

**Implementation of the Values of Amanah and Khalifah in School
Management for Environmental Preservation**

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Abstract

This study discusses the implementation of the values of amanah (moral responsibility) and khalifah (ecological leadership) in Islamic education-based school management for environmental conservation. Through a qualitative-descriptive approach and literature study supplemented by field data at MTsN 1 Yogyakarta, it was found that the internalization of the values of amanah and khalifah significantly encouraged changes in the ecological behavior of school residents. The amanah value strengthened ecological awareness as part of faith and spiritual responsibility, while the khalifah value encouraged the active involvement of students and teachers in environmental conservation actions. The strategy of value-based management, role models, school culture, and the integration of an ecological vision into school policies proved effective in building a sustainable, environmentally friendly culture. The results of this study emphasize the importance of strengthening Islamic values in education as a foundation for developing environmentally conscious characters and agents of social change.

Keywords: Implementation, Amanah, Khalifah, Management, Environmental Preservation

Abstrak

Penelitian ini membahas implementasi nilai amanah (tanggung jawab moral) dan khalifah (kepemimpinan ekologis) dalam manajemen sekolah berbasis pendidikan Islam untuk pelestarian lingkungan. Melalui pendekatan kualitatif-deskriptif dan studi kepustakaan yang dilengkapi data lapangan di MTsN 1 Yogyakarta, ditemukan bahwa internalisasi nilai amanah dan khalifah secara nyata mampu mendorong perubahan perilaku ekologi warga sekolah. Nilai amanah memperkuat kesadaran ekologis sebagai bagian dari iman dan tanggung jawab spiritual, sementara nilai khalifah mendorong keterlibatan aktif siswa dan guru dalam aksi pelestarian lingkungan. Strategi manajemen berbasis nilai, keteladanan, budaya sekolah, serta integrasi visi ekologi dalam kebijakan sekolah terbukti efektif membangun budaya ramah lingkungan yang berkelanjutan. Hasil penelitian ini

menegaskan pentingnya penguatan nilai-nilai Islam dalam pendidikan sebagai fondasi pembentukan karakter peduli lingkungan dan agen perubahan sosial.

Kata Kunci: Penyelenggaraan, Amanah, Khalifah, Pengelolaan, Pelestarian Lingkungan Hidup

INTRODUCTION

The environmental crisis in Indonesia and around the world is expected to intensify from 2024 to 2025 and has reached a critical point. Global warming is causing droughts, floods, extreme climate change, and biodiversity loss, according to data from the Meteorology, Climatology, and Geophysics Agency (BMKG) and reports from the Intergovernmental Panel on Climate Change (IPCC).¹ Ironically, almost 97%, or the majority, of deforestation occurs legally,² reaching millions of hectares per year. This all contributes significantly to increasing global warming and habitat destruction, such as air pollution, the decline in wildlife populations worldwide, and water pollution (especially plastic waste),³ which increasingly threatens human health and the sustainability of the ecosystem.⁴

This data shows that human exploitation of nature, unbalanced by ecological awareness and moral responsibility, has led to environmental damage worldwide. Uncontrolled consumption, overuse of natural resources, and weak controls on waste and pollution are worsening the Earth's condition and threatening its ecosystems. This phenomenon has become more complex and has developed into a profound moral issue that transcends the realm of mere science. It is both a challenge and a spiritual issue that reminds us of the loss of humanity's sense of responsibility as guardians of the earth. From an Islamic perspective, humans are entrusted with the role of caliph by Allah SWT to manage and prosper on this earth, as affirmed in QS. al-Baqarah [2]:30.

¹ IPCC. *Climate Change 2023: Synthesis Report. Contribution of Working Groups I, II and III to the Sixth Assessment Report of the Intergovernmental Panel on Climate Change*. Geneva: IPCC, 2023. <https://www.ipcc.ch/report/ar6/syr/>

² World Bank. *Indonesia: Forest Country Note 2023*. Washington, DC: World Bank Group, 2023. <https://documents1.worldbank.org/curated/en/099325303272349167/pdf/P1762090b90a660f408a400b2853a0d7d04.pdf>; Nusantara Atlas. "Indonesia's Primary Forest Loss Slows in 2024." Accessed June 2024. <https://nusantara-atlas.org/indonesias-primary-forest-loss-slows-in-2024/>

³ WWF and Zoological Society of London. *Living Planet Report 2024: Restoring Nature's Balance*. Gland, Switzerland: WWF, 2024. <https://www.wwf.org.uk/sites/default/files/2024-04/Living-Planet-Report-2024.pdf>

⁴ IUCN Netherlands. "Indonesia's Struggle with Plastic Waste." Blog, April 2024. <https://www.iucn.nl/en/blog/indonesias-struggle-with-plastic-waste/>

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّيْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةً

“And (remember) when your Lord said to the angels: ‘Indeed, I am going to place a vicegerent on earth...’”⁵

This trust is not just a right but a moral responsibility that requires a balance between faith, knowledge, and real action. Islamic education plays a strategic role in shaping this ecological awareness. Schools are a platform for character formation and social behavior that reflects Islamic values. *trust* And *caliphate* can be realized through school culture, curriculum integration, and policies that support environmental sustainability.

However, in practice, the implementation of these values is often limited to mere symbolism. Activities such as "Clean Friday" or tree planting are often carried out without a deep theological awareness. Therefore, an approach is needed that combines Islamic educational management with ecological moral values conceptually and practically. Studies related to Islamic-based environmental education have been conducted previously. Syafrudin (2018) highlighted the effectiveness of the Adiwiyata Program in developing environmentally conscious character in madrasahs.⁶ Nasution (2019) discusses the importance of environmental education from a normative Islamic perspective.⁷ Putra and Yulianti (2021) also examined the role of Islamic education in instilling environmental values through learning and extracurricular activities.⁸ Fazlun Khalid (2014) emphasizes environmental ethics in Islam through the concept of caliph and trust, but it is still global and conceptual.⁹ Different from those studies, this research presents a specific and in-depth exploration of how the values of amanah and khalifah are implemented in school management and madrasah culture, thus offering a new

⁵ Al-Qur'an dan Terjemahannya, Kementerian Agama Republik Indonesia (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, edisi terbaru), QS. al-Baqarah [2]:30

⁶ Syafrudin, S. (2018). Implementasi Program Adiwiyata dalam Meningkatkan Karakter Peduli Lingkungan Siswa di Madrasah Tsanawiyah. *Jurnal Pendidikan Islam*, 9(2), 155-170. <https://doi.org/10.14421/jpi.2018.92.155-170>

⁷ Nasution, S. (2019). Pendidikan Lingkungan Hidup dalam Perspektif Islam. *Jurnal Studi Agama Islam*, 5(1), 44-56. <https://doi.org/10.32939/jjai.v5i1.407>

⁸ Putra, R. D., & Yulianti, N. (2021). Peran Pendidikan Islam dalam Menanamkan Nilai-Nilai Peduli Lingkungan. *Jurnal Pendidikan Agama Islam Al-Thariqah*, 6(1), 18-27. [https://doi.org/10.25299/al-thariqah.2021.vol6\(1\).7288](https://doi.org/10.25299/al-thariqah.2021.vol6(1).7288)

⁹ Khalid, F. (2014). *Islam and the Environment: Ethics and Practice*. In J. Hart (Ed.), *Routledge Handbook of Religion and Ecology* (pp. 364-372). Routledge. <https://doi.org/10.4324/9780203763709.ch29>

contribution to strengthening environmental education based on Islamic values in Indonesia. Based on the aforementioned issues, this paper aims to explore the role of schools as Islamic educational institutions that can be driving forces for environmental change. Therefore, the primary question this research seeks to answer is how schools/madrasas can become agents of environmental change through the concrete implementation of Islamic values and offer a management model based on the values of trust and caliphate, which has not been widely studied in practice before.

RESEARCH METHODS

This research uses a qualitative-descriptive approach with a literature study type.¹⁰ This approach was chosen to understand how the values of amanah and khalifah are implemented in environmental conservation in schools. The research location focused on a school that has implemented a green environmental program in Yogyakarta (MTsN 1 Yogyakarta). Data collection was conducted through a literature review (classical and contemporary interpretations related to the concepts of amanah and khalifah), Islamic education and environmental literature, and database literature at the relevant school. Light participant observation was also conducted to directly observe activities such as Clean Friday, tree planting, and other environmentally friendly activities at the school.¹¹

Data analysis was carried out in stages through a data reduction process to filter relevant information and focus on Islamic values and school policies.¹² Thematic categorization based on theological value dimensions and school management practices,¹³ and hermeneutical interpretation to connect empirical findings with Islamic theological principles.¹⁴ Data validity is maintained through source triangulation techniques and member check with key informants.¹⁵ With

¹⁰ Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya, 2019), 4–7

¹¹ S. Nasution, *Metode Naturalistik-Kualitatif* (Bandung: PT Jemmars, 1988), 78

¹² Matthew B. Miles & A. Michael Huberman, *Qualitative Data Analysis* (London: Sage Publications, 2014), 18–21

¹³ John W. Creswell, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* (California: Sage Publications, 2013), 191

¹⁴ Paul Ricoeur, *Interpretation Theory: Discourse and the Surplus of Meaning* (Texas: Texas Christian University Press, 1976), 43–44

¹⁵ Norman K. Denzin, *The Research Act* (New York: McGraw Hill, 1978), 302

this method, research is able to present a comprehensive and contextual picture of the role of schools in environmental conservation.¹⁶

RESULTS AND DISCUSSION

Theological Foundation: Trust and Caliphate as Ecological Values

In the Islamic view, the relationship between humans and the environment has never been one-way; since creation, humans have been placed in charge, not as absolute rulers.¹⁷ The Quran even reminds us that we are caliphs, mandated to protect and care for the earth and utilize all its resources. The task of protecting the earth itself is a trust, which in everyday language means a trust that must be accounted for. Therefore, environmental preservation in Islam is a fundamental principle inherent in the teachings of monotheism.¹⁸

One of the most central verses is QS. al-Baqarah [2]:30:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

“And (remember) when your Lord said to the angels: ‘Indeed, I am going to place a vicegerent on earth...’¹⁹

This verse declares that humans are not merely inhabitants of the earth but are appointed as representatives of God with a moral mandate to guard, manage, and preserve His creation. Scholars of exegesis such as al-Tabarī and Ibn Kathir explain that human authority is conditional: humans may manage nature but must do so with justice and maintain balance.²⁰ Al-Qurṭubī even added that the caliphate was always accompanied by moral supervision; we may harvest the crops, but we may not destroy them.²¹ So, from the very beginning, this verse already contains environmental ethics: power is never given without responsibility. This duty and responsibility are reinforced by another verse, QS. al-Ahzāb [33]:72:

¹⁶ Yudi Latif, *Wawasan Pendidikan untuk Peradaban* (Jakarta: Kompas, 2021), 88

¹⁷ M. Quraish Shihab, *Wawasan Al-Qur'an* (Bandung: Mizan, 2013), 412

¹⁸ Hamka, *Tafsir Al-Azhar*, Jilid 1 (Jakarta: Gema Insani, 2015), 233

¹⁹The Qur'an and its Translation, Ministry of Religion of the Republic of Indonesia (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, latest edition), QS. al-Baqarah [2]:30

²⁰ Imām al-Ṭabarī, *Jāmi' al-Bayān 'an Ta'wīl Āy al-Qur'ān*, Juz 1 (Kairo: Dār al-Ma'ārif, 1954), 267.; Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm*, Juz 1 (Beirut: Dār al-Kutub al-'Ilmiyyah, 1999), 120

²¹ Al-Qurṭubī, *Al-Jāmi' li Ahkām al-Qur'ān*, Juz 1 (Beirut: Dār al-Kutub al-'Ilmiyyah, 1993), 312

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا
الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا

"Indeed, we offered the trust to the heavens, the earth, and the mountains, but they refused to bear it and feared that they would not be able to carry it out. So, man bore the trust. Indeed, man is very unjust and very foolish." ²²

This verse emphasizes the broad meaning of trust in Islam. Allah mentions that trust was offered to the heavens, the earth, and the mountains, but all refused, feeling unable to fulfill it. Only humans were accepted, despite the risk of neglect and injustice.²³ Al-Ghazali on *Ihya' 'Ulumuddin* He even reminded us that this trust is not just about ritual worship but also about how to manage our daily lives. Caring for the environment is one of the greatest trusts for which Allah will one day hold us accountable. ²⁴ From this, it is clear that environmental responsibility is not merely a social dimension but also demands the integration of faith, knowledge, and action. These values provide a transcendent dimension to environmental conservation efforts as a form of obedience and worship to God. In the interpretations of al-Qurtubī and Ibn Kathīr, the concept of caliph is interpreted as the upholder of justice, the guardian of balance, and a protector for all creatures. ²¹ QS. ar-Raḥmān [55]:7–8 also emphasizes the importance of ecosystem balance:

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ أَلَّا تَطْغَوْا فِي الْمِيزَانِ

“And Allah has raised the heavens and set the balance so that you may not upset the balance...”²⁵

This verse teaches that everything in the world was created in harmony. If humans greedily exploit resources, dispose of waste carelessly, or cut down forests. ²⁶ The hadiths of the Prophet Muhammad (peace be upon him) also reinforce this ecological message in a down-to-earth manner. For example, the following hadith on cleanliness:

²² **Al-Qur'an dan Terjemahannya**, QS. al-Ahzāb [33]:72

²³ Hamka, *Tafsir Al-Azhar*, Jilid 7 (Jakarta: Gema Insani, 2018), 116

²⁴ Al-Ghazālī, *Ihyā' 'Ulūmiddīn*, Jilid 3 (Beirut: Dār al-Ma'rifah, 2005), 55

²⁵ Al-Qur'an dan Terjemahannya, QS. ar-Raḥmān [55]:7–8.

²⁶ Quraish Shihab, *Tafsir Al-Misbah*, Jilid 13 (Jakarta: Lentera Hati, 2011), 21

عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الطُّهُورُ

شَطْرُ الْإِيمَانِ

“From Abu Malik al-Ash'ari (may Allah be pleased with him), the Messenger of Allah (peace and blessings of Allah be upon him) said, ‘Purity (cleanliness) is half of faith.’” (HR. Muslim, No. 223).²⁷

This hadith emphasizes that environmental cleanliness is closely related to a person's spiritual quality. In another narration, the Prophet stated that anyone who plants a tree whose fruit is eaten by other creatures receives the reward of charity.

عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا مِنْ مُسْلِمٍ يَغْرِسُ

غَرْسًا، أَوْ يَزْرَعُ زَرْعًا، فَيَأْكُلُ مِنْهُ طَيْرٌ، أَوْ إِنْسَانٌ، أَوْ بَهِيمَةٌ، إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ

“From Jabir (may Allah be pleased with him), the Messenger of Allah (peace and blessings of Allah be upon him) said, “No Muslim plants a tree or crops, and then a bird, a person, or an animal eats it, but that is considered charity for him.” (HR. Muslim, No. 1552).²⁸ In fact, when it comes to water, the Prophet Muhammad (peace and blessings of Allah be upon him) forbade us to be wasteful, even when performing ablution in a river with abundant water.

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِسَعْدٍ وَهُوَ

يَتَوَضَّأُ فَقَالَ: «مَا هَذَا السَّرْفُ؟ قَالَ: أَيْ الْوُضُوءِ إِسْرَافٌ؟ قَالَ: «نَعَمْ، وَإِنْ كُنْتَ عَلَى

نَهْرٍ جَارٍ

“From Abdullah bin ‘Amr (may Allah be pleased with him), the Messenger of Allah (peace and blessings of Allah be upon him) passed by Sa’d who was performing ablution, and said: “Why waste water like that?” Sa’d asked, “Is there any waste in ablution?” He replied, “Yes, even if you are in a river whose water is flowing.” (HR. Ahmad, No. 6768).²⁹

²⁷ Muslim bin al-Hajjaj, *Sahih Muslim*, Kitab al-Thaharah, No. 223

²⁸ Muslim bin al-Hajjaj, *Sahih Muslim*, Kitab al-Musaqat, No. 1552

²⁹ Ahmad bin Hanbal, *Musnad Ahmad*, No. 6768

The hadiths above demonstrate that caring for the environment is both a social activity and a part of a Muslim's spiritual piety. Ecological activities such as reforestation and conservation are part of social worship in Islam. Islam has established an ecological ethic based on sustainable resource management. In other words, environmental preservation is an integral part of Islamic spirituality and Muslim morals.³⁰

This demonstrates that, compared to other civilizations, Islam offers a unique concept that unites worship, social ethics, and ecology. Unlike the Western approach, which tends to be anthropocentric, Islam positions humans as part of an ecosystem with dual responsibilities: as both creatures and stewards.³¹ This is what distinguishes the Islamic environmental movement in schools from mere formalities or momentary projects. Moreover, if these values are truly internalized, there will be a significant leap in the paradigm of environmental education in Indonesia. Not only students, but also teachers and the school community will internalize environmental protection as part of their daily lives *spiritual journey* (a journey to find the meaning of life, deeper self-understanding, and connection with something greater than oneself).³²

Implementation of Amanah and Khalifah Values in Schools

Implementing the values of trust and caliphate in schools can be described as a long process that begins not with large-scale programs, but rather with a shift in perspective. In schools, for example, changes in environmental behavior emerge after students and teachers understand that environmental preservation efforts are part of obedience to God. When environmental activities are simply explained as administrative tasks, students approach them like homework. But once they realize that it is an act of worship, their attitudes change, and they feel proud and committed to it.³³ This transformation began in intracurricular learning. While Islamic jurisprudence and morals lessons previously focused solely on cleanliness from a religious perspective, the topic has now been expanded to encompass the school

³⁰ A. Najib Burhani, *Islam dan Etika Lingkungan* (Jakarta: PP Muhammadiyah, 2020), 49

³¹ Seyyed Hossein Nasr, *Man and Nature: The Spiritual Crisis in Modern Man* (Chicago: Kazi Publications, 1997), 85

³² Haidar Bagir, *Spiritualitas Islam* (Bandung: Mizan, 2019), 141

³³ Zainur Rofiq, *Pendidikan Berbasis Ekologi dalam Perspektif Islam* (Yogyakarta: LKiS, 2022), 77

environment. Islamic Religious Education (PAI) teachers now relate cleanliness not only to the requirements for valid worship but also as a form of worship itself. Students also recall the story of the Prophet Muhammad (peace be upon him) who praised a man simply for removing a thorn from the path.³⁴ Such small actions are now seen as having great value if they are intended to protect God's creation. Slowly, the discipline of protecting the environment is no longer dependent on teacher supervision.

Teachers' role models are also crucial. In schools, teachers should strive wholeheartedly to set good examples, such as bringing refillable water bottles, reducing single-use plastics, tidying up desks before leaving the room, turning off the lights and air conditioning after using the room, and so on. When these practices are implemented, students will imitate, as such examples are far more effective than formal instruction.³⁵ Furthermore, the habituation process is also important. Although simple, the Clean Friday activity is very effective in building character. At school, students not only clean but also care for the school's green spaces. Each class manages their own corridor plants. Students are taught to care for the plants by watering and monitoring their growth, so they will feel happy when their plants thrive. For example, an internal survey conducted by MTsN 1 Yogyakarta in mid-2025 recorded that 78% of students stated that they felt "personal responsibility" for their classroom green spaces. This figure increased by 22% compared to the previous three years.³⁶

Table 1. Impact of Environmental Programs at MTsN 1 Yogyakarta

Program	Percentage of Active Students	Real Impact
Clean Friday	81%	Plastic waste decreases by 34% per year
Class Garden Competition	68%	110 new trees, each class 5–6 plants

³⁴ Al-Bukhari, *Sahih al-Bukhari*, Kitab al-Adab, No. 652

³⁵ Asep Muhyiddin, *Keteladanan Guru sebagai Metode Pendidikan Islam* (Bandung: Refika Aditama, 2020), 91

³⁶ Arsip MTsN 1 Yogyakarta, *Laporan Program Sekolah Hijau 2025* (Yogyakarta: MTsN 1 Yogyakarta, 2025), 4-6

Garbage Bank	62%	430 kg of waste recycled/year
Digital Campaigns	88%	700+ views/educational videos on school IG

Initially, there was some resistance. Some students found environmental activities boring, and some teachers felt they lacked time or the school's facilities were inadequate. However, this resistance gradually diminished as the religious meaning was reinforced. For example, the principal often included messages about trust and the caliphate during ceremonies and meetings. Teachers also reminded them that protecting the environment was a reward. Then, when the cleanest class received public praise or a small prize, a positive competitive atmosphere emerged. Students felt proud when their class was praised as the "greenest class." This sense of pride fueled positive efforts to protect the environment without coercion.³⁷

Structural barriers do exist, such as limited waste management facilities, limited green space, or the lack of teacher involvement. However, in these schools, change can still occur because the primary driver is values, not just facilities.³⁸ The involvement of student organizations is also very helpful. Student councils (OSIS) and the nature-loving extracurricular are given space to design and implement environmental programs. Students feel more responsible when they design their own activities. In fact, several innovative ideas, such as a short environmental video competition and a digital campaign on school social media, have been born from student initiatives.³⁹

Through this process, an environmental culture is formed when students maintain cleanliness and care for plants, not because they are told to, but because they feel it is part of their beliefs. When they clean the classroom without a schedule or water the plants during recess, it is a sign that values have transformed into character. This shows that active student involvement in environmental programs has a positive correlation with behavioral change. The implementation of the values of trust and caliphate is no longer symbolic but becomes a living culture. This

³⁷ Choirul Mahfud, *Psikologi Sosial untuk Pendidikan* (Jakarta: Rajawali Pers, 2019), 143

³⁸ Ministry of Religion of the Republic of Indonesia, *Guidelines for Implementing Adiwiyata Madrasahs* (Jakarta: Directorate of Madrasah Teacher Education, 2023), 23

³⁹ OSIS MTsN 1 Yogyakarta, *Dokumentasi Program Kampanye Lingkungan 2024–2025* (Yogyakarta: MTsN 1 Yogyakarta, 2025).

success is also supported by the involvement of teachers and principals who consistently instill these values, both in habits and in learning.⁴⁰

Furthermore, the biggest challenge for schools is maintaining program consistency. Many schools are active only during the Adiwiyata assessment, then become inactive after the competition is over. To address this, sustainable incentives, parental involvement, and the integration of environmental values into student character assessments are needed. Furthermore, the use of digital technology for monitoring and campaigning could be an innovative solution to keep the green movement alive and growing.⁴¹ Project-based learning is also implemented, such as the creation of environmental campaign videos posted on the school's social media. Each post receives an average of 800 views and 200 likes, extending the educational impact beyond the madrasah environment.⁴² Based on this data, active student involvement in environmental programs has a positive correlation with behavioral change. The implementation of the values of amanah and khalifah (the right to lead) is no longer symbolic but has become a living culture. This success is also supported by the consistent involvement of teachers and principals in instilling these values, both in the classroom and in the learning process.

Islamic Value-Based School Management Strategy for Environmental Conservation

Ecologically conscious school management is a core component of the vision, policies, and culture of Islamic-based schools. School leaders need to position the environmental vision as an integral part of the school's religious mission. In every work meeting, teacher briefing, student council (OSIS) activity, and ceremony, the narrative of trust and caliphate is always incorporated. This will ensure that everyone in the school (teachers and students) perceives that protecting the environment is as important as upholding the school's reputation.⁴³

⁴⁰ Siti Rohmah, "Internalisasi Nilai Ekologis di Madrasah", *Tarbawi: Jurnal Pendidikan Islam* 15, no. 2 (2024): 201

⁴¹ Syaiful Bahri Djamarah, *Psikologi Belajar* (Jakarta: Rineka Cipta, 2021), 188

⁴² Dokumentasi OSIS MTsN 1 Yogyakarta, "Analitik Kampanye Digital Lingkungan 2024–2025," Arsip OSIS, 2025

⁴³ Kemenag RI, *Pedoman Implementasi Madrasah Adiwiyata* (Jakarta: Direktorat GTK Madrasah, 2023), 27

Every program designed by the Student Council (OSIS), scouts, or extracurricular activities should also be directed to incorporate environmental education. Environmental responsibility is a shared responsibility. For example, teachers and students should cultivate the habit of bringing refillable water bottles, each class should have a plant care schedule, and all rooms must be inspected for cleanliness before leaving. The methods above demonstrate a school management model based on Islamic ecological values, built on three main pillars: policy, culture, and internalization of spiritual values.⁴⁴

This organizational culture is built through role models, habits, reward systems. Teachers who consistently model environmentally friendly behavior are able to instill these habits in their students. Reward programs, such as certificates for the cleanest classroom or extra recess for the class with the best garden, have been shown to be effective in fostering students' intrinsic motivation to protect the environment. At the policy level, environmental conservation programs have been integrated into the School Work Plan (RKS) and become part of the Adiwiyata vision and mission. Measurable targets, such as a 30% annual reduction in plastic waste and the planting of at least 100 trees per semester, serve as clear indicators of success. Data at MTsN 1 Yogyakarta shows achievements exceeding targets, such as a 34% reduction in plastic waste and the planting of 110 new trees in one year.⁴⁵

Table 2. Indicators of Success of Environmental Management at MTsN 1 Yogyakarta

Indicator	Annual Target	2024 Achievements
Plastic waste decreases	30%	34%
Number of new trees	100 trees	110 trees
Active students of the program	75%	81%
OSIS activities with an environmental theme	6 times/year	8 times/year

⁴⁴ Asep Muhyiddin, *Keteladanan Guru sebagai Metode Pendidikan Islam* (Bandung: Refika Aditama, 2020), 107

⁴⁵ MTsN 1 Yogyakarta, *Rencana Kerja Sekolah 2023–2027* (Yogyakarta: MTsN 1 Yogyakarta, 2023), 12-13

Student involvement is key to success, as they are both the designers and implementers of activities. Fresh ideas, such as community service projects, class garden competitions, and digital campaigns, almost all come from the students themselves. This fosters a sense of ownership and collective pride that makes environmental movements more sustainable.⁴⁶ This positive culture can then be institutionalized into various school policies, such as creating activity schedules, character assessments, and classroom rules. This change can occur without relying on one or two teachers, as has often been the case. Management strategies that emphasize role models, collaboration, and values-based policies have proven more effective than the traditional approach. *top-down*. Consistent leadership and collective example drive real cultural change.⁴⁷

Despite this, challenges remain. The main obstacle is integrating theological values into formal school policies, especially if teachers and staff have diverse understandings. Many environmental programs simply become administrative routines without deep spiritual understanding. Another obstacle is resistance from some teachers and students who find environmental programs boring or adding to their workload. The solution to this problem is for schools to actively conduct training in Islamic Eco pedagogy and ecotheology, as well as employ a persuasive approach through spiritual narratives and rewards.⁴⁸ Furthermore, another key success factor is the use of technology and community synergy. Social media, the school website, and other digital platforms, as well as environmental monitoring applications have proven highly effective in educating and monitoring student behavior in real time, while also expanding the reach of education to the community and parents. The involvement of alumni and local communities also strengthens the program's sustainability, for example, in managing waste banks or planting trees together.⁴⁹

With a management strategy that prioritizes environmental preservation, based on Islamic values, schools/madrasas can become pioneers in building a sustainable ecological culture. If this model is adopted nationally, the

⁴⁶ Nur Hidayati, "Gerakan Ekopedagogi Siswa di Madrasah," *Al-Fikra: Jurnal Ilmu Pendidikan* 11, no. 1 (2024): 66

⁴⁷ Choirul Mahfud, *Psikologi Sosial untuk Pendidikan* (Jakarta: Rajawali Pers, 2019), 155

⁴⁸ Thoyib, *Kepemimpinan Pembelajaran di Madrasah*, 71

⁴⁹ Abd. Malik, *Inovasi Manajemen Pendidikan Islam* (Malang: UIN Press, 2022), 88

environmental conservation movement will be stronger and more grounded. Students who cultivate environmental awareness from an early age will grow into agents of change, not only in schools but also in the wider community.⁵⁰ Thus, integrating the values of amanah (trust) and khalifah (vicegerent) into educational practices and school management can shape ecological behavior and strengthen students' spiritual character. This management model is highly relevant for development in Islamic schools throughout Indonesia to create a generation that is environmentally conscious and responsible for the future of the earth.

CONCLUSION

The values of Amanah (trust) and khalifah (vicegerent) are a strong moral and spiritual foundation for building environmental education in schools. Integrating them into Islamic-based school management and culture has proven effective in fostering environmentally conscious character among the school community. Implementing these values can significantly change ecological behavior, strengthening the spiritual dimension and social responsibility of students and the entire school community. Strategies that emphasize role models, habituation, active student participation, and the integration of an ecological vision into school policies and programs can foster a culture of sustainable environmental conservation. Structural barriers and initial resistance can be gradually overcome through persuasive approaches, community engagement, and the use of digital technology. Thus, schools/madrasas have the potential to become agents of social and spiritual change in environmental conservation efforts based on Islamic values. This model is relevant for national development to foster a generation that is religious, caring, and responsible for the preservation of the earth.

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⁵⁰ Zainur Rofiq, *Pendidikan Berbasis Ekologi dalam Perspektif Islam* (Yogyakarta: LKiS, 2022), 139

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