



Integrating Ecotheology into Organizational Dynamics of Islamic Education: A Conceptual Model Based on Systematic Review

Trian Hermawan^{1*}, Samsul Hadi¹, Subandi¹, Encep Syarifudin²

¹Universitas Islam Negeri Raden Intan Lampung, Indonesia

²Universitas Islam Negeri Sultan Maulana Hasanuddin, Indonesia

Email : trian.hm@gmail.com

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ABSTRACT

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*Corresponding Author

This study aims to develop a conceptual model of organizational dynamics for environmentally oriented Islamic educational institutions grounded in Islamic ecotheology. Using a Systematic Literature Review (SLR), publications from 2010 to 2025 were examined across major academic databases, including Scopus, Web of Science, ScienceDirect, SpringerLink, Taylor & Francis, SAGE, DOAJ, SINTA, GARUDA, and Moraref. The review followed the PRISMA 2020 framework and resulted in the inclusion of 32 eligible articles. The findings reveal that ecological transformation within Islamic educational institutions relies on the coherence of four interrelated elements: the internalization of ecotheological values within institutional vision and strategy, prophetic-transformational leadership that drives organizational change, structural and policy frameworks that institutionalize sustainability principles, and a participatory organizational culture that cultivates an ecological habitus among institutional members. These elements interact dynamically to shape sustainable institutional practices. The proposed conceptual model contributes theoretically to the discourse on sustainable Islamic educational management and provides practical guidance for pesantren, madrasahs, and Islamic higher education institutions in their transition toward becoming Islamic Green Institutions.

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INTRODUCTION

The escalating ecological crisis—characterized by global warming, ecosystem degradation, pollution, and biodiversity loss—has become one of the most pressing challenges confronting contemporary society. This crisis demonstrates that environmental problems are not merely technical or scientific but are deeply ethical, spiritual, and civilizational in nature. From an Islamic

perspective, the human–nature relationship is framed within the principle of tawhid, which emphasizes the unity of God and creation, positioning nature as *ayat kauniyah* that signify divine majesty while assigning humans the role of *khalifah* responsible for maintaining balance (*mīzān*) and collective welfare. Empirical and theological studies show that environmental destruction often stems from moral neglect and the desacralization of nature rather than a lack of technical solutions (Nasr, 2014; Wasil & Muizudin, 2023; Musa et al., 2024). Consequently, addressing ecological crises requires value-based institutional responses. Islamic educational institutions, as moral and intellectual centers, are therefore strategically positioned to foster ecological consciousness and sustainable practices, making this research socially and ethically significant.

Despite increasing awareness of sustainability, societies continue to struggle with translating environmental ethics into consistent collective action. In many contexts, environmental responsibility remains fragmented, reactive, and disconnected from deeper moral frameworks. Within Muslim societies, this challenge is intensified by the gap between normative Islamic teachings on environmental stewardship and their practical realization in social institutions. Although Islamic principles emphasize balance, moderation, and responsibility toward creation, these values are often marginal in organizational governance and educational management. Studies indicate that environmental initiatives frequently prioritize short-term technical compliance rather than long-term ethical transformation (Dermawan, 2025; Muin, 2025). As a result, sustainability programs tend to operate in isolation, lacking integration with institutional vision, leadership, and culture. This disjunction undermines the capacity of Islamic educational institutions to act as agents of ecological transformation. The broader problem, therefore, lies in the absence of organizational frameworks that systematically embed Islamic ecological values into institutional structures, decision-making processes, and everyday practices.

In Indonesia, various environmentally oriented initiatives within Islamic education illustrate both progress and persistent limitations. At the primary and secondary levels, the *Madrasah Adiwiyata* program seeks to integrate environmental education into school culture under the guidance of the Ministry of Environment and the Ministry of Religious Affairs (Kementerian Lingkungan Hidup dan Kehutanan, 2023; Kementerian Agama RI, 2022, 2024). In *pesantren*, the *eco-pesantren* movement combines religious instruction with ecological management and student practices (Risana, 2024; Al Hamid, 2024; Herdiansyah et al., 2018). Islamic universities similarly promote green campus initiatives and participate in *UI GreenMetric* rankings to signal sustainability commitments (UI

GreenMetric, 2022; Fatriansyah et al., 2021). However, field-based studies reveal inconsistencies between institutional visions and daily practices, limited leadership capacity, and weak community participation, often reducing sustainability programs to symbolic or ceremonial activities (Hermawansyah, 2025; Valentara et al., 2025; Rohmah, 2024).

Existing literature on environmentally oriented Islamic education has expanded significantly over the last decade, focusing on eco-pesantren, Adiwiyata madrasahs, and green campuses. These studies contribute valuable insights into curriculum integration, student behavior, and environmental awareness (Ainiyah, 2025; Kejora, 2025; Juliani & Mahdi, 2024). Parallel to this, Islamic ecotheology scholarship emphasizes the moral and spiritual roots of ecological crises, framing environmental degradation as a disruption of vertical (human–God) and horizontal (human–human–nature) relationships (Nasr, 2014; Musa et al., 2024; Mustofa et al., 2025). Meanwhile, organizational studies highlight the importance of leadership, culture, and institutional learning in driving sustainable change (Schein & Schein, 2017; Senge, 2006). However, these bodies of literature largely develop in isolation, with limited conceptual integration between Islamic ecotheology and organizational change theory.

Despite these contributions, significant conceptual and methodological gaps remain. First, most studies emphasize program implementation or individual behavioral outcomes rather than examining organizational dynamics as a holistic system (Risana, 2024; Imaduddin, 2025). Second, organizational change theories applied to sustainability are predominantly derived from secular contexts, limiting their relevance for Islamic educational institutions grounded in religious values (Scott, 2014; Syafaruddin, 2025). Third, few studies employ systematic synthesis methods to map research trends, drivers, and barriers across institutional types and time periods. Particularly lacking are integrative models that connect Islamic ecotheology with leadership, organizational structures, and institutional culture during the period 2010–2025, when sustainability and “Green Islam” discourses expanded globally (Abdelzaher et al., 2019; Nasir et al., 2022; Nanda, 2023; Hajar, 2024). These gaps indicate the need for a comprehensive conceptual framework.

This study offers novelty by positioning Islamic ecotheology not merely as a moral discourse but as a foundational driver of organizational dynamics within Islamic educational institutions. Unlike prior studies that treat sustainability as a peripheral program, this research conceptualizes ecological transformation as an institutional process involving values, leadership, systems, and culture. By employing a Systematic Literature Review (SLR) guided by PRISMA 2020, the study synthesizes diverse empirical and theoretical works into an integrative model. This approach advances the state of the art by bridging

Islamic theological principles with organizational change theory, responding directly to calls for value-based sustainability frameworks in Islamic education (Abubakar, 2025; Syafaruddin, 2025). The proposed model moves beyond fragmented practices toward a systemic understanding of how Islamic educational institutions can evolve into sustainable, mission-driven organizations.

Based on the identified gaps, this study addresses the following research problem: how can organizational dynamics in Islamic educational institutions be conceptually structured to support ecological transformation grounded in Islamic ecotheology? The study argues that sustainable change emerges from the alignment of ecotheological values, prophetic-transformational leadership, institutional structures, and participatory culture. Through mapping scholarly developments, identifying key drivers and barriers, and synthesizing best practices, this research formulates a conceptual model applicable to pesantren, madrasahs, and Islamic universities. Theoretically, it contributes to the discourse on sustainable Islamic education management by integrating theology and organizational theory. Practically, it offers policymakers and institutional leaders a value-based framework for responding to environmental crises through long-term organizational transformation rather than symbolic sustainability initiatives.

RESEARCH METHOD

Research Design

This study adopts a Systematic Literature Review (SLR) to synthesize and critically evaluate scholarly research on the organizational dynamics of environmentally oriented Islamic educational institutions. The SLR approach ensures a transparent, rigorous, and replicable process of literature identification, screening, appraisal, and synthesis, in accordance with international methodological standards (Page et al., 2021). This design is appropriate for consolidating fragmented evidence across diverse institutional contexts, including eco-pesantren, Madrasah Adiwiyata, green campus initiatives, Islamic ecotheology, and educational management. To enhance conceptual depth, the SLR is complemented by an integrative synthesis approach that combines empirical findings with theoretical insights to construct a comprehensive conceptual model grounded in Islamic ecotheological values.

Research Focus and Review Questions

The review is guided by four interrelated questions: how Islamic educational institutions internalize environmental and ecotheological values within their organizational dynamics; what drivers and barriers influence transformation toward environmentally oriented Islamic education; how

leadership, organizational structure, and institutional culture facilitate or constrain this transformation; and what integrative conceptual model emerges from literature published between 2010 and 2025. These questions informed the search strategy, inclusion and exclusion criteria, and analytical procedures throughout the review process.

Literature Search Strategy

A systematic search was conducted across major international and national academic databases, including Scopus, Web of Science, ScienceDirect, SpringerLink, Taylor & Francis, SAGE, DOAJ, SINTA, GARUDA, and Moraref, with Google Scholar used as a supplementary source to minimize omission of relevant studies. Search terms combined English and Indonesian keywords such as eco-pesantren, green pesantren, Madrasah Adiwiyata, Islamic environmental education, Islamic ecotheology, green campus, Islamic university, and organizational dynamics. Boolean operators (AND, OR) were applied to refine relevance. The search covered publications from 2010 to 2025, with particular emphasis on studies published between 2020 and 2025 to capture recent developments in sustainability-oriented Islamic education.

Inclusion and Exclusion Criteria

Studies were included if they were peer-reviewed journal articles, conference proceedings, or academic books available through official academic platforms; published between 2010 and 2025; focused on Islamic educational institutions such as pesantren, madrasahs, Islamic schools, or Islamic universities; addressed environmental sustainability, environmental education, or Islamic ecotheology; and examined organizational dimensions including leadership, institutional structure, policy, or culture. Studies were excluded if they lacked academic rigor or explicit research methodology, addressed environmental education unrelated to Islamic institutions, or were duplicate publications or unavailable in full-text form.

Study Selection Procedure

The selection process followed the PRISMA 2020 guidelines (Page et al., 2021), encompassing identification, screening, eligibility, and inclusion stages. The initial search yielded 432 records, supplemented by 38 manually identified studies, resulting in 470 records. After removing 60 duplicates, 410 records were screened based on titles and abstracts, leading to the exclusion of 312 studies due to irrelevance or insufficient focus on environmental or organizational

dimensions. Ninety-eight articles underwent full-text assessment, of which 66 were excluded for focusing on non-Islamic contexts, emphasizing individual rather than organizational dimensions, or lacking sufficient methodological detail. The final corpus consisted of 32 studies retained for synthesis and analysis.

Data Analysis and Synthesis

Data analysis was conducted in two stages. First, descriptive analysis mapped general characteristics of the included studies, such as publication year, institutional type, geographical context, and research methodology. Second, a thematic synthesis was applied to identify recurring themes, conceptual patterns, and relational dynamics. The thematic synthesis followed open coding to identify key concepts, axial coding to cluster these concepts into broader analytical categories, and selective coding to integrate categories into a coherent conceptual framework explaining organizational dynamics in environmentally oriented Islamic educational institutions.

Rigor, Validity, and Limitations

Methodological rigor was ensured through the use of multiple reputable databases, explicit inclusion and exclusion criteria, adherence to the PRISMA 2020 reporting framework (Page et al., 2021), and theoretical triangulation combining organizational theory, Islamic ecotheology, and Islamic educational management (Schein & Schein, 2017; Senge, 2006; Scott, 2014; Wasil & Muizudin, 2023). The primary limitation of this study lies in its reliance on secondary data, which constrains real-time contextual interpretation. Additionally, some relevant local studies may remain unpublished or unindexed, potentially limiting the comprehensiveness and generalizability of the findings.

RESULT AND DISCUSSION

RESULT

Overview of the Literature (2010–2025)

The reviewed literature demonstrates a substantial increase in studies on environmentally oriented Islamic education since 2015, with a pronounced surge between 2020 and 2025. This trend aligns with the global expansion of sustainability discourse and the growing articulation of “Green Islam” in academic and policy arenas (Nasir et al., 2022; Musa et al., 2024). The concentration of studies during this period reflects heightened institutional awareness of environmental crises and the strategic positioning of Islamic education as a moral agent of sustainability.

Geographically, the literature is dominated by Indonesian case studies, followed by contributions from Malaysia and other Southeast Asian countries. This regional concentration is not incidental but reflects shared socio-religious contexts, similar institutional forms (pesantren, madrasahs, Islamic universities), and comparable policy environments (Rohmah, 2024; Musa et al., 2024). These contexts provide fertile ground for ecotheological integration but also raise questions about the transferability of findings beyond Southeast Asia.

Institutionally, pesantren and madrasahs are most frequently examined in relation to eco-pesantren and Adiwiyata initiatives, while Islamic universities dominate green campus studies (Risana, 2024; Dermawan, 2025). Methodologically, the majority employ qualitative case studies or descriptive approaches, focusing on program implementation and behavioral outcomes. However, few explicitly engage organizational theory to examine power relations, value negotiation, or systemic change, leaving organizational dynamics under-theorized and analytically implicit.

This pattern suggests that while empirical evidence is abundant, conceptual integration remains limited, underscoring the need for a synthesized organizational perspective grounded in Islamic ecotheology.

Theme 1: Islamic Ecotheology as a Foundational Organizational Value

A dominant theme across the literature is the role of Islamic ecotheology as the normative foundation of environmental initiatives within Islamic educational institutions. Many studies frame sustainability through tawhid and the human role as khalifah, positioning environmental stewardship as an ethical and theological obligation rather than a managerial preference (Hajar, 2024; Taufikin, 2025). This framing distinguishes Islamic institutions from secular sustainability models by rooting ecological responsibility in religious ontology.

Several authors argue that ecotheology functions as a value system guiding institutional vision, curriculum design, and everyday practices (Wasil & Muizudin, 2023; Mustofa et al., 2025). Muin's (2025) concept of "ecological tawhid" emphasizes the sacralization of nature as a corrective to exploitative paradigms, while Taufikin (2025) demonstrates that ecotheological instruction shifts students' perspectives from anthropocentric use toward stewardship and accountability. Malaysian studies similarly show that Islamically grounded environmental education strengthens moral motivation and long-term commitment to sustainability (Musa et al., 2024; Juliani & Mahdi, 2024).

However, the literature also reveals a recurring gap between theological articulation and organizational enactment. In several cases, ecotheological values remain confined to discourse or curriculum rhetoric without being embedded in institutional policies or performance systems (Hasyim, 2025; Abubakar, 2025). This disconnect indicates that ecotheology alone is insufficient unless translated into organizational mechanisms that shape decision-making and accountability.

Thus, ecotheology should be understood not merely as an ethical narrative but as a foundational value requiring institutional mediation through leadership, structure, and culture.

Theme 2: Prophetic-Transformational Leadership

Leadership emerges as a critical driver of ecological transformation across institutional types. In pesantren contexts, studies consistently highlight the central role of kiai as moral authorities who embody and transmit ecotheological values through personal example and institutional direction (Hermawansyah, 2025; Kejora, 2025). This form of leadership extends beyond administrative coordination to moral legitimation, reinforcing compliance through ethical authority rather than formal control.

Hermawansyah (2025) conceptualizes this pattern as prophetic-transformational leadership, integrating prophetic ethics, visionary change, and collective mobilization. Leaders who actively engage in environmental practices—such as waste management, organic farming, or renewable energy—create symbolic consistency between values and actions, strengthening organizational commitment (Pudjiastuti, 2021; Valentara et al., 2025). Such leadership fosters trust and accelerates cultural internalization of sustainability norms.

In Islamic universities, leadership commitment similarly determines the depth of sustainability integration. Studies show that when university leaders institutionalize environmental indicators within strategic plans, budgeting systems, and performance evaluations, green campus initiatives evolve from isolated projects into organizational routines (Dermawan, 2025; Eliza et al., 2025). Dedicated sustainability units further enhance coordination and continuity (UI GreenMetric, 2022).

Conversely, bureaucratic or administratively oriented leadership often confines environmental programs to symbolic compliance, limiting their transformative potential (Jaya, 2020; Rohmah, 2024). This contrast underscores leadership as a mediating force translating ecotheological values into structural change.

Theme 3: Organizational Structure, Policies, and Programs

Organizational structures and policy frameworks significantly shape the sustainability trajectory of Islamic educational institutions. The Adiwiyata program provides a standardized framework for integrating environmental principles into curriculum, student activities, and infrastructure management, supported by clear indicators from national ministries (Risana, 2024; Kementerian Lingkungan Hidup dan Kehutanan, 2023). When aligned with leadership commitment, this framework facilitates institutional coherence and accountability.

In pesantren, organizational flexibility enables innovative ecological programs such as waste banks, organic agriculture, and renewable energy initiatives (Al Hamid, 2024; Prihatin, 2025). However, the literature reveals that these programs often depend heavily on individual leaders, making sustainability vulnerable to leadership transitions (Rohmah, 2024; Yusro, 2024). The absence of formalized policies limits institutional memory and scalability.

Islamic universities exhibit more formalized structures, including sustainability offices and cross-unit coordination mechanisms that align academic, administrative, and operational domains (Dermawan, 2025; Fatriansyah et al., 2021). Participation in UI GreenMetric rankings further incentivizes policy integration and benchmarking. Yet, fragmented governance structures can still hinder coordination and dilute institutional impact (Jaya, 2020; Yanuwardhana, 2024).

These findings suggest that ecological transformation requires not only innovative programs but also institutionalized structures that embed sustainability within governance systems.

Theme 4: Organizational Culture and Institutional Participation

Organizational culture plays a decisive role in sustaining environmental initiatives beyond formal policies. Studies show that ecological practices—such as waste sorting, energy conservation, and green space maintenance—become durable when normalized as daily routines and moral obligations (Prihatin, 2025; Imaduddin, 2025). In this context, ecological behavior is often framed as ibadah, reinforcing internal motivation (Muin, 2025).

Pedagogically, integrating tauhid and fiqh al-bi'ah into religious instruction strengthens students' ecological consciousness and fosters frugality, responsibility, and care for nature (Taufikin, 2025; Laksono, 2022). Rituals, sermons, and leadership training further reinforce these values, cultivating what several authors describe as an ecological habitus (Gunagraha, 2025; Juliani & Mahdi, 2024).

Participation emerges as a critical cultural mechanism. Studies consistently show that student-led initiatives—such as greening campaigns and environmental advocacy—are more sustainable than top-down programs, as they generate ownership and peer-based reinforcement (Putri, 2025; Ainiyah, 2025).

Nevertheless, weak participation and resistance to behavioral change remain challenges, indicating that cultural transformation is gradual and requires continuous reinforcement through leadership and institutional systems.

Theme 5: Barriers and Challenges to Ecological Transformation

Despite growing commitment, Islamic educational institutions face persistent barriers to ecological transformation. Resource constraints—limited funding, infrastructure, and technical capacity—are among the most frequently cited challenges, particularly in pesantren and smaller madrasahs (Risana, 2024; Hermawansyah, 2025). These limitations often restrict program scope and continuity.

At the organizational level, fragmented governance and weak inter-unit coordination undermine sustainability efforts, especially in higher education institutions (Dermawan, 2025; Jaya, 2020). Without integrated planning and clear authority, environmental initiatives risk marginalization within broader institutional priorities.

Cultural resistance also poses significant obstacles. Entrenched unsustainable habits among staff and students, coupled with limited pedagogical capacity to integrate environmental content into Islamic learning, hinder deeper transformation (Laksono, 2022; Mustofa et al., 2025; Hasyim, 2025).

Collectively, these barriers demonstrate that ecological transformation cannot be achieved through isolated interventions. Rather, it requires holistic organizational change encompassing values, leadership, structures, and culture—a finding that reinforces the need for an integrative conceptual model grounded in Islamic ecotheology.

DISCUSSION

Ecotheology-Based Organizational Dynamics: From Values to Systems

The synthesis of the literature demonstrates that Islamic ecotheology constitutes the primary normative foundation for environmental initiatives within Islamic educational institutions. However, these values generate transformative impact only when they are explicitly articulated in institutional vision and mission statements, systematically embedded in policies, operationalized through organizational structures, and integrated into teaching and learning processes (Taufikin, 2025; Muin, 2025; Wasil & Muizudin, 2023; Jamal, 2025). Without such institutional translation, ecotheological commitments tend to remain symbolic rather than transformative.

This pattern resonates with organizational culture theory, which positions core values and underlying assumptions as the deepest layer of organizational culture that subsequently shapes visible practices and artifacts (Schein & Schein, 2017). In Islamic educational settings, ecotheological values function not only as markers of religious identity but also as legitimizing frameworks that justify organizational change and guide institutional priorities (Abubakar, 2025; Syafaruddin, 2025). When ecotheology is treated merely as rhetoric rather than a systemic driver, environmental initiatives are marginalized and fail to influence core organizational systems, reinforcing the need for value-to-system alignment.

Prophetic-Transformational Leadership as the Central Driver

The findings highlight prophetic-transformational leadership as the central mechanism linking ecotheological values to institutional transformation (Hermawansyah, 2025; Ainiyah, 2025; Dermawan, 2025; Yusro, 2024). This leadership model integrates prophetic virtues—integrity, moral consistency, and commitment to public good—with transformational leadership attributes such as vision articulation, inspirational motivation, and member empowerment (Senge, 2006).

Within eco-pesantren contexts, prophetic-transformational leadership is evident when kiai consistently embody ecological values in both discourse and practice, enabling santri to observe coherence between moral teachings and institutional behavior (Herdiansyah et al., 2018; Pudjiastuti, 2021; Valentara et al., 2025). Such embodiment strengthens ethical authority and fosters voluntary compliance, making sustainability practices socially embedded rather than administratively imposed.

At the university level, leaders who institutionalize sustainability indicators within strategic plans, budgeting processes, and performance evaluation systems reposition environmental issues from peripheral concerns to central organizational agendas (Dermawan, 2025; Putri, 2025; Eliza et al., 2025; Fatriansyah et al., 2021). Conversely, leadership that remains procedural and administratively oriented tends to limit sustainability initiatives to fragmented programs, underscoring leadership as a decisive factor in organizational change.

Structure, Policy, and Institutionalization Mechanisms

Organizational structures and institutional policies function as critical mechanisms for translating ecotheological values into operational systems. Regulatory frameworks such as the Adiwiyata program and environmental education guidelines issued by the Ministry of Environment and Forestry and the Ministry of Religious Affairs provide formal instruments for embedding sustainability into curricula, student activities, and infrastructure management (Kementerian Lingkungan Hidup dan Kehutanan, 2023; Kementerian Agama RI, 2022; Laksono, 2022). These frameworks enable standardization while allowing contextual adaptation.

In pesantren and Islamic higher education institutions, the establishment of specialized units, task forces, or green campus committees reflects efforts to formalize previously informal environmental practices (Pendidikan Islam Berwawasan Lingkungan Berbasis Eco-Pesantren, 2024; Dermawan, 2025; UIN Raden Fatah Palembang, 2025; Epistemik, 2024). Nevertheless, when these units are weakly resourced or insufficiently integrated into institutional planning, budgeting, and evaluation systems, they risk becoming symbolic structures with limited transformative capacity.

This condition aligns with neo-institutional theory, which cautions that structural change without systemic integration often produces ceremonial compliance rather than substantive transformation (Scott, 2014). Effective institutionalization therefore requires alignment between new organizational arrangements and the broader architecture of governance and accountability.

Organizational Culture, Participation, and the Formation of Ecological Habitus

An environmentally oriented organizational culture operates as an intermediary layer linking formal structures and policies with everyday practices. Initiatives such as green classrooms, waste banks, and energy conservation campaigns contribute to the gradual formation of an ecological habitus that becomes embedded within institutional identity (Imaduddin, 2025; Prihatin, 2025; Ainiyah, 2025; Gunagraha, 2025). These practices transform sustainability from an external requirement into an internalized norm.

Participatory governance plays a decisive role in strengthening this cultural transformation. When environmental programs actively involve students, santri, and university communities, sustainability initiatives become more resilient and less dependent on individual leaders (Juliani & Mahdi, 2024; Putri, 2025; Hajar, 2024). This participatory orientation resonates with the concept of the learning organization, emphasizing collective learning, shared responsibility, and adaptive capacity (Senge, 2006).

As a result, organizational transformation is sustained not only through top-down policies and leadership directives but also through grassroots engagement that embodies ecotheological values in daily institutional life.

Structural and Cultural Barriers

The analysis also reveals that ecological transformation involves complex processes of negotiation and constraint. Financial and infrastructural limitations compel many Islamic educational institutions to prioritize immediate operational needs over long-term sustainability investments (Hermawansyah, 2025; Risana, 2024; Valentara et al., 2025). Such constraints often restrict the scale and continuity of environmental initiatives.

Cultural barriers further complicate transformation. Deeply embedded habits—such as reliance on disposable materials or inefficient energy use—are resistant to change and cannot be addressed through moral exhortation alone (Muin, 2025; Imaduddin, 2025). Moreover, insufficient pedagogical capacity among teachers and lecturers to integrate environmental themes into Islamic instruction constrains the practical application of ecotheology (Musa et al., 2024; Laksono, 2022; Mustofa et al., 2025; Hasyim, 2025).

These findings underscore the need for systematic professional development strategies, including training in *fiqh al-bi'ah*, contextual learning media development, and the establishment of inter-institutional communities of practice.

Conceptual Model of Ecotheology-Based Organizational Dynamics

Drawing on the synthesized findings, this study proposes a conceptual model of organizational dynamics in environmentally oriented Islamic educational institutions. The model integrates Islamic ecotheological values—*tauhid*, *khalifah*, *amanah*, *mizān*, and *maṣlahah*—as the normative foundation; prophetic-transformational leadership as the connecting mechanism between values and systems; organizational structures and environmental policies as institutionalization tools; participatory organizational culture as the arena for value internalization; sustainability practices such as *eco-pesantren*, *Adiwiyata*, and green campus as tangible manifestations; and the Islamic Green Institution as the intended outcome.

Theoretically, the model emphasizes that organizational transformation depends on a consistent flow of influence from values to systems, culture, and practice. Disruptions at any point—such as uncodified values or weak cultural internalization—undermine the momentum of change and result in stagnation.

Theoretical and Practical Implications

From a theoretical perspective, this model advances the field of Islamic educational management by positioning ecotheology as an analytical variable rather than merely a normative backdrop. It opens pathways for developing organizational theories that integrate religious ethics and ecological sustainability while encouraging future empirical research to examine relationships among model components, such as institutional ecological maturity.

Practically, the model offers a strategic framework for policymakers and institutional leaders. At the policy level, it supports harmonization of *eco-pesantren*, *Madrasah Adiwiyata*, and green campus initiatives under a unified Islamic Green Institution framework with integrated indicators and evaluation systems. At the institutional level, it provides a roadmap for transformation encompassing vision development, leadership strengthening, structural reform, and participatory culture. It also informs human resource development by integrating ecotheology and organizational change into professional training programs and encourages multi-stakeholder collaboration between Islamic educational institutions, governments, civil society, and the private sector to advance sustainability grounded in Islamic values (Pudjiastuti, 2021; Yusro, 2024; *Diseminasi Eco-Pesantren Malang*, 2025).

CONCLUSION

This article has synthesized the body of literature published between 2010 and 2025 on environmentally oriented Islamic educational institutions and proposed a conceptual model of organizational dynamics grounded in Islamic ecotheology. The findings of the Systematic Literature Review (SLR) indicate that the success of ecological transformation cannot be sustained merely through technical programs; rather, it fundamentally depends on the integration of five key elements: (1) an ecotheological value foundation, (2) prophetic-transformational leadership, (3) coherence between organizational structures and policies, (4) a participatory organizational culture, and (5) well-managed sustainability practices.

The proposed conceptual model requires further empirical validation through future research, including in-depth case studies, mixed-methods approaches, and the development of measurement instruments to assess the ecological maturity level of Islamic educational institutions. Moving forward, the strengthening of synergy between national policies, local institutional initiatives, and long-term investment in institutional capacity will be pivotal in determining the extent to which Islamic education can make a substantive contribution to addressing the global environmental crisis.

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