classroom cleaning schedules, organic and inorganic waste sorting, and the provision of waste boxes and a designated burning facility. Nevertheless, ecological practices are not yet fully consistent: some students still need reminders to dispose of waste properly, and respondents reported that some teachers do not always model the expected

conduct. The madrasah prefers habituation over strict written rules to encourage intrinsic awareness, while waste burning is assigned to an adult for safety reasons. The study concludes that ecotheological education requires alignment among religious values, role-modelling, routines, facilities, and safe institutional governance for ecological piety to become a consistent everyday practice.

***Keywords**: Islamic ecotheology; madrasah ibtidaiyah; habituation; waste management; social practice*

INTRODUCTION

Waste issues in elementary education settings are not only a matter of having enough bins or maintaining orderly cleaning routines. They also concern how students understand their responsibility toward the environment and translate that understanding into everyday action. Madrasah ibtidaiyah occupies a strategic position because religious education, character formation, and social habituation take place alongside one another. In this context, ecotheology offers a way to examine the relationship between religious belief and ecological responsibility, so that environmental care is understood not merely as compliance with school rules but also as a moral and spiritual responsibility (Wakhidah & Erman, 2022; Rohman et al., 2024; Tanjung et al., 2024).

From an Islamic perspective, the principles of khalifah (stewardship), amanah (trust), and mizan (balance) provide a normative foundation for human responsibility toward nature. However, the presence of normative values does not automatically ensure consistent ecological behavior. Values conveyed through lessons may encounter established habits, the availability of facilities, adult role-modelling, institutional rules, and students' interpretations of school expectations. Ecotheological research in elementary education therefore needs to examine not only what is taught, but also how values are interpreted, practiced, and negotiated in the madrasah's daily routines (Fanan & Fauzi, 2024; Wakhidah & Erman, 2022; Rohman et al., 2024).

Recent studies have examined the integration of ecotheology and environmental education in Islamic educational institutions. Ratnasari et al. (2025) investigated ecotheological integration through a Living Qur'an approach at Sekolah Alam Yogyakarta. Fanan and Fauzi (2024) discussed mainstreaming Islamic ecotheology through participatory action research in a pesantren. Ridha et al. (2026) examined student participation in waste sorting through a zero-waste program in an elementary school, while Tanjung et al. (2024) and UNESCO (2020) identified links among environmental education, knowledge, facilities, and intentions to sort waste. These studies indicate that ecological education can be connected with religious values, learning, school culture, and waste-management practices (Tanjung et al., 2024;

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UNESCO, 2021; Aulia et al., 2024; Sapitri et al., 2025).

Nevertheless, context-specific research is still needed to explain the social and pedagogical processes linking ecotheological values with everyday waste-management practices in madrasah ibtidaiyah. This focus does not assume that previous studies have ignored ecological behavior altogether. Rather, it responds to the need to investigate more closely how alignment or gaps among religious messages, school rules, teacher role-modelling, facilities, and student actions emerge within a particular local context. This issue matters because environmental knowledge and education do not automatically produce consistent behavior when facilities and the conditions for practice are inadequate (Tanjung et al., 2024; Ridha et al., 2026).

This study focuses on MI Ar-Rasyid Duko, Sumenep. The available interview data cover religious activities, cleaning routines, the allocation of student responsibilities, the provision of waste-collection containers, and issues related to implementation consistency and support from members of the madrasah community. These accounts form the basis for analyzing how practices are carried out and how teachers and students understand the relationship between religion and the environment. The interview data are not treated as a substitute for direct observation, which has not been documented in the available materials (Fanan & Fauzi, 2024; Wakhidah & Erman, 2022; Rohman et al., 2024).

To interpret these processes, this study employs Islamic ecotheology as a normative-interpretive lens and Pierre Bourdieu's theory of practice as an analytical framework. Previous studies have explored Islamic ecotheology and environmental practices in pesantren and nature-based schools, particularly through religious teachings, environmental conservation, and participatory ecological programs (Fanan & Fauzi, 2024; Irawan, 2022; Purnomo et al., 2024; Ratnasari et al., 2025). However, less attention has been given to how ecotheological values are translated into everyday waste-management practices within an Islamic primary madrasah, particularly through the interaction of teacher role-modelling, student habituation, institutional arrangements, and material facilities. MI Ar-Rasyid Duko provides a significant context for examining this issue because its environmental practices reveal not only efforts to integrate religious values with ecological responsibility but also tensions between normative messages and the consistency of everyday behavior. This study therefore moves beyond examining the presence of ecotheological values in educational activities to investigating the social and pedagogical processes through which these values are enacted, negotiated, and constrained in daily

school life. Islamic ecotheology helps explain how the principles of khalifah (stewardship), amanah (trust), mizan (balance), and the prohibition of environmental destruction are understood in education. Meanwhile, Bourdieu's concepts of habitus, field, and practice help explain how dispositions and habits develop through routines, relations of authority, and institutional conditions (Bourdieu, 1977, 1990). Student agency serves as a complementary concept to examine students' capacity to interpret, follow, adapt, or initiate waste-management practices (Wakhidah & Erman, 2022; Rohman et al., 2024; Tanjung et al., 2024).

Based on this framework, the study aims to: (1) analyze how ecotheological values are understood and enacted in waste-management practices at MI Ar-Rasyid Duko; (2) explain the roles of teacher role-modelling, rules, routines, and madrasah facilities in shaping students' ecological practices; and (3) identify conditions that strengthen or constrain alignment between the ecotheological values taught and students' actions. The study offers a context-sensitive account of how religious values are translated into ecological practices in an Islamic elementary school, particularly through the relationship among theological messages, habituation, material conditions, and behavioral consistency.

RESEARCH METHODS

This study employed a qualitative approach with an exploratory case-study design at MI Ar-Rasyid Duko, Sumenep Regency. This design was selected to develop an in-depth understanding of how Islamic ecotheological values are interpreted and translated into waste-management practices within a specific educational and institutional context. The case focuses on the relationship between religious meanings, pedagogical habituation, teacher role-modelling, institutional arrangements, and students' ecological practices. Rather than measuring the effectiveness or causal impact of a particular environmental program, the study explores participants' experiences, perceptions, and accounts of the social and pedagogical processes shaping waste-management practices in the madrasah.

The participants consisted of ten individuals, including the head of the madrasah, a foundation representative, teachers, and students who participated in or were familiar with cleaning and waste-management activities. The interviews were conducted between January and March 2026. The participants provided different perspectives on the implementation of environmental practices, including the communication of religious values, cleaning routines, the allocation of responsibilities, the availability of waste-management facilities, and

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challenges in maintaining consistent ecological behavior. The names appearing in the interview quotations are Fadlillah, Aisyah, K. Arifin, Ida Fajariah, Unzilah, Tobri, Mufidah, Naumi, Mutmaindah, and Hariri. The identities of child participants are presented using the names or pseudonyms adopted in the research records, subject to the applicable research ethics procedures.

Data were collected through semi-structured interviews with all ten participants. The interviews explored participants' understanding of religious and environmental values, the rationale behind waste-management practices, experiences of implementing cleaning routines, teacher role-modelling, the distribution of responsibilities, and perceived obstacles to maintaining ecological practices. Particular attention was given to participants' descriptions of waste-management facilities, including classroom bins, waste-collection boxes, and the designated burning facility, as well as the procedures for handling organic and inorganic waste. These descriptions are treated as participants' accounts of institutional practices rather than as findings derived from direct physical observation. Accordingly, the empirical analysis relies on interview narratives and does not claim independent observational verification of the reported facilities or activities.

The researcher served as the primary research instrument, supported by a semi-structured interview guide. The interview questions were organized around six main areas: (1) participants' understanding and interpretation of Islamic ecotheological values; (2) teacher role-modelling and guidance in environmental practices; (3) cleaning routines and institutional arrangements; (4) participants' descriptions of the availability and use of waste-management facilities; (5) students' participation, initiative, and inconsistent practices; and (6) the procedures and challenges associated with waste handling after collection. These areas provided an analytical direction while allowing participants to elaborate on their experiences and introduce relevant issues during the interviews.

The data were analyzed thematically by examining the interview accounts, identifying recurring meanings, developing initial codes, grouping related codes into themes, reviewing relationships among themes, and constructing interpretations. The analysis followed the thematic approach proposed by Braun and Clarke (2006, 2022). The resulting themes included interpretations of religious values, teacher role-modelling, habituation, institutional arrangements, waste-management facilities, student agency, and tensions between normative messages and everyday practices. Islamic ecotheology was employed as

a normative-interpretive lens to understand the religious meanings underlying environmental responsibility, while Pierre Bourdieu's concepts of habitus, field, and practice were used to interpret how social dispositions and ecological practices are shaped by routines, relations of authority, and institutional conditions (Bourdieu, 1977, 1990). Student agency served as a complementary concept for understanding how students respond to, interpret, and participate in waste-management practices.

The credibility of the findings was supported by comparing interview accounts across different participant groups, particularly the head of the madrasah, the foundation representative, teachers, and students. Differences and inconsistencies among participants' accounts were also considered in the analysis rather than being excluded from the interpretation. This approach enabled the study to identify converging perspectives as well as tensions between institutional expectations and reported everyday practices. Since the empirical materials analyzed in this manuscript primarily consist of interview accounts, the study does not claim methodological triangulation through direct observation or documentary evidence. The findings are therefore interpreted within the limits of the participants' narratives and the exploratory scope of the case study.

RESULTS AND DISCUSSION

1. Ecotheology as a Moral Foundation: Nature as a Trust and an Expression of Religious Commitment

Ecotheological education at MI Ar-Rasyid Duko is built on understanding nature as a trust from God that must be protected and preserved. This interpretation is important because it provides a theological foundation for ecological responsibility: environmental care is framed not merely as a cleaning activity but as part of moral and spiritual responsibility. Fadlillah, the head of MI Ar-Rasyid, stated, "We explain that nature is a trust from God that must be protected and preserved because it is an important asset that determines the continuity of human life." This finding is consistent with Taufikin's (2025) discussion of integrating ecotheological principles into Islamic educational pedagogy and developing ecological awareness. Understanding nature as a trust provides a normative basis for connecting religious education with environmental conservation.

This theological understanding is translated into pedagogical messages about the dangers of waste and the importance of disposing of it properly. This translation matters because abstract religious values need to be expressed through concrete actions if students are to practice them. Aisyah, a teacher, explained, "Children are taught the importance of putting waste in the proper place

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because inorganic waste poses a serious long-term threat to environmental sustainability." This finding relates to Ridha et al. (2026) and Świątkowski et al. (2024), who examine zero-waste education as a way to improve elementary students' understanding of and participation in waste sorting. Teaching ecological responsibility can be understood as an effort to connect normative values with everyday environmental practices, although consistency in implementation still needs to be examined.

The spiritual dimension of ecotheological education is evident in the understanding of environmental preservation as an expression of religious commitment. K. Arifin, the foundation chair, stated, "As we understand it, the earth and everything in it prostrate themselves before Allah SWT; therefore, we must ensure that nature is preserved. If nature prostrates itself before Allah, we are obliged to protect it and follow its example, because nature is a key part of expressing our relationship with God." This statement suggests that ecological responsibility is understood as part of the relationship between humans and God, rather than merely as an effort to maintain physical cleanliness. This interpretation is consistent with Ratnasari et al. (2025), who examine the integration of ecotheology through a Living Qur'an approach in educational activities at an Islamic school. Ecological education thus has a spiritual dimension that can underpin environmental responsibility.

From the perspective of Islamic ecotheology, this interpretation can be analyzed through the concepts of amanah, khalifah, and mizan, which provide a normative framework for understanding human responsibility toward the earth. This framework is relevant because integrating Islamic values with environmental education must go beyond moral messages and become part of institutional culture and practice. Taufikin (2025) discusses the integration of ecotheological principles into Islamic pedagogy, while Fanan and Fauzi (2024) and Azhari et al. (2025) emphasize participatory approaches that connect ecotheological values with environmental action in pesantren. However, the interviews at MI Ar-Rasyid Duko mainly reveal how the head of the madrasah, a teacher, and the foundation chair understand these values; they do not yet fully show how students understand them. A strong normative foundation must therefore be distinguished from evidence that students have internalized these values.

2. Teacher Role-Modelling and Habituation: Developing Ecological Habitus

Ecological behavior at MI Ar-Rasyid Duko is fostered through cleaning schedules, demonstrations of appropriate behavior, and teacher guidance. This mechanism matters because environmental education requires practical experiences through

which students can apply knowledge in everyday activities. Ida Fajariah explained that students are guided in cleaning classrooms and the schoolyard through class-based cleaning schedules. Unzilah noted that teachers demonstrate how to dispose of waste properly, while Tobri explained that students receive guidance each morning to clean the surroundings and sort organic and non-organic waste. These practices align with Ridha et al. (2026) and Świątkowski et al. (2024), who discuss waste-sorting education as a way to increase elementary students' participation. Habituation and guidance are pedagogical mechanisms that allow ecological values to be enacted through practical activities.

Students' accounts provide further evidence that teacher guidance has been translated into concrete action. This matters because students' experiences can show how an institutional program operates in everyday practice. Mufidah, a sixth-grade student, stated, "When I get a bottle, I take it and put it in the place provided." Naumi, a fifth-grade student, explained, "The teacher tells me to pick up scattered plastic waste and put it in the available box." These statements show student involvement in waste management, but the context differs: Mufidah's quotation does not explicitly mention a teacher's instruction, whereas Naumi describes direct guidance. Ridha et al. (2026) and Świątkowski et al. (2024) also identify participation and sorting practices as important aspects of zero-waste education. The students' accounts demonstrate involvement in ecological activities, but they are insufficient to determine whether the actions reflect independent initiative or remain primarily dependent on instructions.

From Bourdieu's perspective (1977, 1990), repeated routines can contribute to the formation of habitus, that is, dispositions developed through social experience that shape tendencies to act. This concept helps explain how duty rosters, cleaning activities, and teacher guidance create conditions for ecological habits to develop. Ratnasari et al.'s (2025) study of ecotheology in Islamic school activities and research by Ferdinan et al. (2026), Irawan (2022), and Subaidi et al. (2023) on Adiwiyata-oriented zero-waste programs highlight the relevance of school culture and institutional activities to environmental education. However, routine activity is not the same as an established habitus, because scheduled activities do not necessarily become relatively enduring dispositions. The development of ecological habitus at this madrasah is therefore better understood as a process that requires examination of behavioral consistency and student initiative.

The difference between actions taken after an instruction and those initiated without prompting is important when assessing habituation. This distinction matters

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because participation in cleaning activities does not necessarily indicate the same level of understanding among all students. Naumi explicitly refers to a teacher's instruction, whereas Mufidah does not explain in detail what prompted her action. Ridha et al.'s (2026) study of elementary students' environmental knowledge also highlights the need to distinguish knowledge from the ability to apply it in waste-management practices. The data from MI Ar-Rasyid Duko should therefore be analyzed by distinguishing participation in routine activities from ecological initiative, without prematurely assuming that one student has greater awareness than another.

3. Between Freedom and Control: A Policy without Strict Written Rules

MI Ar-Rasyid Duko has chosen not to impose strict written rules because it seeks to foster students' ecological awareness rather than mere compliance. This orientation is important because it reflects a pedagogical choice that places the understanding of values at the center of education. Fadlillah stated, "We do not enforce strict written rules because we want children's awareness to grow, rather than having them bound by rules." This approach can be compared with Fanan and Fauzi (2024) and Azhari et al. (2025), who examine participatory approaches to connecting ecotheological values with environmental awareness and action in pesantren. The choice made by MI Ar-Rasyid Duko reflects an effort to cultivate ecological responsibility without relying solely on formal regulations.

Nevertheless, the absence of strict written rules does not automatically produce consistent ecological awareness. Students still need clear guidance, repeated experience, and a social environment that supports expected behavior. Fadlillah acknowledged that students do not always dispose of waste properly, even though cleaning activities are carried out. This finding relates to Ridha et al. (2026), who found that knowledge about waste management is not always matched by the ability to apply it. The aim of fostering awareness must therefore be examined alongside the consistency of actual practices, rather than judged solely by the educational intentions expressed by school leaders.

From Bourdieu's perspective (1977, 1990), dispositions are shaped not only by formal rules but also by routines and social experiences within a particular field. This framework helps explain why a madrasah may use habituation and role-modelling as mechanisms for ecological education without relying on strict written sanctions. Accounts of regular cleaning activities and teacher guidance indicate that structures for habituation are in place, while reports of students' inconsistent behavior show that habituation does not always produce consistent action. Studies by Ferdinan et al. (2026), Irawan (2022), and Tantowi et al. (2023) on

Adiwiyata-oriented zero-waste programs also emphasize school-community participation and program implementation in fostering environmental responsibility. Developing awareness requires alignment among opportunities for student initiative, clear guidance, and consistent practice.

4. Waste Management and the Allocation of Responsibility: Pedagogical and Safety Considerations

MI Ar-Rasyid Duko separates organic and non-organic waste as part of its environmental management practices. This practice is important because it transforms general messages about cleanliness into concrete procedures that students can implement. Fadlillah explained that organic waste is placed in a designated burning facility behind the madrasah, while plastic waste is collected in boxes provided in the schoolyard. Although waste separation represents an important step in ecological education, the subsequent treatment of waste raises environmental concerns, particularly when burning is used as a disposal method. From the perspective of Islamic ecotheology, this practice needs to be critically examined in relation to the principle of *mīzān*, which emphasizes balance and harmony in creation, and the prohibition of *fasād fī al-arḍ* (causing destruction on earth). Burning plastic can release harmful pollutants, while the combustion of organic waste also produces emissions and eliminates opportunities to reuse biodegradable materials through composting. Consequently, waste management practices intended to promote environmental responsibility may become contradictory when their final treatment creates additional environmental burdens. This highlights the importance of moving beyond waste separation toward environmentally responsible waste processing, such as composting suitable organic materials and directing recyclable plastics to appropriate recycling or collection systems. This discussion complements the concerns raised by Ridha et al. (2026) and Świątkowski et al. (2024) regarding waste-sorting education among elementary school students. Thus, ecological education should not only teach students how to separate waste but also cultivate an understanding of environmentally responsible ways to manage it.

The allocation of waste-management responsibilities at MI Ar-Rasyid Duko takes student safety into account, particularly during burning. This consideration is important because not every waste-management activity is suitable for children of elementary-school age. Unzilah explained, “We delegate the burning process to Masriyanto, a service teacher, because we are concerned that assigning it to students could lead to dangerous situations. Burning is carried out when no learning activities are taking place, such as in the

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afternoon or in the early morning after dawn." This statement indicates that students participate in cleaning and sorting, while an adult handles burning outside teaching hours. The madrasah's management arrangements allocate roles with safety in mind, although the environmental safety of burning as a method still requires separate evaluation.

From Bourdieu's perspective (1977, 1990), the division of tasks shows that ecological practices take place within an institutional field that organizes actors' positions and authority. This framework is relevant because waste management is not merely an individual action but also a result of how responsibilities are organized among the head of the madrasah, teachers, and students. The interviews indicate that students carry out cleaning and sorting, while burning is delegated to a service teacher. Studies by Ferdinan et al. (2026), Irawan (2022), Purnomo et al. (2024), and Tantowi et al. (2023) on zero-waste programs in Islamic elementary schools also highlight the involvement of the school ecosystem in waste management. The allocation of responsibilities can be understood as part of the madrasah's ecological governance, although its effectiveness should be examined through direct observation of everyday practices.

Waste sorting alone is insufficient to demonstrate that the madrasah's management system meets environmental-protection principles. This matters because ecological impact also depends on how waste is treated after separation. The interviews mention burning organic waste and collecting plastic waste, but do not describe in detail the types of waste burned, the conditions under which burning takes place, or how the plastic is handled after collection. Research by Tanjung et al. (2024) and UNESCO (2020) on waste separation and recycling identifies environmental education, knowledge, and facilities as relevant factors in waste-management practices, although their research contexts involve educational institutions beyond this specific setting. Practices at MI Ar-Rasyid Duko should be assessed not only in terms of whether sorting occurs but also in terms of the safety and sustainability of subsequent waste treatment.

5. Waste-Management Facilities: Material Support and Implementation Constraints

MI Ar-Rasyid Duko provides facilities to support waste-management activities. Such facilities matter because students need practical resources to follow cleaning and sorting instructions. Fadlillah mentioned a burning facility, boxes for plastic waste, bins in front of each classroom, brooms, and dustpans, while Hariri emphasized that the facilities were provided to support these activities. Tanjung et al. (2024) and UNESCO (2020) demonstrate the relevance of facilities and environmental education to waste

separation and recycling practices in educational settings. The facilities at MI Ar-Rasyid Duko provide material support for ecological activities, but their presence does not prove that they are used consistently.

The availability of facilities does not guarantee that all members of the madrasah community use them consistently. This matters because ecological behavior is also shaped by habituation, understanding, and role-modelling. Mutmaindah reported that students do not always dispose of waste in the designated places. This finding echoes the issue examined by Ridha et al. (2026): environmental knowledge does not necessarily translate into the ability to apply that knowledge in waste-management practices. The analysis should distinguish between the availability of facilities, their proper use, and the sustainability of the waste-treatment system.

From Bourdieu's perspective (1977, 1990), social action develops through the relationship between actors' dispositions and the conditions of the field in which they act. This framework helps explain that facilities can create opportunities for ecological behavior but do not automatically determine individual action. The availability of bins and cleaning equipment indicates material support, while reports of students' inconsistent behavior show that this support does not yet fully align with behavioral consistency. Tanjung et al. (2024) and UNESCO (2020) likewise highlight the relevance of relationships among environmental education, knowledge, and facilities in waste separation. The effectiveness of facilities at the madrasah should be analyzed alongside habituation, role-modelling, and student understanding.

6. The Gap between Values and Practice: Challenges in Developing Ecological Awareness

The main finding of this study is the tension between the ecological values taught and the consistency of everyday behavior reported within the madrasah. This tension is significant because religious messages, environmental routines, and the provision of facilities do not necessarily result in consistent ecological behavior. Mutmaindah reported that students participate in cleaning activities but do not always dispose of waste properly. She also acknowledged that some teachers occasionally litter. Ridha et al. (2026) highlight the importance of distinguishing environmental knowledge from its actual application in waste-management behavior. The findings from MI Ar-Rasyid Duko therefore reveal a gap between normative values, educational mechanisms, and actual practices.

Inconsistent behavior among some teachers constitutes a significant concern because role-modelling is an essential component of ecological education. When teachers do not consistently act in accordance with the values they communicate, students

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encounter a discrepancy between prescribed norms and everyday practices. In this context, teachers are not merely transmitters of knowledge but also holders of symbolic authority within the school field. Their institutional position lends legitimacy to the values and behaviors presented to students. Consequently, teachers' conduct carries pedagogical significance beyond formal instruction. When teachers emphasize the importance of environmental responsibility but occasionally engage in littering, they create a contradiction between normative messages and the practices demonstrated by those who hold educational authority. Ratnasari et al. (2025), in their study of ecotheology in Islamic school activities, similarly highlight the relationship between religious values and educational practices. Ecotheological education should therefore be understood as an institutional practice that requires consistency between the values being taught and the conduct of all members of the madrasah community.

From Bourdieu's perspective (1977, 1990), tensions between institutional rules and everyday actions can be understood through the relationship between the social field, actors' positions, and social practices. Within the school field, teachers occupy a relatively dominant position because their symbolic authority enables them to shape students' understanding of what constitutes appropriate and legitimate behavior. When teachers' actions contradict the ecological values they promote, the legitimacy of these norms may be undermined. Students are consequently exposed to conflicting messages: on the one hand, they are instructed to protect the environment; on the other, they observe behavior that contradicts those instructions. Such contradictions may weaken the consistency of social experiences necessary for the formation of ecological habitus.

Within the framework of habitus, ecological values should not remain merely as knowledge or be practiced only when students follow scheduled cleaning duties or are under teachers' supervision. Rather, these values need to be internalized through repeated experiences until they develop into relatively durable dispositions that are reflected in everyday conduct. Teachers' role-modelling is particularly important in this process because consistent practices reinforce the relationship between normative knowledge and actual behavior. Conversely, teachers' inconsistent conduct may lead students to perceive environmental cleanliness as a procedural obligation that applies only in particular circumstances, rather than as a personal responsibility to be upheld consistently. Nevertheless, this condition does not necessarily indicate the complete failure of ecological habitus formation. Instead, it suggests that the internalization process remains inconsistent and

requires further reinforcement through role-modelling and institutional habituation.

Studies by Ferdinan et al. (2026), Irawan (2022), and Tantowi et al. (2023) on Adiwiyata-oriented zero-waste programs also identify school-community involvement and program implementation as important components of environmental character formation. The findings from MI Ar-Rasyid Duko further emphasize that the success of ecological education depends not only on the existence of programs, routines, and facilities but also on the behavioral consistency of actors who hold authority within the educational environment. Accordingly, the development of ecological habitus requires alignment among religious values, teacher role-modelling, student practices, and madrasah governance. Teachers must embody the ecological values they teach so that environmental education does not remain confined to institutional regulations but gradually develops into relatively durable ecological dispositions among students.

7. Ecotheological Education as a Social and Pedagogical Process

Ecotheological education at MI Ar-Rasyid Duko can be understood as a process connecting the interpretation of religious values, pedagogical habituation, institutional governance, and students' ecological practices. This synthesis matters because these dimensions are interconnected in the life of the madrasah. The interviews indicate that nature is understood as a trust from God, teachers provide guidance, waste is sorted, responsibilities are allocated, and facilities are provided. Taufikin's (2025) study of integrating ecotheology into Islamic education, along with Fanan and Fauzi (2024) and Azhari et al. (2025) on participatory approaches to ecotheological education, provides a scholarly context for understanding the relationship between religious values and environmental practices (Purnomo et al., 2024). Ecotheological education here can therefore be analyzed as a social and pedagogical process, rather than merely the delivery of religious content or the implementation of cleaning activities.

Although several educational mechanisms are in place, the data indicate that consistent ecological behavior remains a challenge. This matters because the presence of values, routines, and facilities is not equivalent to the internalization of those values by every student. Reports of students' inconsistent behavior and some teachers' lack of consistency suggest that values and practices are not yet fully aligned. This finding can be compared with Ridha et al. (2026), who discuss the gap between environmental knowledge and its application in waste management. The analytical contribution of this study lies in explaining the tension between the goal of developing ecological awareness and everyday practice at the madrasah.

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Conceptually, the findings point toward a model connecting normative foundations, pedagogical mechanisms, institutional governance, and ecological practices. This model is useful because it explains the conditions that support or constrain the translation of religious values into environmental action. The interview data provide initial evidence of these four dimensions, while Fanan and Fauzi (2024), Azhari et al. (2025), and Taufikin (2025) provide academic context for understanding the relationship among ecotheology, education, and environmental action. Beyond establishing cleaning routines and providing waste-disposal facilities, the findings also point to the need for more environmentally sustainable waste-management practices. One practical alternative is to introduce composting by separating biodegradable waste, such as fallen leaves and suitable food scraps, and processing it into organic fertilizer for the madrasah garden. This practice could connect ecological values with experiential learning, allowing students to understand waste not merely as material to be discarded but also as a resource that can be reused. Its implementation, however, would require appropriate facilities, teacher guidance, and clear institutional responsibilities. More broadly, such initiatives should be integrated into the madrasah's pedagogical activities and governance arrangements rather than treated as additional administrative programs. The proposed model should therefore be regarded as an initial analytical synthesis, not a tested conceptual model, and examined further through direct observation and student interviews.

CONCLUSION AND RECOMMENDATIONS

This study shows that MI Ar-Rasyid Duko understands environmental preservation as a trust from God and an expression of religious commitment. These values are translated into institutional practices through teacher guidance, cleaning schedules, waste sorting, and the provision of waste-management facilities. However, the alignment between ecological values and everyday behavior remains inconsistent. Some students still require reminders to dispose of waste properly, while reports of littering among some teachers indicate that ecological responsibility has not yet become a shared practice across the madrasah community. From the perspective of Islamic ecotheology and Bourdieu's concept of habitus, these findings demonstrate that institutional routines and environmental facilities provide initial conditions for ecological habituation but do not automatically produce relatively durable ecological dispositions. Their formation requires consistent teacher role-modelling, repeated meaningful practices, and institutional support.

Based on these findings, the madrasah should strengthen its environmental education through

several practical measures. First, waste bins should be equipped with interactive labels using colors, pictures, and examples to help students distinguish organic, recyclable, and residual waste. Second, teachers should organize practical training in small-scale composting by involving students in processing suitable organic waste, such as fallen leaves and food scraps, into fertilizer for school plants. Third, the madrasah should establish simple but binding internal environmental rules that apply equally to teachers, students, and educational staff, covering waste sorting, littering, cleaning responsibilities, and waste treatment. These rules should be reinforced through teacher role-modelling and regular monitoring. The madrasah should also avoid burning plastic and improve the management of recyclable and residual waste through appropriate collection and disposal arrangements.

This study has several limitations that should be considered when interpreting its findings. First, the empirical analysis relies primarily on interview accounts, which provide insights into participants' experiences and perceptions but offer limited opportunities to verify how reported practices are consistently enacted in everyday school life. Second, the available observational evidence is insufficient to establish the frequency, continuity, and actual implementation of waste-management practices across different situations. Third, the study does not provide longitudinal evidence to determine whether students' participation in environmental routines develops into relatively durable ecological dispositions. Consequently, the relationship between teachers' role-modelling, institutional practices, and the formation of students' ecological habitus should be interpreted as an analytical explanation rather than a demonstrated causal process. Future research should address these limitations through sustained observations, more systematic engagement with students and teachers, and longitudinal examination of changes in ecological behavior. It could also assess the effects of practical interventions, such as interactive waste-sorting labels, composting activities, and shared institutional rules. Accordingly, the proposed analytical model should be regarded as an initial analytical synthesis that requires further empirical examination rather than as a tested conceptual model.

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