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Optimizing Tahfiz Learning Management: Pedagogical Strategies for Elevating Quranic Memorization Outcomes

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Abstract:
This study aims to examine how madrasah institutions translate ecotheological policies into governance practices and how environmental values are institutionalized through everyday organizational processes. The study used a qualitative case study design. The study collected data through semi-structured interviews with madrasah leaders, teachers, and students, supported by document analysis and environmental observations. The data were analyzed using reflective thematic analysis to identify patterns of policy translation and institutional practice. The findings reveal five main themes: habituation as the primary mechanism of policy translation; the gap between environmental commitment and formal institutional support; persuasive-reactive leadership in shaping student behavior; implicit curriculum integration with behavior-based evaluation; and conditional openness to external support. Environmental responsibility is embedded in daily routines; however, its continuity depends on repeated guidance, supervision, and individual commitment. Meanwhile, formal structures, including specific regulations, dedicated budgets, evaluation mechanisms, and institutional partnerships, remain limited. The study implies that habituation can function as an informal governance mechanism in translating ecotheological policies when formal instruments are insufficient. Nevertheless, sustainable institutionalization requires strengthening structural support to transform behavioral practices into long-term organizational commitments. Further research should examine this process across diverse madrasah contexts.

INTRODUCTION

The climate crisis is increasingly understood not only as an environmental and technological challenge but also as a moral and cultural issue that concerns human responsibility toward creation (Law et al., 2025; Mardikaningsih, 2025; Shabila et al., 2026). Because ecological degradation closely relates to human values, beliefs, and collective behavior, religious traditions play an important role in shaping environmental ethics. In Islamic thought, ecotheology offers an ethical framework grounded in monotheism, human responsibility as khalifah, and the obligation to manage creation responsibly (Rahmat, 2025; Rozaqi & Nurrohim, 2025). Therefore, integrating ecological values into religious education matters because educational institutions shape how future generations understand and practice environmental responsibility.

The relationship between religion and ecological responsibility has drawn increasing academic attention to implementing Islamic environmental ethics in

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educational institutions and Muslim communities. Recent studies examine how ecotheological principles are incorporated into Islamic education and how religious communities respond to ecological challenges (Hamdan, 2026; Rani et al., 2025; Rohman et al., 2024; Sapitri et al., 2025; Taufikin, 2025). In Indonesia, this discourse has moved beyond academic discussion into public policy. The Ministry of Religion introduced Asta Protas as eight priority programs for 2025–2029, including the strengthening of ecotheology through environmental conservation initiatives in religious educational institutions (Indonesia, 2025). This development suggests that madrasas are expected to become key actors in translating ecological values into institutional practice.

Although ecotheology has entered the policy agenda, its implementation at the institutional level faces practical challenges. Madrasahs, particularly private Islamic educational institutions, are required to transform theological commitments into sustainable governance practices, yet many operate with limited formal resources. This is evident at MTs DDI Taqwa in Parepare City, where environmental awareness is expressed through daily activities such as cleanliness schedules, waste management, plant maintenance, and conserving water and electricity. However, document analysis indicates a lack of specific budget allocations and formal partnership agreements to support environmental programs. Consequently, ecological practices depend largely on leadership commitment and institutional habits rather than structured policy instruments. This situation creates uncertainty regarding program continuity, especially when leadership changes occur.

Previous studies offer important insights but leave several aspects underexplored. Research shows that madrasah leadership and culture can support integrating ecological values through learning materials, pedagogical strategies, teacher modelling, and environmental habituation. However, limited facilities, time, and inconsistent student attendance remain obstacles (Nur et al., 2026). Similarly, ecotheological values appear in curriculum documents, institutional culture, and daily activities, although teacher competence varies and evaluation remains predominantly administrative (Ansyori & Pelu, 2026). Meanwhile, an institutional ethnography found that green madrasah mandates may be perceived as administrative burdens because of limited funding, resulting in performative compliance (Mustafa et al., 2026). Other studies mainly emphasize curriculum, pedagogy, and the orientation of Islamic education policy (Febrianingsih et al., 2025; Wadi et al., 2023).

Previous research reveals three important gaps. First, existing studies predominantly examine student awareness, learning processes, and curriculum integration, while the role of madrasah leadership in governing ecotheological implementation remains underexplored. Second, environmental habituation is frequently identified as a supporting practice, but rarely conceptualized as a governance mechanism that operates when formal institutional arrangements are weak. Third, empirical studies examining how madrasahs respond to the Ministry of Religion's Asta Protas 2025 policy are still limited. This research introduces habituation as governance, a routine-based form of soft governance that enables environmental practices to continue despite limited formal structures. By combining institutional theory and habit research, this study expands understanding of how policy translation occurs through behavioral mechanisms alongside structural arrangements.

This study draws on institutional theory, which distinguishes policy-practice decoupling and means-purpose decoupling within organizations, and habit research, which explains how repeated behaviors become automatic through contextual

reinforcement (Verplanken & Orbell, 2022). Previous applications of institutional perspectives in environmental sustainability studies show that organizations may experience gaps between formal commitments and actual practices (Kehinde, 2024). This research argues that when formal instruments such as regulations, budgets, partnerships, and facilities are absent, habituation becomes the primary governance mechanism that maintains ecological practices. However, such behavioral interconnectedness remains vulnerable without structural institutionalization. Therefore, this study investigates how madrasah leaders translate ecotheological policies into daily governance practices, how institutional instruments are provided or absent, and what conditions determine whether habituation can develop into sustainable environmental governance.

RESEARCH METHODS

This study uses a qualitative single-case study design with an interpretive approach. The design is appropriate for answering the "how" question of translating contemporary policy in a real context, especially when the boundaries between policy, leadership, and context cannot be clearly separated. The study chose MTs DDI Taqwa as an instrumental case, with an analysis unit of governance practices at the madrasah level. This design supports analytical generalizations, not statistical generalizations.

The research was conducted at MTs DDI Taqwa. The policy context is the Asta Protas program on strengthening ecotheology. are study purposively selected informants at two levels (Table 1). The head and deputy head of the madrasah hold formal authority over policy, curriculum, and resource decisions and serve as the main informants; teachers and students, who carry out and experience the routine, serve as complementary informants for triangulation.

Table 1. Research Participants

They report	Code	Departments	n	Role in research
Head of madrasah	KM	Head of madrasah	1	Policy translation, leadership strategy, written regulations, managerial challenges, external partnerships
Deputy head of madrasah	WKM	Deputy head of curriculum	1	Curriculum integration, environmental character evaluation, green infrastructure budgeting
Teacher	GR	Subject teacher	3	Integration of values in learning, habituation outside the classroom, assessment of environmental character
Students	SW	Students	5	Experience with reminders from teachers, routines, and peer behaviors
Total			**10**	

Data was collected through three techniques. First, we conducted a semi-structured interview using an eight-question, open-ended protocol divided into two parts. The first part targeted madrasah heads and covered translating policies into vision and governance, written regulations, leadership strategies for achieving compliance, managerial challenges and innovations, and external partnerships. The second part addressed madrasah vice-heads and covered integrating ecotheological values into learning, measuring environmental character, and budgeting for green infrastructure. A more concise protocol, each with three questions, was used for teachers (integration of grades into lessons, habituation outside the classroom, and assessment of environmental

character) and students (teaching or reminders from teachers about the environment, their actions in keeping the madrasah clean, and the extent to which all students are accustomed to doing so). Second, the document checklist examined five types of documents: curriculum documents, work plans and budgets, decrees and standard operational procedures, teaching modules (including project-based modules), and partnership agreements. Third, observation guides recorded canteen policies on plastic packaging, waste infrastructure and its procurement status, vacant land utilization, and campaign media. The observations were documented in field notes.

We analyzed interview data using reflective thematic analysis (Braun & Clarke, 2021b; Byrne, 2022) in six phases: data recognition; encoding; theme generation; theme review; theme definition and naming; and reporting. Coding is semantic and latent, blends inductive coding with sensitization concepts (decoupling, habituation), and is done manually. Teacher and student interviews are encoded after the leader interviews form the initial theme, and are used to reinforce and refine the theme. The are procedure encodes observation documents and notes, which reinforce the interview narrative. In line with reflective thematic analysis, themes are treated as interpretive patterns generated through engagement with data, and do not claim data saturation (Braun & Clarke, 2021c; Hennink & Kaiser, 2022).

This study follows Lincoln and Guba's criteria (Lincoln & Guba, 1985) and emphasizes transparent, reflective practices (Braun & Clarke, 2021a). Credibility is supported by triangulating sources (heads, vice-heads, teachers, and students) and methods (interviews, documents, and observations). Differences between sources are treated as analytical material. Audit trails in the form of coding notes and theme developments support dependability and confirmability, and detailed descriptions of the research background support transferability assessments.

RESULTS AND DISCUSSION

Results

The analysis yielded five themes (Table 2). Interview excerpts were translated from Indonesian by the authors. KM shows the head of the madrasah and WKM shows the deputy head of the madrasah; GR and SW show the informants of teachers and students.

Table 2. Themes, Subthemes, and Evidence

Theme	Subtheme	Evidence
Habituation as the main route of policy translation	Environmental awareness is built into a daily routine; reminders from teachers and staff; routine hygiene pickets	"not only through learning, but also through the habituation of madrasah residents" (KM); "teachers often remind us" (SW)
Gap between formal commitments and resources	There is no special decree for green madrasas; no special budget; no partnerships; pre-existing facilities	"not yet the main program with a special budget" (WKM)
Persuasive and reactive leadership	Students' habits as the main obstacle; direction and reprimands; supervision and example of teachers	"not all students immediately get used to maintaining cleanliness" (KM); "not all students have the same awareness" (GR)

Implicit curriculum integration and behavior-based evaluation	Grades are included in subjects related to religion and the environment; success is assessed from daily habits	"We look at students' daily habits" (WKM); "we look more at students' daily behavior" (GR)
Conditional openness to external support	Willingness to cooperate; development of facilities if there is support and programs	"we remain open to cooperation" (KM)

Habituation as the Main Route of Policy Translation

The findings indicate that ecotheological policy translation at MTs DDI Taqwa occurs primarily through habituation rather than formal institutional mechanisms. When explaining how the madrasah responds to the Asta Protas policy, the Head of Madrasah emphasized that environmental responsibility is incorporated into everyday activities, including maintaining cleanliness, disposing of waste properly, caring for plants, and conserving water and electricity. According to the Head of Madrasah, environmental awareness is developed “not only through learning, but also through the habituation of madrasah residents.” To sustain these practices, the madrasah relies on repeated reminders, direct supervision, and leadership modelling. Cleaning schedules, classroom pickets, and routine environmental activities are organized to ensure that ecological responsibility becomes part of students’ daily behavior rather than an activity conducted only during specific environmental programs.

Teachers' and students' accounts confirm that environmental practices are embedded in everyday interactions at the madrasah. Teachers explained that environmental habituation happens mainly through daily activities, such as reminding students to complete cleaning duties, maintain classroom conditions, dispose of waste properly, and care for plants. Importantly, teachers highlighted the role of personal example, stating that students should not merely receive instructions but also observe environmental practices demonstrated by educators. Students similarly described classroom cleaning, yard maintenance, waste disposal, and plant care as routine activities, while acknowledging that teachers frequently provide reminders. These findings suggest that environmental governance at the madrasah operates through socialization and repetition, where behavioral expectations are gradually reinforced through continuous interaction between institutional actors.

From an analytical perspective, habituation functions as the primary mechanism through which ecotheological values are translated into practice. Rather than being implemented through comprehensive policy instruments, environmental responsibility is reproduced through routines, interpersonal influence, and symbolic leadership. This finding extends institutional perspectives on policy implementation by showing that organizations with limited formal structures may rely on behavioral mechanisms to maintain policy-related practices. In this context, habituation represents a form of soft governance that makes ecological values visible in everyday actions. However, because these practices depend heavily on repeated reinforcement and individual commitment, their continuity remains vulnerable when leadership attention or institutional priorities change.

Gap Between Formal Commitments and Institutional Resources

Although environmental practices are visible in daily madrasah activities, the findings reveal a significant gap between ecological commitments and formal institutional support. The Head of Madrasah acknowledged that specific written regulations governing

green madrasah initiatives, such as dedicated decrees or formal policy documents, are still limited. Existing instruments remain general and include cleanliness schedules, classroom and yard maintenance arrangements, appeals against littering, and reminders to conserve water and electricity. Similarly, cooperation with external organizations, including environmental agencies or non-governmental institutions, has not developed extensively. The available collaboration remains informal and limited to communication with external parties related to madrasah activities.

The absence of formal instruments is also reflected in resource allocation. The Deputy Head of Madrasah explained that environmental infrastructure, such as biopores or greenhouses, has not yet become a prioritized program supported by a specific budget allocation. Instead, the madrasah utilizes existing resources, including waste bins, plant maintenance activities, yard cleanliness programs, and energy-saving practices. This condition shows that environmental initiatives are maintained by optimizing available resources rather than through planned institutional investment. The implementation pattern therefore reflects a situation in which ecological practices exist operationally but have not yet been consolidated into a structured organizational program.

This finding illustrates institutional decoupling between environmental ideals and organizational arrangements. The madrasah demonstrates behavioral commitment through visible environmental practices, yet it still lacks the structural foundations needed for long-term institutionalization. In other words, madrasah members have accepted the environmental agenda in practice, but it is not fully embedded in formal governance structures. This distinction is important because sustainable policy implementation requires not only changes in individual behavior but also institutional arrangements that provide continuity, accountability, and resource support. Without such structures, environmental practices risk remaining dependent on informal commitment rather than becoming an established component of madrasah governance.

Persuasive and Reactive Leadership in Maintaining Environmental Practices

The findings show that leadership plays a central role in maintaining environmental practices, particularly through persuasion, monitoring, and continuous reinforcement. The Head of Madrasah identified inconsistent student behavior as the most frequent challenge, explaining that “not all students are immediately used to maintaining cleanliness.” Some students continue to dispose of waste improperly or demonstrate limited environmental awareness. In response, the leadership approach emphasizes repeated communication, reminders, and supervision rather than punitive measures. Teachers are encouraged to monitor students’ behavior and demonstrate environmental responsibility through their own actions. Observation notes support these accounts, showing environmental messages through posters, banners, and printed appeals displayed in the madrasah.

Teachers and students reported similar experiences regarding the challenges of sustaining environmental behavior. Teachers stated that students do not have the same level of awareness, so they need continuous reminders and supervision. Students also acknowledged that some peers still ignore cleanliness expectations and need reminders from teachers. These findings indicate that not all students have fully internalized environmental practices as automatic behaviors. Instead, teachers and institutional routines still produce compliance through external reinforcement. The continued presence of reminders suggests that habituation is an ongoing process rather than a completed transformation of individual environmental consciousness.

The leadership pattern identified in this study is persuasive and reactive. Madrasah leaders rely less on formal sanctions or administrative enforcement and more on moral persuasion, role modelling, and repeated intervention when deviations occur. This approach aligns with ecotheological governance, where environmental responsibility is framed as a value-based commitment rather than merely an administrative obligation. Nevertheless, the dependence on reactive supervision indicates that behavioral change remains at an intermediate stage of institutionalization. Stronger mechanisms, such as formal evaluation systems and clearer organizational responsibilities, are required to transform environmental awareness from a maintained habit into a stable institutional culture.

Implicit Curriculum Integration and Behavior-Based Evaluation

The findings indicate that environmental values are incorporated into learning processes, although the integration remains implicit and depends on individual teachers. The Deputy Head of Madrasah explained that ecological values are included in several subjects, particularly those related to religion and environmental themes. Teachers similarly stated that environmental messages are connected with relevant learning materials and adjusted according to subject content. Students also confirmed that lessons sometimes discuss environmental responsibility, particularly the religious obligation to protect creation. However, no informant identified environmental education as a distinct learning unit or described a systematic curriculum framework specifically designed to support ecotheological objectives.

Teachers primarily evaluate environmental responsibility by observing students' daily behavior rather than using formal assessment instruments. Teachers assess students by observing practices such as participation in cleaning schedules, classroom maintenance, waste disposal, and plant care. Without standardized evaluation tools, assessment depends largely on teachers' perceptions and daily observations. Consequently, environmental character formation is recognized through visible behavior rather than measured through structured indicators. While this approach lets teachers capture practical expressions of environmental responsibility, it also creates variation in implementation across classrooms and subjects.

The pattern demonstrates that curriculum integration at MTs DDI Taqwa operates through an informal curriculum mechanism. Ecotheological values are transmitted through classroom discussions, teacher examples, and institutional routines rather than through explicit curriculum design. This finding suggests that the madrasah has connected religious values with environmental practices, but the process still depends on individual teacher initiative. For long-term institutionalization, environmental education needs clearer curricular articulation, assessment frameworks, and teacher capacity development so are institution consistently reproduces ecological values.

Conditional Openness to External Support

The findings also show that the madrasah remains open to external collaboration, though such engagement remains conditional. The Head of Madrasah stated that the institution is "still open" to cooperation with external parties that can support environmental activities. Similarly, the Deputy Head of Madrasah explained that the madrasah is willing to develop supporting facilities "if there is appropriate support and a suitable program." These statements indicate that school leaders recognize external actors' potential to strengthen environmental initiatives, particularly through infrastructure development and program support.

However, openness does not automatically translate into established partnerships. Currently, external involvement remains limited, and environmental activities still rely mainly on internal resources and established routines. The absence of formal partnership agreements suggests that external collaboration has not yet become part of the madrasah's strategic environmental governance. Instead, collaboration is seen as an opportunity to pursue when suitable resources or programs become available.

This condition reinforces the argument that the current environmental governance model remains predominantly internally driven and habit-based. External support could strengthen institutional capacity, but its absence means environmental programs' sustainability continues to depend on internal commitment. Therefore, developing structured partnerships with governmental and non-governmental environmental organizations may be an important pathway to transform existing environmental habits into more comprehensive, resilient institutional practices.

Table 3 shows that the document review and observation findings reveal that environmental governance at MTs DDI Taqwa has developed primarily through operational practices rather than through comprehensive institutional planning. Curriculum documents and teaching modules indicate that environmental values have been incorporated into learning processes, suggesting that ecotheological principles have entered the educational domain. However, this integration remains embedded within existing subjects rather than established as an explicit environmental education framework. Similarly, formal regulations related to cleanliness, waste disposal, and resource conservation are available, but they function mainly as general administrative guidance. The lack of dedicated environmental programs in strategic planning documents, specific budget allocations, and formal partnership agreements indicates that the madrasah has not yet fully institutionalized ecological commitments within its organizational structure.

Table 3. Environmental Governance Evidence from Documents and Observations

Aspect Examined	Purpose of Examination	Findings and Researcher Records
Curriculum documents (KTSP/KOSP)	To examine whether the vision, mission, and curriculum structure explicitly incorporate environmental education or ecotheological values	Environmental values are integrated into learning activities, but no specific environmental or ecotheological program is formulated as a separate curriculum component
Work plan and budget documents (RKT/RKAM)	To identify budget allocation for environmental programs and green infrastructure development	No specific budget allocation was identified for environmental programs or green infrastructure initiatives
Decrees and standard operating procedures (SOPs)	To examine formal regulations related to cleanliness, waste management, single-use plastics, and energy conservation	General regulations are available, including cleanliness schedules, waste disposal appeals, and water and electricity-saving instructions; however, specific green madrasah regulations are limited
Teaching modules (including project-based modules)	To examine curriculum development related to sustainable lifestyle themes and environmental learning practices	Teaching modules containing environmental themes are available and integrated into relevant learning activities
Partnership agreements (MoU)	To identify institutional cooperation with external organizations in environmental management or waste programs	No formal partnership agreements with environmental agencies or external organizations were identified

Canteen management	To observe implementation of environmental practices in daily madrasah facilities	The canteen applies managerial appeals to reduce plastic packaging use, although implementation remains based on informal guidance
Waste infrastructure	To examine the availability and condition of environmental facilities	Waste management facilities are available but represent existing infrastructure rather than newly developed environmental facilities
Land utilization	To observe whether available land is managed as part of environmental programs	Vacant land has not been developed into productive environmental areas, such as green spaces or ecological projects
Environmental campaign media	To identify communication instruments supporting environmental awareness	Posters, banners, and printed appeals related to environmental rules are displayed within the madrasah environment

The observation data further strengthen the finding that environmental practices are maintained through habituation and informal governance mechanisms. Existing facilities, such as waste bins and environmental campaign media, support daily practices but do not represent a planned expansion of green infrastructure. Likewise, the canteen policy on plastic reduction and environmental appeals show behavioral efforts, but they still depend on managerial encouragement rather than binding institutional arrangements. The absence of productive land management and external environmental partnerships suggests that environmental initiatives have not progressed toward a more strategic development model. These findings distinguish between behavioral implementation and structural institutionalization: environmental responsibility is visible in everyday practices, but formal resources and organizational mechanisms needed for long-term sustainability remain limited.

Discussion

The findings show that ecotheology policies are translated through habituation. Environmental concern is built into routines such as cleanliness picketing, garbage disposal, plant care, and conserving water and electricity. Teachers reinforce these routines with examples and reminders, then assess them based on observed habits. Interviews with teachers and students corroborate this finding: the person who runs the routine recognizes it, so habituation takes place in the classroom and is not only present in the leader's speech. Thus, these findings support the assumption that when formal instruments are not available, habituation becomes the main governance mechanism, while expanding on previous studies that placed habituation as one of the activities among other activities (Nur et al., 2026) or as values instilled in culture and everyday practice (Ansyori & Pelu, 2026). In this case, habituation does not complement policy translation; it is the main path of policy translation. Here, habituation is not a complement to the curriculum or formal policy, but the main instrument the head of the madrasah uses to implement the policy.

The findings show weak structural linkages. are policy includes no decrees specific to *green madrasas*, no special budget posts, no partnership agreements, and facilities that already existed before the policy. In institutional theoretical terms, this resembles a policy-practice decoupling. Decoupling is usually described as a symbolic adoption when the practice lags behind the formal structure, whereas here the practice is real and the structure is thin. Therefore, the case is described as a behavioral linkage with no structural linkage. It is also different from the performative compliance and defensive decoupling reported in a state madrassa under the mandate of a green madrasah

(Mustafa et al., 2026). The data show no signs of symbolic reporting, but because the informants do not describe formal reporting obligations, this possibility cannot be ruled out. The close linkage to (Kehinde, 2024) shows what is still missing: anchoring in the structure that makes policy part of institutional life, beyond symbolic gestures, to sustain higher education.

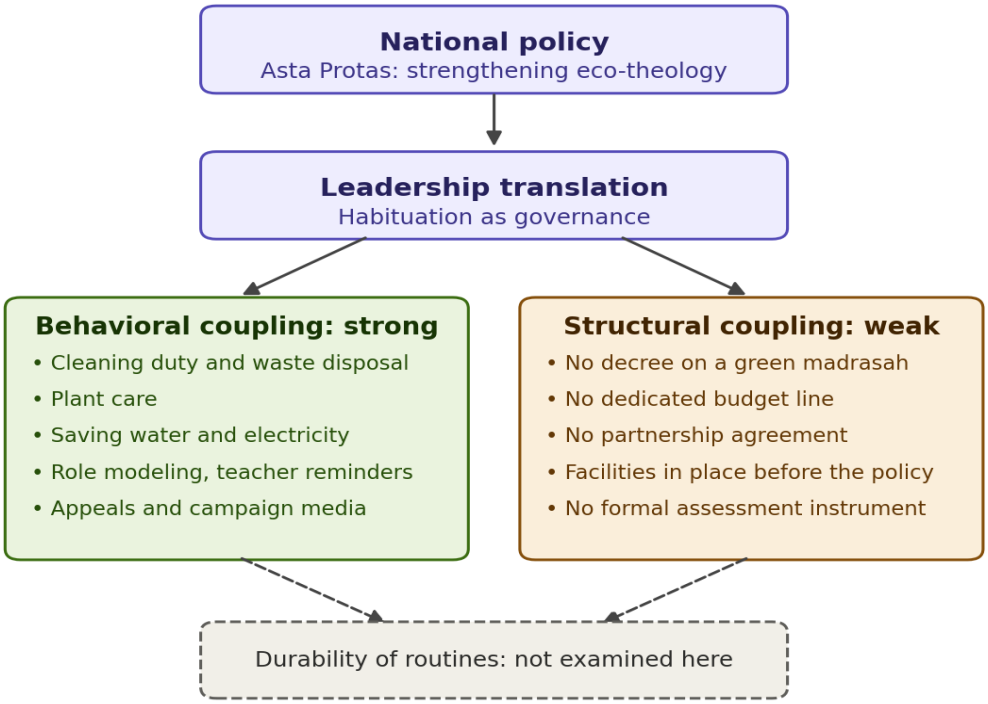


Figure 1. Habituation as governance: behavioral and structural linkages in MTs DDI Taqwa

The findings partially support the conjecture that habituation produces real behaviors but is inconsistent. Student behavior is a major barrier, and the response is sustained direction and reprimand, a pattern that echoes the inconsistencies of students' environmental behavior reported by Nur et al. 2026). Students receive the same responses, reminders, and reprimands from teachers, consistent with madrasah heads' remarks about reactive patterns; their claim that some students are used to it suggests that habit formation is uneven, not nonexistent. Habit research points to stable cues and repetition, not episodic corrections, as the basis for automation (Verplanken & Orbell, 2022). Whether reprimand-based supervision complements or replaces cue-based design is an empirical question these data cannot answer, and the study does not examine the sustainability of routines. The evaluation also relies on observed habits rather than formal instruments, in contrast to the administrative evaluations found by (Ansyori & Pelu, 2026), which indicates a different type of gap: behavior is assessed informally but not recorded or reported.

Sustainable institutionalization requires formal resources, and their absence results in structural decoupling, despite behavioral linkages, consistent with the data but untested. The data support the first part, namely the absence of formal resources such as specific regulations, budgets, and partnerships. What remains untested is the claim that this absence hinders the long-term sustainability of routines. The informants expressed openness to cooperate and develop facilities "if there is appropriate support

and programs." This formulation places the next step on external provisions, not on internal will.

Another finding concerns the theological dimension of environmental concern in practice. Madrasah has not explicitly linked this concern to theological concepts, such as the human mandate to protect creation. References to religion are also still limited to learning in religious subjects. Teachers interpret concern for the environment more as an "obligation" and "responsibility" of students. Although it reflects moral values, this meaning has not yet reached an understanding that explicitly places humans as guardians and managers of nature. In fact, the ecological perspective frames environmental responsibility as part of humanity's theological responsibility to nature and all creation. Theoretically, this study shows that habituation can function as an informal governance mechanism when formal tools are not yet available. These findings also highlight the difference between behavioral-level policy linkages and structural-level linkages in the implementation process. In terms of policy, madrassas can implement the national mandate through various daily routines and habits, but strong institutional tools have not fully supported its implementation. Therefore, preparing written procedures, allocating budgets specifically in madrasah work plans, developing partnerships with environmental institutions, and using simple instruments to assess the level of environmental care can strengthen the program's sustainability. In practice, madrasah leaders need to document activities so that practices that previously relied on habits can become programs with a written basis, budget support, and more guaranteed sustainability.

CONCLUSION

These practices have generated observable environmental behaviors among students and are sustained through continuous interaction between teachers and learners. However, the findings also reveal a gap between behavioral implementation and institutionalization, as formal instruments such as specific regulations, dedicated budget allocations, partnership frameworks, and systematic evaluation mechanisms have not yet supported environmental practices. This study contributes to understanding policy implementation in religious educational institutions by showing that informal routines can serve as an alternative governance mechanism when formal structures remain limited. This research implies that policymakers and madrasah leaders should turn existing environmental habits into more sustainable institutional arrangements by developing written guidelines, allocating resources, establishing collaborative networks, and creating feasible monitoring instruments. Nevertheless, these findings remain exploratory because the study focuses on a single madrasah with limited participants, including two madrasah leaders and supporting data from teachers and students. Future research should examine multiple madrasahs across different contexts, involve a broader range of institutional actors, and investigate how habituation processes develop over time into deeper institutionalization of ecotheological values and long-term environmental responsibility.

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CONFLICTS OF INTEREST

No conflict of interest.

USE OF ARTIFICIAL INTELLIGENCE (AI)-ASSISTED TECHNOLOGY

We used generative AI tools to support language editing and improve the manuscript's readability. The author remains solely responsible for all intellectual contributions, research design, data analysis, interpretation, and conclusions. AI tools were not involved in data generation, analysis, or decision-making processes.

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