

## **Environmental Education Management through the Tazayyun Movement to Build an Eco-Islamic Culture in Pondok Tremas Pacitan**

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**Abstract:** *Islamic boarding schools have a strategic role in shaping the character of students, but the boarding education system with a large number of residents also causes ecological pressure, especially related to waste, sanitation, and consistency of environmentally friendly behavior. The study of eco-pesantren has so far highlighted more normative Islamic environmental ethics, technical waste management, or community empowerment, while the managerial process that institutionalizes environmental values into daily collective culture is still poorly studied. This study analyzes the management of environmental education through the Tazayyun Movement in Pondok Tremas, Pacitan, as well as its contribution to the formation of an eco-pesantren culture. The research uses a qualitative case study design. Data was collected through semi-structured interviews with madrasah leaders, Tazayyun supervisors, and students; participatory observation of hygiene routines, waste sorting, and organic waste processing based on Black Soldier Fly (BSF); and review program documentation. Data analysis was carried out through open, axial, and selective coding, with validity strengthened through triangulation, member checking, and peer debriefing. The results of the study show that Tazayyun is not just a hygiene unit, but a collective environmental education system that is managed through planning, organizing, implementing, and controlling functions. The novelty lies in the integration of pesantren environmental management, hidden curriculum, Islamic ecotheology, and collective discipline based on student leadership. Theoretically, this study offers a conceptual model of the formation of an eco-pesantren culture, and practically provides a framework that can be transferred to other pesantren programs, although its effectiveness still needs to be strengthened with quantitative indicators.*

**Keywords:** *environmental education management, Tazayyun Movement, eco-pesantren, Islamic ecotheology, hidden curriculum*

**Abstrak:** Pesantren memiliki peran strategis dalam pembentukan karakter santri, namun sistem pendidikan berasrama dengan jumlah penghuni besar juga menimbulkan tekanan ekologis, terutama terkait sampah, sanitasi, dan konsistensi perilaku ramah lingkungan. Kajian eco-pesantren selama ini lebih banyak menyoroti etika lingkungan Islam secara normatif, pengelolaan sampah secara teknis, atau pemberdayaan masyarakat, sementara proses manajerial yang melembagakan nilai lingkungan menjadi budaya kolektif harian masih kurang dikaji. Penelitian ini

menganalisis manajemen pendidikan lingkungan melalui Gerakan Tazayyun di Pondok Tremas, Pacitan, serta kontribusinya terhadap pembentukan budaya eco-pesantren. Penelitian menggunakan desain studi kasus kualitatif. Data dikumpulkan melalui wawancara semi-terstruktur dengan pimpinan madrasah, pembimbing Tazayyun, dan santri; observasi partisipatif terhadap rutinitas kebersihan, pemilahan sampah, dan pengolahan sampah organik berbasis Black Soldier Fly (BSF); serta telaah dokumentasi program. Analisis data dilakukan melalui koding terbuka, aksial, dan selektif, dengan validitas diperkuat melalui triangulasi, member checking, dan peer debriefing. Hasil penelitian menunjukkan bahwa Tazayyun bukan sekadar unit kebersihan, tetapi sistem pendidikan lingkungan kolektif yang dikelola melalui fungsi perencanaan, pengorganisasian, pelaksanaan, dan pengendalian. Kebaruannya terletak pada integrasi manajemen lingkungan pesantren, hidden curriculum, ekoteologi Islam, dan disiplin kolektif berbasis kepemimpinan santri. Secara teoretis, penelitian ini menawarkan model konseptual pembentukan budaya eco-pesantren, dan secara praktis menyediakan kerangka yang dapat ditransfer ke pesantren lain, meskipun efektivitasnya masih perlu diperkuat dengan indikator kuantitatif.

**Kata kunci:** manajemen pendidikan lingkungan, Gerakan Tazayyun, eco-pesantren, ekoteologi Islam, hidden curriculum

## Introduction

Pesantren is an Islamic educational institution that not only transmits religious knowledge, but also forms the social, moral, and cultural habitus of students through boarding life.<sup>1</sup> In this context, pesantren differ from ordinary formal educational institutions because the educational process lasts almost all day through book learning, congregational worship, interaction between students, solemnity, discipline, and the habit of living together. This power makes pesantren have large social capital to form collective behavior, including ecological behavior. At the same time, however, the density of residents and the intensity of daily activities also give birth to ecological consequences: the volume of waste increases, sanitary rooms are depressed, the behavior of littering is not always controlled, and the cleanliness of the environment easily depends on momentary instructions. Therefore, environmental education in pesantren is not enough to be understood as a cleaning activity, but needs to be analyzed as an issue of education

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<sup>1</sup> Azyumardi Azra, *Pendidikan Islam: Tradisi dan Modernisasi di Tengah Tantangan Milenium III* (Jakarta: Grup Media Kencana Prenada, 2014).

management involving goals, structure, actors, culture, evaluation, and program sustainability.

Environmental education management is understood as the process of managing goals, resources, work structures, habituation, evaluation, and partnerships to shape the knowledge, attitudes, and ecological actions of educational institution citizens. This definition places environmental education not only as curriculum content, but as a governance system that converts values into institutional practices. From the perspective of Education for Sustainable Development (ESD), environmental education needs to encourage students to acquire knowledge, skills, values, and attitudes to face ecological crises and make responsible decisions. UNESCO emphasizes the importance of a whole-institution approach, namely the integration of curriculum, facility management, educator capacity, institutional citizen participation, and relationships with the surrounding community.<sup>2</sup> This framework is relevant for Islamic boarding schools because the formation of student behavior takes place more through the institutional ecosystem than through a single subject.

The concept of eco-pesantren culture in this study refers to the pattern of values, habits, rules, symbols, and collective practices of pesantren that support ecological concern. The culture of eco-pesantren does not stop at the availability of garbage cans, reforestation, or recycling programs, but includes the awareness that protecting the environment is part of morals, social responsibility, and worship. Here, Islamic ecotheology serves as a value base that connects monotheism, amanah, caliphate, mizan, and façade prohibition with concrete actions such as waste reduction, resource saving, waste sorting, and maintaining the cleanliness of living spaces.<sup>3</sup> Research on the integration of ecotheology in the Islamic Religious Education curriculum shows that the spiritual dimension can enrich environmental education, especially when religious values do not stop at the affective realm, but are translated into the cognitive and practical realms.<sup>4</sup> Thus, pesantren have the opportunity to develop a distinctive environmental education, since ecological values are not

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<sup>2</sup> UNESCO, *Greening Education Partnerships: Preparing Every Student for Climate* (Bangkok: UNESCO Bangkok and Regional Bureau for Education in Asia and the Pacific, 2024).

<sup>3</sup> Darlina Kartika Rini et al., "Islamic Education in Agricultural Islamic Boarding Schools to Build Ecoosophy (Philosophical Ecology) for Environmental Rescue," *Islamic Education: Journal of Islamic Education* 11, no. 3 (2022), <https://doi.org/10.30868/ei.v11i03.2779>.

<sup>4</sup> Abdul Rohman et al., "Religious Education for the Environment: Integrating Eco-Theology in the Curriculum of Islamic Religious and Character Education to Enhance Environmental Education in Indonesia," *Nadwa: Jurnal Pendidikan Islam* 18, no. 2 (2024), <https://doi.org/10.21580/nw.2024.18.2.21094>.

positioned as an external agenda, but as part of the Islamic scientific and nurturing tradition.<sup>5</sup>

Nonetheless, there are weaknesses in many faith-based environmental education practices. First, the arguments built are often normative: Islam teaches cleanliness, humans are caliphs, and destroying the environment is forbidden. Arguments like these are important, but they don't explain how those values are managed into an institutional system that works on a regular basis. Second, some eco-pesantren studies highlight technical innovations such as waste banks, compost, or maggot cultivation, but have not sufficiently explained the function of education management that makes the practice persist as a daily culture. Third, studies of green pesantren often claim success through program descriptions, while indicators of behavior change, evaluation mechanisms, and implementation challenges have not been adequately elaborated. Fourth, the international literature on ESD and environmental citizenship emphasizes the importance of participation, responsibility, agency, and collective action, but the relationship between these frameworks and pesantren traditions is still rarely systematically examined.<sup>6</sup>

The research gap is important because the ecological crisis in boarding education institutions cannot be solved by providing facilities or a momentary campaign. The pesantren environment is formed by a dense routine and hierarchical-collective relationship between kiai, ustaz, administrators, and students. If cleanliness is only driven through reprimands, the results tend to be temporary. If waste management only relies on officers, the ecological character education of students is not formed. On the other hand, when religious values, organizational structure, division of tasks, supervision, evaluation, and simple technological innovations are integrated, pesantren have the potential to turn ecological problems into social learning media. This is the analysis space that this study aims to fill: it does not only explain that pesantren can become an environmentally friendly institution, but shows how the internal movement of students can be managed as an environmental education system.

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<sup>5</sup> Farah Najwa Mohd Zabidi, Norazah Abdul Rahman, dan Lilia Halim, "Integration of Islamic Values for Environmental Conservation: An Analysis of School Textbooks," *Religions* 12, no. 7 (2021): 509, <https://doi.org/10.3390/rel12070509>.

<sup>6</sup> Ariel Sarid, "A Value-Based Framework Connecting Environmental Citizenship Education with Education for Sustainability," *Sustainability* 13, no. 8 (2021): 4338, <https://doi.org/10.3390/su13084338>; Andreas Ch. Hadjichambis dan Pedro Reis, "Introduction to the Conceptualisation of Environmental Citizenship for Twenty-First-Century Education," in *Conceptualizing Environmental Citizenship for 21st Century Education* (Cham: Springer, 2020), [https://doi.org/10.1007/978-3-030-20249-1\\_1](https://doi.org/10.1007/978-3-030-20249-1_1).

Pondok Tremas Pacitan is a significant case because it has a long history as a large salafiyah Islamic boarding school, a high number of students, and a strong tradition of student organization. In the initial manuscript of the study, Pondok Tremas was described as facing the problem of waste accumulation due to high activity and the number of students. The Tazayyun movement then came to be present not only as a cleaning activity, but as an organization that regulates scheduling, area division, picketing implementation, community service, waste sorting, and organic waste processing. Etymologically, tazayyun is rooted in the meaning of beautifying or decorating; In the context of Islamic boarding schools, this term is interpreted as a conscious effort to beautify the environment, behavior, and life culture of students. This meaning provides a symbolic basis that cleanliness is not only a technical matter, but part of the beauty of morality and the order of collective life.

The novelty of this research lies in the reading of the Tazayyun Movement as a model of education management for the pesantren environment. Different from the study of eco-pesantren that emphasizes green programs in general or technical waste management innovations, this study places Tazayyun as a node that connects four domains: first, education management through planning, organizing, actuating, and controlling functions; second, hidden curriculum through habituation, example, and collective discipline; third, Islamic ecotheology through the internalization of the values of trust, caliphate, cleanliness, and the prohibition of destruction; and fourth, the culture of eco-pesantren through the routine and participation of pesantren residents. With this framework, Tazayyun is not understood as an ancillary activity, but as an institutional mechanism that transforms values into ecological habitus.

Tazayyun's contribution can also be read within the framework of the Sustainable Development Goals (SDGs), especially targets 4.7, 11.6, 12.5, and 12.8. Target 4.7 emphasizes that learners acquire knowledge and skills for sustainable development, including sustainable lifestyles and global citizenship. Target 11.6 relates to reducing the impact of the urban environment, including waste management. Target 12.5 emphasizes reducing waste generation through prevention, reduction, recycling, and reuse, while target 12.8 emphasizes public information and awareness about a lifestyle in harmony with nature.<sup>7</sup> In the context of pesantren, contributions to the SDGs

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<sup>7</sup> United Nations Department of Economic Affairs dan Social, "Goal 4: Ensure Inclusive and Equitable Quality Education and Promote Lifelong Learning Opportunities for All," 2026; United Nations Department of Economic Affairs dan Social, "Goal 11: Make Cities and Human Settlements Inclusive, Safe, Resilient and

should not only be declared declaratively. This contribution must be proven through learning, routine changes, waste sorting, organic waste management, and collective participation.

The conceptual framework of this research can be formulated as follows. Ecological problems of Islamic boarding schools, such as waste and low environmental discipline, are inputs that demand managerial responses. The values of Islamic boarding schools and ecotheology provide moral legitimacy that cleanliness and environmental sustainability are part of the faith, trust, and responsibility of the caliphate. The Tazayyun movement acts as a management mechanism through program planning, organizing actors, implementing routines, and evaluation. In the process, habituation, example, participation, and supervision form a hidden curriculum. The expected output is an eco-pesantren culture that is seen in hygiene discipline, collective responsibility, waste reduction, and ecological awareness of students. These relationships are not simply linear; He is influenced by leadership, availability of facilities, management support, external partnerships, and student behavioral resistance.

Based on this background, this study aims to analyze the management of environmental education through the Tazayyun Movement in Pondok Tremas and explain its role in building an eco-pesantren culture. Theoretically, this study offers a conceptual model for the formation of an eco-pesantren culture based on environmental education management, hidden curriculum, and Islamic ecotheology. Practically, this research provides an implementive framework for pesantren that want to manage cleanliness and waste as an educational medium for ecological character, not just technical hygiene work.

## Method

This research uses a qualitative approach with a case study design to understand in depth how the Tazayyun Movement is planned, organized, implemented, evaluated, and interpreted by pesantren actors.<sup>8</sup> This design was chosen because Tazayyun is a phenomenon that cannot be separated from the real context of Pondok Tremas' life, including the culture of the Islamic boarding school, the structure of Madrasah Aliyah Mu'adalah, the pattern of student upbringing, and Islamic values that live in daily life. Pondok Tremas was chosen purposively because it is a large salafiyah pesantren with real ecological complexity, has a Tazayyun unit that

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Sustainable," 2026; United Nations Department of Economic Affairs dan Social, "Goal 12: Ensure Sustainable Consumption and Production Patterns," 2026.

<sup>8</sup> Robert K Yin, *Case Study Research and Applications: Design and Methods*, ed. oleh 6 (Thousand Oaks, CA: SAGE Publications, 2018).

specifically handles cleanliness and environmental management, and shows the integration between educational management, pesantren traditions, and waste management innovations based on Black Soldier Fly BSF. Thus, the selection of this case is based on its informative value for understanding the formation of eco-pesantren culture, not for statistical generalizations.

Research participants were determined through purposive sampling based on position, experience, and direct involvement in the Tazayyun Movement. The main informants include the Head of Madrasah Aliyah Mu'adalah, the Secretary of Madrasah Aliyah, Tazayyun's supervisor and companion, and two students as direct implementers of the activity. Data were collected through three techniques, namely semi-structured interviews, participatory observations, and documentation studies. The interviews were conducted to explore the history of the program, its objectives, the division of tasks, supervision, evaluation, challenges, changes in student behavior, and religious interpretation of cleanliness. Observations were directed at cleaning routines, division of work areas, waste sorting, BSF-based organic waste processing, and interaction patterns between administrators, supervisors, and students. Meanwhile, documentation is used to check the suitability between informant information and field practice through picket schedules, organizational structures, evaluation notes, photos of activities, and program archives.

Data analysis was carried out through open, axial, and selective coding stages to develop key themes such as collective environmental education management, hidden ecological curriculum, and Islamic ecotheology praxis in eco-pesantren culture. The validity of the data is maintained through triangulation of sources and methods, member checking, peer debriefing, and prolonged engagement so that the findings have adequate credibility, dependability, and confirmability.<sup>9</sup> Ethical aspects are also considered through research permits, informant consent, explanation of data use, and protection of sensitive information. Although some of the informants' names were listed according to their institutional roles, the research maintained the dignity of the participants, the accuracy of the data representation, and the prudence in making claims about the success of the program.

## **Results and Discussion**

### **Pondok Tremas Islamic College and the Significance of the Case**

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<sup>9</sup> John W Creswell dan Cheryl N Poth, *Qualitative Inquiry and Research Design: Choosing among Five Approaches*, 4th ed. (Thousand Oaks, CA: SAGE Publications, 2018).

Pondok Tremas is one of the old Islamic boarding schools in Pacitan that has a strong salafiyah tradition and a wide alumni network. In an Islamic boarding school environment like this, education takes place through the integration of formal learning of the madrasah, book recitation, dormitory life, discipline, and parenting relationships.<sup>10</sup> Madrasah Aliyah Mu'is is one of the educational units that accommodates high school students with an orientation to strengthen Islamic knowledge. The institutional profile information in this study is deliberately presented concisely because the main focus of the article is not the history of Pondok Tremas, but the management of environmental education through the Tazayyun Movement.

The large scale of pesantren has managerial consequences. The number of students means that the greater the consumption needs, the higher the volume of waste, and the more complex the cleaning arrangement of the space. Kiyai Abdillah Nawawi explained that environmental issues can no longer be put as a side affair because cleanliness affects the comfort of learning, the health of students, and the image of pesantren education. He emphasized, "Tazayyun is not just sweeping the yard. Children are learning that a clean environment is part of manners. If the manners of the book are maintained, the manners of the place of study and the place of residence must also be maintained".<sup>11</sup> This statement shows that the madrasah positions cleanliness as part of adab education, not just technical facility maintenance.

Zaki Faizul Umam provides a more operational managerial perspective. According to him, the larger the number of students, the more impossible it is for cleanliness to be left to the officers. "If you only rely on cleaners, students do not learn to be responsible. Therefore, Tazayyun is made with schedules, sections, and evaluations so that everyone is involved".<sup>12</sup> This statement is important because it shows a shift from a hygiene service approach to a participatory education approach. Students are not treated as mere users of facilities, but as subjects who participate in producing a clean culture.

This context makes Pondok Tremas a case worth analysis. First, the ecological problem is real because the generation of waste and the density of students are daily problems. Second, the response built does not stop at normative appeals, but is institutionalized through the Tazayyun

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<sup>10</sup> Muhammad Arif Khoirul Mustofa, Nurul Iman, and Azid Syukroni, "The Efforts of the Islamic College of Pondok Tremas Pacitan in Improving the Quality of Islamic Education," *IHSAN: Journal of Islamic Education* 3, no. 4 (2025): 977–88.

<sup>11</sup> Abdillah Nawawi, "Interview: Head of Madrasah Aliyah Muadalah Tremas Islamic Boarding School" (Pacitan, 2026).

<sup>12</sup> Zaki Faizul Umam, "Interview: Secretary of Madrasah Aliyah Muadalah Tremas Islamic Boarding School" (Pacitan, 2026).

organization. Third, there are efforts to connect cleanliness, habituation, waste management, and Islamic values in one system. Thus, this case contributes to the literature on eco-pesantren which has often displayed the profile of environmentally friendly institutions without adequately deciphering the managerial mechanism of cultural formation.

### **Tazayyun as Environmental Education Management**

Conceptually, Tazayyun can be read as an environmental education management system because it fulfills the elements of objectives, structures, actors, procedures, implementation, and evaluation. Tazayyun not only mobilizes students to clean the yard, but regulates how environmental activities are planned, who is responsible, which areas are prioritized, when activities are carried out, how discipline is supervised, and how the results are evaluated. In classical management language, this practice can be analyzed through the functions of planning, organizing, actuating, and controlling. However, in the context of Islamic boarding schools, these functions do not work in a purely bureaucratic manner; It is integrated with the culture of ta'zim, solemnity, example, moral rebuke, and a sense of belonging to the Islamic boarding school.

At the planning stage, Tazayyun prepares a daily cleanliness agenda, periodic community service, area division, and the need for tools such as brooms, garbage cans, sorting containers, and transportation facilities. Planning also includes the identification of waste-prone points, such as kitchen areas, canteens, dormitories, madrasah yards, and student mobility routes. Ibnu Labib Mughni explained that the activity plan was not made in the abstract, but followed the pattern of student activities. "We look at the loose hours of the students, which areas get dirty quickly, and who can coordinate. If the schedule does not match the activities of the cottage, the program will be difficult to run".<sup>13</sup> This statement shows that Tazayyun's planning is contextual and adaptive to the rhythm of pesantren education.

From the perspective of education management, planning like this is an effort to turn value goals into work programs. The value of cleanliness is not sufficiently stated in the slogan; It must be translated into schedules, indicators, resource allocation, and monitoring mechanisms. This is where Tazayyun differs from spontaneous mutual cooperation activities. Gotong royong remains a basic value, but Tazayyun institutionalizes it into a more structured system. In this way, cleaning activities do not only depend on

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<sup>13</sup> Ibnu Mughni Labib, "Wawanara: The Supervisor of Tazayyun MA Muadalah Pondok Tremas" (Pacitan, 2026).

momentum or instructions of the leadership, but rather enter into the institutional routine.

At the organizing stage, Tazayyun divided the roles between supervisors, administrators, area coordinators, and implementing students. This structure allows for activities not to be centered on one person. The role of the supervisor is to provide direction, monitor consistency, and affirm the value of education. The Tazayyun management sets schedules, divides groups, checks equipment, and coordinates activities. The implementing students are responsible for the designated area. The rotation system between groups or between dormitories provides a relatively even experience so that cleanliness is not the responsibility of a certain group only. From the perspective of character education, this rotation is important because all students experience the role of actors, not just spectators.

Masrukhan emphasized that organizing is the key because the character of the students is different. "There are students who respond immediately, there are those who must be reminded. If there is no clear division of tasks, usually only the diligent ones work. So the schedule and coordinator are made so that the responsibility is visible".<sup>14</sup> This quote shows the function of justice in Tazayyun's management. The division of tasks is not only work efficiency, but an educational strategy so that the burden is not unequal and responsibilities can be monitored.

At the implementation stage, Tazayyun works through routine. Routine is an important element because culture is not shaped by one big activity, but by the constant repetition of small actions. Observations show that Tazayyun's activities involve area cleaning, garbage collection, moving garbage to a specific point, simple sorting, and processing organic waste. In periodic activities, community service work is carried out more widely by involving a larger group of students. The supervisor not only gives instructions, but is also present to correct, encourage, and affirm the meaning of the activity. In Islamic boarding schools, the presence of supervisors has a pedagogical effect because students learn from example and direct supervision.

Dausat described that at first some students viewed Tazayyun as a tiring task. However, after repeated practice, these activities become part of the habit. "At first it felt like an ordinary picket. For a long time, if you see the garbage in front of the room, it doesn't feel good if left unattended".<sup>15</sup> This statement should not be read as evidence of a significant change in the

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<sup>14</sup> Masrukhan, "Interview: Teacher of MA Muadalam Pondok Pesantren Tremas" (2026).

<sup>15</sup> Jangky Dausat Assyauqillah, "Interview: 1st Class Students of MA Pondok Tremas," 2026.

behavior of all students, but shows that there is an internalization process in some implementers. Kufaf Ali also stated, "If you have participated in sorting waste, you better understand that kitchen waste and plastic are not the same. It used to be thrown away, now it's more careful".<sup>16</sup> This experience shows that direct practice can expand the ecological understanding of students.

At the control and evaluation stage, Tazayyun checked the cleanliness of the area, group discipline, availability of tools, and the implementation of schedules. Evaluations are conducted through direct strikes, small meetings, or task sharing updates. This evaluation is not fully based on quantitative data such as daily waste tonnage, the percentage of segregated waste, or the reduction in transportation costs. However, qualitatively, evaluation helps maintain the consistency of activities. These limitations need to be noted critically. Claims that Tazayyun has achieved "zero waste" conditions should be avoided if waste generation data, reduction figures, and longitudinal documentation are not available. A more accountable formulation is that Tazayyun contributes to reducing waste pressure and establishing a more orderly management mechanism.

POAC's analysis shows that Tazayyun's strength lies in institutionalizing environmental activities. Planning makes goals into programs; organizing makes responsibilities distributed; implementation makes value an experience; Evaluation maintains consistency and correction.

### **Tazayyun as a Hidden Curriculum and the Formation of a Collective Culture**

One of Tazayyun's most important contributions is his role as a hidden curriculum. Hidden curriculum refers to the values, norms, and habits that students learn not through formal subjects, but through institutional structures, routines, interactions, and cultures.<sup>17</sup> In the context of Pondok Tremas, students do not always receive special material about ecology in the form of formal lessons, but they learn about environmental discipline through picket schedules, administrators' reprimands, supervisor examples, shame when the area is dirty, and experience processing waste. This process is in line with the study of environmental education which emphasizes that behavior change is stronger when learners are directly involved in practice and see the

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<sup>16</sup> Kufaf Ali Adiyatma Muftaba, "Interviews: Chairman of Tazayyun," 2026.

<sup>17</sup> Dini Sabtina, "Internalizing Islamic Ecotheology through School Culture to Foster Eco-Character," *Halaqa: Islamic Education Journal* 9, no. 2 (2025), <https://doi.org/10.21070/halaqa.v9i2.1754>.

consistency of values in the institutional environment.<sup>18</sup> The following is the documentation of the researcher at Pondok Tremas:



Figure. 1 Tazayyun at Pondok Tremas Pacitan

As a hidden curriculum, Tazayyun works through four mechanisms. First, habituation. Students are accustomed to cleaning certain areas regularly so that cleanliness becomes a repeated action, not just knowledge. Second, collective participation. Students learn that the pesantren environment is a common space that demands shared responsibility. Third, example. The supervisors and administrators who attended the activity provided moral legitimacy that cleanliness is important. Fourth, social control. Students who ignore receive reprimands or corrections, while orderly groups receive social recognition. These four mechanisms form ecological cultures slowly.<sup>19</sup>

From the perspective of environmental citizenship, Tazayyun forms Islamic boarding school residents who not only know environmental problems, but are also involved in collective action to solve them. Environmental citizenship emphasizes responsibility, participation, justice, and pro-environmental actions in everyday life.<sup>20</sup> If this concept is applied to pesantren, students can be understood as ecological citizens of pesantren:

<sup>18</sup> Nur Wakhidah dan Erman Erman, "Examining Environmental Education Content on Indonesian Islamic Religious Curriculum and Its Implementation in Life," *Cogent Education* 9, no. 1 (2022): 2034244, <https://doi.org/10.1080/2331186X.2022.2034244>.

<sup>19</sup> Sabtina, "Internalizing Islamic Ecotheology through School Culture to Foster Eco-Character."

<sup>20</sup> Hadjichambis dan Reis, "Introduction to the Conceptualisation of Environmental Citizenship for Twenty-First-Century Education."

they live in communities, use common resources, produce waste together, and are therefore responsible for maintaining the sustainability of the shared living space. Tazayyun gives concrete form to this ecological citizenship.

However, the formation of culture does not take place without problems. Observations and interviews show that there are challenges in the form of inconsistencies among some students, limited tools, the tendency to mix waste again after sorting, and the fatigue of administrators when the pesantren schedule is busy. This challenge is natural in a student-based movement because the implementing actors experience change, the level of discipline is not uniform, and environmental activities compete with the learning agenda. Therefore, claims about behavior change should be limited. The data showed indications of changes in awareness and responsibility in Tazayyun implementers, but it was not enough to declare significant behavioral changes in all students without surveys, longitudinal observations, or before-after comparative data.

This criticism actually strengthens the quality of the analysis. Tazayyun is not a perfect model, but rather a growing environmental education management practice. Its success lies in the ability to turn cleanliness into a matter of collective education. The limitation lies in the need for more systematic indicators and documentation. To upgrade to a replicable model of eco-pesantren in order to become a replicable eco-pesantren model, Tazayyun needs to complete a qualitative evaluation with measurable indicators, such as the number of groups that carry out picketing on time, the frequency of hygiene violations, the volume of organic waste processed, the volume of residue that comes out of the pesantren, income or savings from maggot and compost, and the level of understanding of students before and after participating in the program.

### **BSF-Based Waste Management Innovation and External Collaboration**

Waste management is the most observable aspect of the Tazayyun Movement, but it should not be narrowed down to just a processing technology. In Islamic boarding schools, waste is the entrance to education. Through waste, students learn about consumption, responsibility, order, cooperation, and the value of utility. In Pondok Tremas, one of the innovations developed is the processing of organic waste based on Black Soldier Fly (BSF) or maggot larvae. Kitchen waste and food scraps have great potential to be processed because student consumption activities take place every day. When not managed, organic waste easily causes odors, flies, pollution, and environmental discomfort.

The literature on the use of BSF in the pesantren environment shows that maggot training can be an educational and productive solution. Andrio

et al. reported that the training on the use of maggot at the Sheikh Burhanuddin Islamic Boarding School departed from the problem of waste that was previously only collected and then burned; The activity was directed to process organic waste into alternative feed and increase the skills of students.<sup>21</sup> Saidi, Wahyuni, and Widiarti also showed that the processing of pesantren kitchen waste with BSF larvae and organic fertilizers can reduce pollution and produce products with economic value.<sup>22</sup> The findings support Tazayyun's practice, but do not necessarily prove the level of effectiveness in Pondok Tremas without complete local data.

Based on interviews, the management of BSF in Pondok Tremas is understood as part of efforts to turn organic waste into a source of benefits. Ibn Labib Mughni stated, "Students need to see that waste is not always finished by being thrown away. If organic can be maggot feed, then maggots can be useful, their way of thinking changes."<sup>23</sup> This statement shows the pedagogical dimension of BSF: students do not only see waste as dirty objects, but as materials that can be managed in the cycle of benefits. This perspective is in line with the principle of circular economy, but in pesantren he obtains a moral basis from the prohibition of tabdzir and the teaching of using blessings responsibly.

External collaboration with village governments, philanthropic institutions, or program partners is also an important aspect. Islamic boarding schools often have social capital and student personnel, but do not always have adequate technology, funds, or technical training. External cooperation can help provide installation, training, and product marketing networking. However, collaboration also carries the risk of dependence. Programs that rely too heavily on outside partners can weaken when support is complete. Therefore, Tazayyun's sustainability demands the internalization of capacity: administrators need to be able to maintain installations, record production, manage organic waste supply schedules, and train new cadres. The following is the BSF documentation carried out at Pondok Tremas:

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<sup>21</sup> David Andrio et al., "Training on the Utilization of Black Soldier Fly Maggot (BSF) for Organic Waste Processing as an Alternative to Animal Feed for Students of the Sheikh Burhanuddin Kuntu Islamic Boarding School, Kampar Regency, Prov. Riau," *Journal of Indonesian Community Service* 3, no. 1 (2022): 35–42, <https://doi.org/10.54082/jamsi.583>.

<sup>22</sup> Didi Saidi, Purbudi Wahyuni, and Ika Wahyuning Widiarti, "Organic Waste Processing of Bina Umat Muliya Abadi Islamic Boarding School (BUMA) with Black Soldier Fly Larvae (BSF) and Quality Organic Fertilizer in Setran Sumberarum Moyudan Sleman," in *Proceedings of the National Seminar on Community Service*, vol. 5, 2024, <https://doi.org/10.31315/psnpm.v5i1.14994>.

<sup>23</sup> Labib, "Wawanara: The Supervisor of Tazayyun MA Muadalah Pondok Tremas."



Figure 2. Magot Cultivation in Pondok Tremas

BSF-based waste management in Pondok Tremas shows the meeting of three logics: ecological logic, educational logic, and spiritual logic. Ecological logic appears in efforts to reduce the generation of organic waste. The logic of education is seen in the involvement of students in understanding the waste cycle and environmental responsibility. Spiritual logic appears in the meaning that managing waste is part of maintaining God's trust. These three logics make Tazayyun richer than ordinary hygiene programs.

### **Islamic Ecotheology as the Foundation of Values and Praxis**

Islamic ecotheology in this study is not intended as an abstract discourse, but as a framework of values that give meaning to environmental practices. In Islam, humans are understood as servants of Allah and caliphs on earth. As servants, man is subject to divine values; As a caliph, man bears the mandate of maintaining the balance of life. The concept of mizan emphasizes balance, while the prohibition of *facades* rejects actions that undermine the order of life.<sup>24</sup> These values are relevant to environmental education because they provide a moral basis that cleanliness, waste reduction, and environmental preservation are not just health demands, but part of the responsibility of faith.

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<sup>24</sup> Aceng Rakhmat, "Islamic Ecotheology: Understanding the Concept of Khalifah and the Ethical Responsibility of the Environment," *Academic Journal of Islamic Principles and Philosophy* 3, no. 1 (2022): 1-24, <https://doi.org/10.22515/ajipp.v3i1.5104>.

Maslani showed that environmental transformation in Islamic boarding schools can move from dialogue on environmental issues, the study of religious texts, kiai guidance, to conservation actions involving the community.<sup>25</sup> Meanwhile, Taufikin emphasized that the integration of the principles of caliphate, trust, and mizan in Islamic education can strengthen students' ecological awareness, especially when it is associated with experiential learning and teacher examples.<sup>26</sup> The findings help read Tazayyun as an ecotheological praxis: students not only hear that cleanliness is part of faith, but live a system that forces that value to be present in daily actions.

Kiyai Abdillah Nawawi emphasized the relationship between adab, faith, and the environment. According to him, "Islamic boarding schools have been teaching cleanliness for a long time. What needs to be strengthened now is the system, so that the teaching does not cease to be advice. Tazayyun helps make that advice a joint job".<sup>27</sup> This statement is important because it shows that the main problem is not the absence of value, but rather the institutionalization of value. Islam already provides normative policies, but without a management system, those values can easily remain as slogans. Tazayyun is a bridge between teachings and actions.

Islamic ecotheology also criticizes the way humans view waste. Waste is not only a residue of consumption, but a mirror of lifestyle. If excess food is thrown away, plastic is used uncontrollably, and common spaces are left dirty, then the problem is not only technical, but moral. At this point, pesantren education can make a distinctive contribution because he is used to associating daily behavior with moral formation. Tazayyun turns environmental care into a collective moral exercise: students learn to refrain from littering, appreciate the work of others, take care of common spaces, and see cleanliness as part of worship.

However, the discussion of ecotheology also needs to be kept from being too normative. Not all mentions of verses, hadiths, or fiqh rules automatically prove the success of environmental education. The relationship between theological values and ecological behavior needs to be shown through data: whether students understand its meaning, whether that

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<sup>25</sup> Maslani, "Eco-Theology: Islamic Ethics and Environmental Transformation in Islamic Boarding Schools," *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 4 (2023), <https://doi.org/10.30868/ei.v12i04.5132>.

<sup>26</sup> Taufikin, "Integrating Eco-Theology in Islamic Education: A Case Study on Fostering Ecological Awareness through Religious Pedagogy," *el-Tarbawi* 18, no. 1 (2025): 1-32, <https://doi.org/10.20885/tarbawi.vol18.iss1.art1>.

<sup>27</sup> Nawawi, "Interview: Head of Madrasah Aliyah Muadalah Tremas Islamic Boarding School."

understanding influences behavior, and whether the change is sustainable. In this study, the data of student interviews gave an early indication that the practice of Tazayyun helped to connect the value of cleanliness with action. However, the evidence is still qualitative and limited. Therefore, the right conclusion is that Tazayyun has the potential to become a medium for internalizing Islamic ecotheology through experience, not that all students have achieved ecological piety equally.

### **Implementation Challenges and Model Transferability**

Each pesantren-based environmental education model has contextual challenges. First, the challenge of discipline. Students have different backgrounds, ages, and levels of awareness. Not all students immediately understand the purpose of Tazayyun. Some run because of schedule, not awareness. However, in character education, early obedience is not always bad; It can be a door to habituation if it is accompanied by an explanation of values and examples. The challenge is to ensure compliance doesn't stop as a formality.

Second, the challenge of facilities. Waste management requires sorting containers, means of transportation, processing areas, cleaning equipment, and adequate places. If facilities are limited, students can easily return to mixing garbage. Third, the challenge of regeneration. The Tazayyun management changed to follow the student education cycle. When knowledge is only in the old management, the program is vulnerable to weakening when they graduate or change tasks. Fourth, documentation challenges. Without regular data, programs are difficult to evaluate and difficult to convince outsiders. Fifth, the challenge of collaboration. External partners help, but pesantren still need to build technical independence.

The transferability of Tazayyun to other Islamic boarding schools depends on several conditions. Islamic boarding schools that want to replicate this model need to have leadership support, a clear management structure, consistent supervisors, schedules that match the rhythm of the pesantren, basic facilities, and an evaluation system. The value of cleanliness as part of faith is indeed possessed by almost all Islamic boarding schools, but not all Islamic boarding schools have the same organizational capacity. Therefore, replication should not be interpreted as copying the name Tazayyun, but rather taking its principle: the institutionalization of ecological values through management, habituation, participation, and evaluation.

In the international context, Tazayyun's approach is in line with the whole-institution approach in ESD because it makes educational institutions a learning environment, not just a place to deliver material. UNESCO affirms that education for sustainability requires the integration of curriculum,

institutional practices, facilities, educator capacity, and community engagement.<sup>28</sup> Tazayyun shows a pesantren version of the approach: hidden curriculum, dormitory routines, supervisory authority, and Islamic values are the elements that drive environmental education.

### **Conceptual Model of the Formation of Tazayyun-Based Eco-Islamic Boarding School Culture**

Based on the above analysis, the conceptual model offered by this study is called the MPE-Tazayyun model, which is a Tazayyun-based Environmental Education Management model. This model consists of five components. The first component is the basis of values, namely Islamic ecotheology which includes trust, caliphate, mizan, prohibition of facades, and cleanliness as part of faith. The second component is governance, namely the functions of planning, organizing, implementing, and controlling. The third component is cultural pedagogy, which is a hidden curriculum that works through habituation, example, participation, and social control. The fourth component is ecological innovation, namely waste sorting, organic processing, BSF, composting, and residue reduction. The fifth component is evaluation and sustainability, namely indicators, documentation, regeneration, and partnerships.<sup>29</sup>

This model explains that the eco-pesantren culture does not arise automatically from normative teachings. Islamic values do provide legitimacy, but legitimacy must be managed. Without management, value becomes advice. Without habituation, the program becomes an event. Without evaluation, success becomes a claim. Without regeneration, movement is easy to stop. Tazayyun taught that pesantren environmental education is effective as a cultural process when values, structure, practices, and reflection go together.

Compared to other eco-pesantren initiatives, the uniqueness of Tazayyun lies in its position as an internal movement of students that is not only attached to environmental projects, but integrated with daily discipline. Many Islamic boarding schools can have green facilities, but they do not necessarily have participatory mechanisms that make students directly involved. Many maggot programs can run as a production unit, but they are not necessarily a medium of character education. Tazayyun brings together environmental management with adab education, so that cleanliness is not only the expected result, but the learning process.

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<sup>28</sup> UNESCO, *Greening Education Partnership: Getting Every Learner Climate-Ready*.

<sup>29</sup> Sabtina, "Internalizing Islamic Ecotheology through School Culture to Foster Eco-Character."

The theoretical contribution of this model is to expand the study of eco-pesantren from normative and technical studies to environmental education management studies. This model shows that ecological culture in pesantren is formed through the interaction between values, organization, routines, simple technology, and evaluation. The practical contribution is to provide a framework for other pesantren to start from problem mapping, strengthening values, team formation, scheduling, student training, waste processing, data documentation, to periodic evaluation.

## **Conclusion**

This research shows that the Tazayyun Movement in Pondok Tremas can be understood as a management model of environmental education that plays a role in building an eco-pesantren culture. Tazayyun does not solely function as a hygiene unit, but as a collective system that manages values, actors, schedules, task divisions, execution, and evaluation. Through the functions of planning, organizing, implementing, and controlling, Tazayyun transforms the teachings of cleanliness and environmental concern into an educational routine that students experience directly.

The novelty of this research lies in the explanation that the formation of an eco-pesantren culture is not sufficiently supported by a theological narrative or technical innovation in waste management, but requires managerial institutionalization. Tazayyun shows the integration between environmental education management, hidden curriculum, Islamic ecotheology, and student participation. In the process, students learn that cleanliness, waste sorting, organic processing, and environmental care are part of manners, trust, and collective responsibility. Thus, Tazayyun has the potential to strengthen students' ecological awareness and environmental responsibility.

Theoretically, this study offers the MPE-Tazayyun model as a framework for the formation of an eco-pesantren culture based on Islamic values, management functions, hidden curriculum, ecological innovation, and sustainable evaluation. Practically, this model can be transferred to other Islamic boarding schools with context adjustments, especially leadership support, management readiness, basic facilities, regeneration, and partnerships. Tazayyun's replication does not have to copy its organizational form, but it needs to take its principle: making the pesantren environment a collective learning space that connects faith, manners, management, and ecological responsibility.

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