

Integrating eco-theology into good school governance: Madrasah leadership practices at MIS Norhidayah Pundu

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ABSTRACT

Background: Environmental degradation calls madrasahs to practice governance that is not only transparent and accountable but also rooted in Islamic eco-theological values. This study focuses on how leadership can integrate Good School Governance with the principles of *khalifah fi al-ard* and *amanah* in daily institutional practice.

Purpose: This research aims to analyse how eco-theological values are integrated into Good School Governance through the principal's leadership at MIS Norhidayah Pundu.

Method: The study employs a qualitative intrinsic case study design, using participatory observation, semi-structured interviews with the principal and teachers, and analysis of institutional documents related to governance and environmental programs.

Findings: The findings reveal four pillars of eco-theology-based GSG: (1) transparency guided by a "Green Madrasah" vision; (2) participatory conservation and waste management practices; (3) accountability through environmentally oriented budgeting, energy conservation, and eco-friendly facilities; and (4) integration of Islamic and environmental values into the curriculum and madrasah culture. Inclusive and spiritually transformational leadership enables governance to move beyond administrative compliance toward sustainability grounded in religious motivation.

How to cite:

Susilo, D., & Pelu, I. E. A. S. (2026). Integrating eco-theology into good school governance: Madrasah leadership practices at MIS Norhidayah Pundu. *Bulletin of Educational Management and Innovation*, 4(1), 82-98. <https://doi.org/10.56587/bemi.v4i1.130>

Article History

Received: 19 April 2026

Revised 1: 27 April 2026

Revised 2: 1 May 2026

Accepted: 2 May 2026

Keyword

Good School Governance, eco-theology, madrasah principal leadership.

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INTRODUCTION

Every citizen has the right to obtain proper education as mandated by law (Hakim, 2016). Inclusive Islamic education has become a strategic necessity in the era of globalization characterized by cross-cultural, religious, and value interactions (Surawan & Awang, 2026). Education can be pursued through both public and religious institutions, including madrasahs. In the contemporary context, Islamic educational institutions face a dual challenge: the increasing demand for professional and accountable governance, and the urgency of responding to the global ecological crisis. This dual pressure positions madrasahs not only as centres for academic learning but also as institutions responsible for cultivating

ethical and spiritual awareness toward environmental sustainability. As institutions carrying the mission of *tafakkuh fi al-din*, madrasahs are expected to develop learners who are intellectually competent while also embodying ecological responsibility rooted in Islamic teachings (Rumra et al., 2025).

From a governance perspective, Good School Governance (GSG) has become a key framework for improving institutional quality. GSG emphasizes principles such as transparency, accountability, responsibility, independence, participation, and fairness (Susanti, 2020). These principles are conceptually aligned with broader governance theory, particularly the framework promoted by the United Nations Development Programme, which highlights that effective governance must be participatory, transparent, and accountable to ensure sustainable institutional development. However, within the context of madrasahs, governance is not merely administrative but also value-laden, requiring integration with religious and ethical principles.

In this regard, the concept of eco-theology becomes crucial. Eco-theology refers to an interdisciplinary approach that connects theological beliefs with environmental ethics, emphasizing that the relationship between humans and nature is not only ecological but also spiritual (Khalid, 2010; Mangunjaya, 2022). Within Islamic thought, eco-theology is grounded in the principle of *tawhīd* (the unity of God and creation), which implies the interconnectedness of all existence, and the concept of *khalīfah fi al-arḍ*, which positions humans as stewards responsible for maintaining the balance (*mīzān*) of the earth (Nasr, 1996). Seyyed Hossein Nasr argues that the ecological crisis is fundamentally a spiritual crisis caused by the loss of sacred perspectives toward nature. Therefore, environmental preservation must be framed not only as a technical or managerial issue but also as a moral and theological obligation.

When applied in the context of madrasahs, eco-theology transforms environmental practices from programmatic activities into acts of worship and ethical responsibility. It embeds environmental values into institutional culture, curriculum, and governance systems (Mangunjaya, 2022; Prihatin et al., 2025). This integration suggests that governance mechanisms such as planning, budgeting, participation, and accountability should reflect ecological and spiritual values, thereby creating what can be termed eco-theology-based governance.

The effectiveness of this integration depends significantly on leadership, particularly the role of the madrasah principal. Educational leadership theory emphasizes that school leaders act as key agents of change who shape institutional vision, culture, and practices (Bush, 2015; Bush, 2020; Hallinger, 2018). Principals are not only administrators but also moral leaders who translate abstract values into concrete actions and policies. In the context of eco-theology, leadership involves articulating a "green vision," fostering participatory

environmental practices, and embedding ecological ethics into governance structures (Husni & Hikmah, 2025). Without such leadership, environmental initiatives risk becoming symbolic or compliance-based rather than transformative (Abdullah & Burhanuddin, 2023).

Empirically, Madrasah Ibtidaiyah Swasta (MIS) Norhidayah Pundu in Cempaga Hulu Subdistrict, East Kotawaringin Regency represents a relevant case for examining this issue. The madrasah has initiated various environmental programs, such as routine cleaning activities, participatory waste management, and environmentally friendly habits aligned with the Adiwiyata framework. At the same time, it seeks to implement transparent and participatory governance. However, challenges remain in sustaining these programs, ensuring consistent stakeholder involvement, and integrating environmental values into long-term governance practices. This condition highlights the need to examine how ecological values are not only implemented through programs but institutionalized through governance and leadership.

Previous studies have explored governance and leadership in Islamic education. Juhji et al (2020) emphasized the importance of accountability in managing educational resources, while Abdullah & Burhanuddin (2023) highlighted the strategic role of principals in promoting transparency and professionalism. On the other hand, eco-theology studies, such as (Mafaza et al., 2025), demonstrate its role in shaping students' ecological awareness through curriculum innovation. However, these studies tend to treat governance, leadership, and eco-theology as separate domains rather than as an integrated framework.

Therefore, a critical research gap emerges: the lack of studies examining how eco-theological values reshape the very nature of school governance through leadership practices. Existing research has not sufficiently addressed how theological consciousness influences governance mechanisms such as decision-making, accountability, participation, and institutional culture. This study seeks to fill this gap by proposing an integrative perspective in which governance is understood not merely as a managerial system but as a manifestation of spiritual and ethical values enacted through leadership.

Based on this gap, the present study examines how eco-theology-based Good School Governance is implemented through the leadership of the principal at MIS Norhidayah Pundu. This study contributes both conceptually by articulating an Eco-Theological Good School Governance framework, and practically, by offering insights for developing transparent, accountable, and environmentally conscious madrasah governance grounded in Islamic values. In the context of escalating environmental challenges, such an integrative approach is not only relevant but essential for ensuring that educational institutions contribute meaningfully to sustainable development.

METHODS

This study employs a qualitative intrinsic case study design to explore how eco-theology-based Good School Governance (GSG) is enacted through madrasah principal leadership in its natural context (Creswell et al., 2007; Stake, 1995). An intrinsic case study is selected because the research aims to understand a unique and context-specific phenomenon rather than to generalize findings.

The research was conducted at MIS Norhidayah Pundu, East Kotawaringin Regency. The selection of this site is based on several considerations. First, the madrasah has actively implemented environmentally oriented programs such as routine cleaning, participatory waste management, and eco-friendly habits aligned with the Adiwiyata framework. Second, it simultaneously promotes transparent and participatory governance practices. Third, despite these initiatives, the institution still faces challenges in sustaining environmental programs and strengthening stakeholder engagement. These characteristics make MIS Norhidayah Pundu a revelatory and information-rich case, suitable for an intrinsic case study that seeks in-depth understanding of the integration between eco-theology, governance, and leadership.

Participants were selected using purposive sampling, with clearly defined criteria to ensure relevance to the research focus (Patton, 2015). The criteria include: (1) individuals directly involved in decision-making and governance processes; (2) individuals actively participating in environmental or sustainability programs; (3) individuals with at least one year of experience in the madrasah to ensure familiarity with institutional practices; and (4) willingness to provide in-depth information. Based on these criteria, the participants consisted of the principal, six teachers, one committee member, and one administrative staff member.

Data were collected over three months (January-March 2026) through methodological triangulation to enhance data richness and validity (Denzin, 2012). The techniques included: (1) participatory observation of leadership practices, governance processes, and ecological activities; (2) semi-structured interviews lasting 45–60 minutes focusing on eco-theological values, leadership strategies, and governance implementation; and (3) document analysis of institutional records such as the curriculum, RKJM (*Rencana Kerja Jangka Menengah*), annual work programs, and financial reports.

Data analysis followed the interactive model of Miles, Huberman, and Saldaña (Miles et al., 2014), which consists of data reduction, data display, and conclusion drawing. The analysis process was conducted through systematic thematic coding. First, open coding was applied by identifying initial codes from interview transcripts, observation notes, and documents, such as “green vision,” “participatory waste management,” and “value-based budgeting.” Second, axial coding was conducted by grouping related codes into broader categories, such as transparency, participation, accountability, and eco-theological values.

Third, selective coding was used to integrate these categories into core themes representing eco-theology-based GSG practices. This iterative process allowed patterns and relationships between leadership, governance, and eco-theological values to emerge clearly.

To ensure trustworthiness, the study applied credibility, transferability, dependability, and confirmability criteria (Lincoln & Guba, 1985). Credibility was achieved through source and method triangulation, as well as member checking with participants to validate interpretations. Dependability and confirmability were ensured through an audit trail documenting all stages of data collection and analysis. Transferability was supported by providing thick descriptions of the research context and findings.

RESULT AND DISCUSSION

Results

The study was conducted at the Norhidayah Pundu Private Elementary Madrasah (MIS) in Cempaga Hulu Subdistrict, East Kotawaringin Regency. This madrasah is located at the three-way intersection near the Pundu Village market on Sendong Road, under the Norhidayah Foundation in Cempaga Hulu Subdistrict (School Documents, 2026). Although situated in a village, this madrasah attracts many applicants from graduates of early childhood education and kindergarten programs. MIS Norhidayah Pundu is led by the principal, Mr. Drs. Ali Rahmad. Under his leadership, the school has achieved many accomplishments, one of which is being designated as an Adiwiyata school by promoting greening programs as a green madrasah. The school has six grade levels, from first through sixth grade (School RKT Document, 2026).

Spiritual Stewardship and Participatory Environmental Leadership in the Madrasah

At MIS Norhidayah Pundu, interview data (March 30, 2026) show that the principal understands his position as a divine trust: *"I view this position as a trust from God. Maintaining the cleanliness and beauty of the madrasah is part of environmental da'wah."* (KM, 2026)

This orientation is echoed by other participants. A teacher (T1) stated that environmental care is framed as part of faith and worship. Another teacher (T3) emphasized that teachers are routinely involved in planning environmental programs through meetings. From the stakeholder side, a committee member (C1) explained that the madrasah invites input for environmental initiatives, creating a shared sense of responsibility. Administrative staff (A1) confirmed that budgets for environmental tools and garden maintenance are clearly planned, recorded, and reported transparently in meetings.

Observations reinforce these accounts. The principal is frequently involved in environmental activities and encourages students to participate in routine collective cleaning and gardening activities. Documentary evidence shows that environmental awareness is embedded in the madrasah vision and formalized in the 2025 Madrasah Work Plan (RKM) through programs such as waste management, drainage maintenance, and school gardening. Budget documents verify allocations for these initiatives. Visual evidence presented in Figure 1, including students cleaning the school environment, maintaining drainage areas, sorting waste, and caring for plants, demonstrates alignment between environmental policies and daily practices within the madrasah.

Figure 1.

Environmental Awareness Activities in the Madrasah



These converging data sources (interviews, observation, documents) show that environmental initiatives are planned participatively, funded transparently, implemented collectively, and sustained through routine practice within the madrasah.

The Internalization of Eco-Theological Values in Madrasah Culture

At MIS Norhidayah Pundu, observations show that the principal consistently arrives before teachers and walks past classrooms to check cleanliness. This routine model's responsibility and sets expectations for the school community. Interview data (March 30, 2026) confirm the values behind these practices:

“In fulfilling my duty as a madrasah principal, I always keep in mind the examples set by the Prophet Muhammad in his leadership such as *sidiq*, *tabligh*, *amanah*, and *fathonah*. I hold fast to them in managing the teachers and the madrasah. I also remember that humans, as leaders on earth, are acting as vicegerents (*khalifah*), and thus must be responsible and fair toward the teachers.” (KM, 2026)

The principal also described concrete programs derived from these values:

"I have incorporated this into my work program, such as creating a madrasah garden, integrating Islamic and environmental values into classroom lessons, planting greenery as part of the Adiwiyata program, establishing the habit of picking up trash before entering the classroom, and regularly organizing community service to maintain the garden and environment together with students and teachers." (KM, 2026)

Teachers confirmed that the principal's example influences daily routines and attitudes toward cleanliness and environmental care. One teacher explained,

"Before lessons begin, we ask students to check the cleanliness around their desks. It has become a habit. Students remind each other if they see trash. We relate this to Islamic teachings about cleanliness." (T2, 2026).

Another teacher emphasized curriculum integration, stating, "When teaching science and Islamic studies, we often connect the topic to caring for plants and the environment around the madrasah. Students understand that this is not just science, but also part of their faith." (T4, 2026).

Students also expressed awareness of these routines. A Grade 5 student noted, "*Every morning we pick up trash before entering the class. If we forget, our friends remind us. We are told that keeping the madrasah clean is part of faith.*" (S1, 2026). A Grade 6 student described involvement in the garden program: "*We take turns watering the plants and cleaning the garden. I feel happy because the madrasah looks beautiful, and the teacher says this is our responsibility as khalifah.*" (S2, 2026). Another student connected these practices with behaviour at home: "*Now I also try not to throw trash carelessly at home because I am used to doing it at school.*" (S3, 2026).

Cultural practices observed include waste discipline before entering class, routine garden maintenance by students and teachers, integration of environmental themes into lessons, and collective community service activities. These practices have become an unwritten code among teachers and students. The curriculum and daily habits promote clean and healthy living, care for plants, and responsible environmental behaviour consistent with Islamic norms. Students demonstrate observable behaviours such as conserving energy, disposing of waste properly, reminding peers, and participating actively in garden care.

Synergy Between Leadership, Governance, and Spiritual Values

Field findings at MIS Norhidayah Pundu show that eco-theological values are not only articulated at the policy level but are consistently manifested in observable daily practices shaped by the principal's leadership. The principal arrives earlier than teachers, inspects

classroom cleanliness, and models discipline in maintaining the school environment. This routine functions as a symbolic and practical form of leadership that establishes behavioural standards for the entire madrasah community.

Figure 2.

Students Participating in Environmental Care Activities at MIS Norhidayah Pundu



Interview data with the principal (KM, March 30, 2026) reveal the theological foundation behind these practices:

“In fulfilling my duty as a madrasah principal, I always keep in mind the examples set by the Prophet Muhammad in his leadership such as *sidiq*, *tabligh*, *amanah*, and *fathonah*. I hold fast to them in managing the teachers and the madrasah. I also remember that humans, as leaders on earth, are acting as vicegerents (*khalifah*), and thus must be responsible and fair toward the teachers.”

This theological awareness is translated into concrete work programs: “I have incorporated this into my work program, such as creating a madrasah garden, integrating Islamic and environmental values into classroom lessons, planting greenery as part of the Adiwiyata program, establishing the habit of picking up trash before entering the classroom, and regularly organizing community service to maintain the garden and environment together with students and teachers.”

Data from teacher interviews confirm that the principal’s modelling behaviour strongly influences teachers’ attitudes and routines. A senior teacher (GT1, April 2, 2026) explained:

“At first, we thought cleaning activities and garden maintenance were just additional tasks. But because the principal consistently sets the example every morning, we feel uncomfortable if our class is not clean. It has become part of our responsibility as teachers, not merely instructions.”

Another teacher (GT2, April 2, 2026) emphasized the integration into learning:

“We are encouraged to connect lesson materials with environmental values. For example, when teaching Islamic subjects, we relate them to the concept of humans as

khalifah who must protect nature. Students begin to understand that keeping the environment clean is part of their religious duty.”

Student interviews show behavioural internalization rather than mere compliance. A fifth-grade student (SW1, April 3, 2026) stated: “Before entering class, we automatically pick up trash even if the teacher does not tell us. If we see a friend littering, we remind them.” Another student (SW2, April 3, 2026) added: “*We take turns watering the plants in the garden. We feel proud because the garden is our responsibility together.*”

Administrative transparency related to environmental programs is also visible. Environmental policies, activity schedules, and documentation of eco-programs are displayed on the madrasah’s information board and social media, allowing teachers, students, and parents to understand the madrasah’s environmental commitments. Budget use for eco-friendly facilities such as drainage improvement, composting, and garden development is documented and reported in teacher meetings. This indicates that environmental responsibility is embedded within governance practices, not treated as an incidental activity.

These findings indicate that eco-theological values are institutionalized through leadership modelling, teacher reinforcement, student participation, and governance mechanisms that collectively shape a sustainable madrasah culture. The following is a comparison table highlighting the differences and unique features between standard/conventional madrasah governance and an approach based on environmental spiritual values (ecotheology).

Table 1 shows that the fundamental difference between conventional GSG and eco-theology-based GSG lies in intrinsic motivation. While conventional GSG is driven by systemic demands, Islamic eco-theology-based GSG is driven by the theological conviction that caring for nature and the environment is part of faith. In the leadership of the madrasah principal as an Islamic educational institution, this fosters more sustainable governance because it is rooted in spiritual awareness, not merely the fulfilment of administrative duties. The synergy of inclusive, visionary, prophetic, and spiritual-transformational leadership patterns shapes an Islamic-ecological madrasah culture that is deeply ingrained in the behavioural and moral patterns of the madrasah community, leading toward a green madrasah and one that is a mercy to all creation.

DISCUSSION

The empirical patterns observed at MIS Norhidayah Pundu strongly reflect the core principles of stewardship-oriented leadership, in which leaders prioritize collective interests, trust, and moral responsibility over purely instrumental goals. This aligns with Stewardship Theory, which emphasizes that leaders act as stewards whose motivations are intrinsically

aligned with organizational and societal well-being. In this case, stewardship is further reinforced by Islamic eco-theological values, particularly amanah (trust) and khalifah fi al-ard (human stewardship of the Earth), which position humans as guardians of ecological balance. This perspective resonates with broader Islamic environmental thought highlighting the ethical responsibility of humans toward nature (Nasr, 1996; Mangunjaya, 2022; Khalid, 2010).

Table 1.

Comparison of Good School Governance (GSG) Characteristics

Dimensions	Conventional GSG	Eco-Theology-Based GSG
Philosophical Foundation	Professional management and compliance with national education standards.	The Concept of Khalifah fil Ardh: managing the school as a form of worship to uphold God's trust.
Vision and Mission	Focus on academic quality and stakeholder satisfaction	Ecosystem Balance-Oriented: producing graduates who are intellectually intelligent and ecologically righteous.
Transparency	Transparency regarding budgets and administrative policies.	Transparency regarding the environmental impact of every policy and the use of the madrasah's resources.
Accountability	Administrative accountability to the foundation, the government, and parents.	Dual Accountability: administratively to humanity and eschatologically to the Creator.
Responsibility	Compliance with applicable educational regulations and social norms.	Proactive Concern for the Environmental Crisis: positioning the madrasah as a solution to local waste and pollution issues.
Participation	Involvement of the school community in operational decision-making.	Community Engagement in Conservation Efforts: intergenerational collaboration for the preservation of the madrasah's natural environment.
Success Indicators	Excellent accreditation, high test scores, and efficient budget utilization.	The realization of a Green Culture, energy efficiency, and behavioural changes toward a clean and religious lifestyle.

These findings support the argument that ethical and value-based leadership provides a stronger and more sustainable foundation for institutional development than compliance-driven management models. Ethical leadership frameworks emphasize integrity, moral accountability, and long-term societal impact, which are essential for sustainability (Brown & Treviño, 2006; Maak & Pless, 2006; Chaaban et al., 2025) In the context of MIS Norhidayah

Pundu, leadership is not merely administrative but deeply rooted in moral and spiritual commitments, enabling a more enduring form of institutional transformation.

The principal's consistent role modelling, participatory decision-making, and environmental vision are consistent with research on transformational and instructional leadership in educational settings. Studies show that leadership practices significantly influence school effectiveness and sustainability outcomes (Hallinger, 2018; Hallinger & Heck, 2010; Leithwood & Jantzi, 2006; Fullan, 2020). Importantly, leadership in this case also operates at a symbolic and cultural level, where visible daily actions shape shared norms and values within the school community.

From a governance perspective, the four pillars identified, transparency, participation, accountability, and responsiveness, align with contemporary frameworks of school governance that emphasize shared decision-making and ethical climates (Browes & Verger, 2021; Bush, 2020). However, what distinguishes this case is that these governance dimensions are enacted not merely as procedural requirements but as ethical and spiritual commitments. Transparency involves openness in environmental intentions and resource management; participation reflects collective moral engagement; accountability extends beyond administrative reporting to ecological responsibility; and responsiveness is demonstrated through adaptive solutions to local environmental challenges.

This finding reinforces the argument that effective governance depends not only on formal systems but also on the presence of moral and cultural capital within the institution. Scholars have emphasized that sustainable school improvement is rooted in collaborative culture, shared values, and professional trust (Hargreaves & O'Connor, 2018; Hargreaves & Fullan, 2015; Sergiovanni, 2007). In this study, eco-theological values are institutionalized through vision statements, planning documents, budgeting, and program implementation, demonstrating how values can be translated into governance structures (Agbedahin, 2019).

Furthermore, the findings illustrate how leadership practices gradually evolve into shared school culture. Daily routines such as waste management, gardening, and communal service act as mechanisms for embedding institutional values. This supports the perspective of practice-based sustainability education, which emphasizes experiential learning and habitual action as key drivers of behavioural change (Sterling & Orr, 2001; Tilbury, 2011; Jang et al., 2016). Environmental values, therefore, are internalized not primarily through formal instruction but through repeated practice and social reinforcement.

The process of internalization observed in this study reflects established theories of moral and character education, where values move from cognitive understanding to behavioural habituation and eventually to internalized moral commitment (Lickona, 1992). Students first develop awareness of environmental ethics, then engage in structured activities, and ultimately form stable pro-environmental behaviours. This aligns with research

on environmental behaviour, which highlights the importance of bridging the gap between knowledge and action through consistent practice and social context (Kollmuss & Agyeman, 2002).

An important insight from this study is that participation in formal environmental programs becomes qualitatively different when supported by strong internal values. Rather than being driven by external evaluation or compliance pressures, sustainability practices are sustained through intrinsic motivation rooted in faith-based responsibility. This finding deepens existing discussions on moral leadership by demonstrating how theological frameworks can provide a stable foundation for long-term institutional commitment.

The comparison between conventional governance and eco-theology-based governance reveals a fundamental shift in motivational structure. While conventional governance often emphasizes efficiency, accountability, and stakeholder satisfaction, eco-theological governance is driven by moral accountability and spiritual consciousness. This perspective extends [Sergiovanni's \(2007\)](#) concept of moral leadership by integrating a theological dimension that strengthens institutional commitment and coherence.

Finally, eco-theology functions as an integrative framework that connects curriculum, culture, and governance. Curriculum integration supports cognitive development, cultural practices reinforce behavioural habits, and governance structures ensure institutional sustainability. This alignment across multiple dimensions explains why environmental awareness becomes deeply embedded within the institution rather than remaining programmatic or superficial. Islamic ecotheology offers both normative guidance and actionable frameworks, emphasizing the synergy of religion, culture, and policy in mitigating environmental crises in Central Kalimantan ([Rani et al., 2025](#)).

Overall, this case demonstrates that sustainable school governance requires more than technical management or regulatory compliance. It requires a value-centred approach that consistently informs leadership practices, organizational culture, and governance systems. At MIS Norhidayah Pundu, eco-theology serves as this central value system, enabling Good School Governance to evolve into a holistic model in which educational quality, spiritual responsibility, and ecological sustainability reinforce one another in a continuous and dynamic cycle.

CONCLUSION

This study concludes that madrasah principal leadership operates as stewardship that mobilizes the madrasah community through exemplary conduct and a clear spiritual vision. Governance is enacted not merely as an administrative routine but as a prophetic, inclusive, and spiritually transformational practice grounded in the Islamic values of khalifah, amanah, justice, and benevolence toward nature. Four foundations of eco-theology-based Good

School Governance (GSG) are identified. First, transparency is realized through open and environmentally oriented budget management aligned with the “Green Madrasah” vision. Second, active participation is fostered through inclusive leadership that involves teachers, students, and stakeholders in conservation initiatives and decision-making. Third, accountability extends beyond administrative reporting to ecological responsibility reflected in operational policies such as waste reduction, energy conservation, and eco-friendly facilities. Fourth, Islamic eco-theological values are internalized into madrasah culture through curriculum integration, learning activities, and daily habits. These findings show that when governance is driven by theological consciousness through leadership practice, GSG evolves into a sustainable, value-based system that strengthens educational quality while cultivating students’ ecological awareness.

Theoretical implications of this study lie in strengthening the conceptual discourse on value-based governance in educational institutions. This research contributes to expanding the framework of Good School Governance by demonstrating that governance can be deeply rooted in theological-ethical principles, particularly eco-theology, rather than relying solely on managerial or bureaucratic paradigms. It offers a conceptual model in which leadership, governance, and environmental ethics are integrative linked within an Islamic educational context.

Practical implications are directed toward madrasah principals, educational managers, and policymakers. The findings provide a practical reference for implementing governance practices that integrate spiritual leadership with environmental responsibility. Madrasah leaders can adopt eco-theological principles in budgeting, policy-making, curriculum design, and daily institutional practices to foster a culture of sustainability. Policymakers may also consider incorporating eco-theology-based governance indicators into madrasah quality assurance frameworks and leadership training programs. Suggestions for future research include expanding this model to various types of educational institutions, such as public schools, pesantren, or higher education institutions, to examine its adaptability across contexts. Future studies may also employ quantitative or mixed-method approaches to test the influence of eco-theology-based GSG on variables such as student character development, institutional performance, or environmental behaviour. Longitudinal research is recommended to observe the sustainability of this governance model over time.

DECLARATION

Author Contribution

Susilo, D., contributed to the conceptualization of the study, research design, data collection, data analysis, and preparation of the original manuscript draft. In addition, he also was responsible for data curation, visualization, and overall project administration during the

research process. **Pelu, I. E. A. S.**, contributed through supervision of the research process, validation of the findings, provision of research resources, and critical review and editing of the manuscript and also contributed to refining the theoretical framework and approved the final version of the manuscript for publication. All authors have read and agreed to the published version of the manuscript.

Funding Statement

This research received no external funding.

Conflict of Interest

The authors declare no conflict of interest.

Declaration of AI Use

No generative AI tools were used in the preparation of this manuscript.

Additional Information

Not applicable.

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