



Leadership-Driven ESG Integration in Islamic Education: Developing a Sustainability Management Model for Islamic Secondary Schools

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DOI: <https://doi.org/10.52627/managere.v8i3.2596>

Article History:

Received: 26 June 2026

Revised: 07 September 2026

Accepted: 02 October 2026

Keywords:

*ESG Integration, Islamic
Education, Sustainable
Leadership, Ecotheology*

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Abstract :

This study aims to examine how Environmental, Social, and Governance (ESG) principles are interpreted, integrated, and managed within Islamic secondary education and to develop a Leadership-Driven ESG Integration Management model. This study conducted a qualitative case study at an Islamic secondary school from April to June 2026. The study collected data through semi-structured interviews, observations, and document analysis with relevant school stakeholders. The data were analyzed through data condensation, data display, and conclusion verification, supported by triangulation to strengthen the credibility of findings. The results indicate that ESG integration was constructed by aligning sustainability practices with Islamic values and ecotheological principles, including Khalifah, Amanah, mas'uliyah, and ihsan. Leadership played a central role by combining spiritual, transformational, and instructional functions to coordinate environmental, social, and governance initiatives, such as BeRAANI, waste management programs, Ketep Pass Project-Based Learning, community service, Adiwiyata, and quality assurance systems. The study concludes that leadership bridges Islamic values and sustainability governance. The proposed model contributes theoretically by extending sustainable leadership perspectives and practically by offering an applicable framework for managing sustainability in Islamic schools. Future studies should examine its transferability through comparative and longitudinal research designs.

INTRODUCTION

Environmental sustainability has become a societal priority because climate change, ecological degradation, and social inequality increasingly affect the quality, equity, and resilience of human life. Educational institutions matter because they shape everyday practices, values, and future generations (Biesta, 2025; Islamic et al., 2024). Research shows that schools can contribute to sustainability by embedding environmental responsibility, social inclusion, and accountable governance into institutional practices (Filho et al., 2025; Tafese & Kopp, 2025). Consequently, sustainability cannot be treated as only an environmental program; it should become part of educational governance and management. For Islamic educational institutions, *Amanah*, *masalah*, and *Khalifah* fil-ardh reinforce this responsibility, providing ethical

foundations for responsible institutional stewardship and sustainable development (Zainal & Barus, 2026; Nuraeni et al., 2025).

Despite growing commitments to sustainability and the Sustainable Development Goals (SDGs), many educational institutions still struggle to translate sustainability principles into coherent managerial practices (Bui et al., 2024; Filho et al., 2023). Environmental initiatives are often implemented as isolated programs, while social responsibility and governance remain insufficiently integrated into decision-making. This fragmentation can limit the continuity, accountability, and impact of sustainability efforts. The problem is particularly relevant in Islamic educational settings, where management must simultaneously address educational quality, religious values, social responsibility, and environmental stewardship (Rathore & Mahesh, 2025). Without an integrated management approach, sustainability may remain dependent on individual initiatives rather than institutional systems alone (Galleli & Amaral, 2026; Jalonen & Uusikylä, 2026). Therefore, schools need governance mechanisms that integrate environmental, social, and ethical responsibilities into everyday educational management.

This challenge is evident in Islamic schools and pesantren-based institutions in Indonesia, where boarding systems can institutionalize sustainable habits through daily routines, curriculum, facilities, and community interactions (Zainuri et al., 2025; Baharun, 2025). At SMA IT Ibnu Abbas Klaten, the move toward Adiwiyata certification reflects an institutional effort to strengthen environmental responsibility while maintaining Islamic educational identity (Kusbah, 2025; Maisaroh et al., 2025). This setting offers an arena to examine how school leaders and foundations interpret and implement sustainability principles. However, the process involves more than environmental activities; it also concerns governance, participation, educational programs, and institutional culture. The field therefore offers a case for understanding how ESG principles can be operationalized in the context of Islamic secondary education.

Previous scholarship indicates that Islamic educational management contains resources for sustainability-oriented governance. Sutikno (2026) emphasized structured planning, organizing, implementation, supervision, and evaluation in value-based pesantren management. Trisnantari et al. (2026) demonstrated that prophetic leadership values, including *shiddiq*, *Amanah*, and *fathanah*, can strengthen transparency, accountability, and decision-making. Sithole & Yassim (2026) highlighted principals' instructional leadership, collaborative networks, and sustainability-oriented vision, while Hamdanah et al. (2025) linked leadership and educational innovation with institutional reputation. These studies establish leadership and values as foundations. Nevertheless, they largely examine managerial dimensions separately and do not integrate environmental, social, and governance responsibilities into a single framework.

Research on sustainability education reveals a limitation in Islamic education. ESG scholarship remains largely tied to corporate and higher education contexts (Al Amosh, 2025; Darina, 2025), whereas research on Islamic schools emphasizes religious values, quality assurance, and transformative leadership (Mu'alimin et al., 2026; Hidayah & Minarti, 2025; Nasrullah et al., 2026). *Adiwiyata* and Green School studies have advanced environmental management (Mutia et al., 2025; Utomo et al., 2023), but they still insufficiently articulate their relationship with ESG governance and Islamic ecotheology. Moreover, pesantren-based schools offer 24-hour environments that embed sustainability in routines, learning, and community life. The lack of research connecting these dimensions leaves a significant managerial gap that requires empirical investigation through an integrated Islamic perspective.

The current state of the art requires shifting from viewing sustainability as a collection of environmental programs to understanding it as an integrated leadership and governance process. This study proposes a Leadership-Driven ESG Integration Management model that links environmental responsibility, social inclusion, and accountable governance to Islamic principles of *amanah*, *maslahah*, and *ukhuwah*. It explains how global ESG concepts translate into practical management in a pesantren-based secondary school pursuing *Adiwiyata* certification. By connecting ESG, Islamic governance, ecotheology, curriculum management, and school culture, the study extends sustainability scholarship beyond corporate and higher education contexts. The model provides a practical framework for Islamic educational leaders to manage sustainability.

Building on this gap, the research problem examines how Islamic school leadership translates ESG principles from sustainability discourse into coordinated institutional management. The study asks: How is ESG interpreted and managed within Islamic education at SMA IT Ibnu Abbas Klaten? How does school leadership integrate ESG into governance, curriculum management, and school culture? What applicative management model emerges from this case? The argument is that ESG integration becomes sustainable when leadership connects institutional governance, educational practice, school culture, and Islamic ethical values. In this perspective, *Amanah* provides accountability, *maslahah* directs institutional welfare, and *ukhuwah* strengthens collective participation. The study therefore examines leadership as the pathway through which sustainability becomes institutionalized.

RESEARCH METHODS

This study used a qualitative (Almusaed et al., 2025; Oranga & Matere, 2023; Razafsha et al., 2022) approach with a single instrumental case study design to gain an in-depth understanding of how Islamic secondary schools interpreted and managed Environmental, Social, and Governance (ESG) principles. The case was selected because it provided an information-rich context for examining leadership-driven sustainability management in an Islamic boarding school environment. The study focused on SMA IT Ibnu Abbas Klaten, operating under the PPTQ Ibnu Abbas Foundation, where environmental, social, and governance initiatives were implemented through BeRAANI, waste management, Ketep Pass project-based learning (PJBL), structured student duties, community service, charity activities, *Adiwiyata* vision alignment, deep learning management, and foundation-level quality assurance. The site therefore enabled examination of ESG integration across institutional governance, educational practice, and school culture.

The research was conducted from April to June 2026 at PPTQ SMA IT Ibnu Abbas Klaten, Central Java, Indonesia. The site was purposively selected because its ongoing transition toward *Adiwiyata* certification and its integrated environmental, social, and governance initiatives provided a relevant setting for investigating the practical implementation of ESG in Islamic education. Participants included the foundation's quality assurance officer, the principal, vice principals responsible for curriculum, student affairs, and facilities, teachers involved in environmental and project-based learning activities, and students participating in environmental and social programs. The researchers purposively selected informants with direct knowledge and involvement in ESG-related activities, then used snowball sampling to identify additional information-

rich participants. The researchers collected data through semi-structured interviews, participatory observations, and document analysis, addressing who was involved, what activities were implemented, how programs were managed, when and where activities occurred, and why particular management practices were adopted. Documents included the SMLT-BeRAANI, foundation guidebook, community service reports, PjBL reports, and 5R/BeRAANI training materials.

Data analysis followed the interactive model of Miles, Huberman, and Saldaña, consisting of data condensation, data display, and conclusion drawing and verification (Arman & Suherman, 2026; Laia et al., 2025). Data condensation involved selecting, simplifying, coding, and categorizing interview transcripts, observation records, and documents according to ESG dimensions and leadership management functions. The condensed data were then presented in thematic matrices and organized categories to identify relationships among environmental, social, governance, and leadership practices. Conclusions were progressively developed and verified by comparing evidence across data sources and revisiting field records to ensure consistency. We established data trustworthiness through source triangulation involving the foundation, school leaders, teachers, and students; methodological triangulation across interviews, observations, and documents; and member checking with key informants to clarify interpretations and confirm the accuracy of relevant findings. Ethical procedures included institutional permission, informed consent, and anonymization of participant identities.

RESULTS AND DISCUSSION

Results

Interpretation of ESG in Islamic Educational Context

Interpretation of ESG in the Islamic educational context refers to how school leaders, quality assurance personnel, teachers, and students understand Environmental, Social, and Governance (ESG) principles through the institution's existing Islamic educational values and management practices. In this case, ESG was not positioned as an external managerial framework introduced independently from the school's religious identity, but interpreted through *Ubudiah*, *Khalifah*, *Adil*, *Ihsan*, *Ihtrom*, *Ihtimam*, and *Mas'uliyah*. Environmental responsibility was linked to human stewardship of nature, social responsibility to justice, welfare, and service, and governance to accountability and *Amanah*. Operationally, the subfinding therefore captures how ESG principles were translated into Islamic meanings, institutional programs, daily practices, and managerial responsibilities.

The principal explained that ESG was understood as compatible with the educational philosophy of PPTQ Ibnu Abbas rather than as a foreign management concept. Environmental responsibility was interpreted through the *Khalifah* principle, which positions humans as stewards responsible for maintaining the earth (QS. Al-Baqarah: 30). Social responsibility was associated with *Adil*, *Ihsan*, *Ihtrom*, and *Ihtimam*, emphasizing fairness, care, respect, and proportional service to others. Meanwhile, governance was related to *Ubudiah* and *Mas'uliyah*, whereby institutional management was viewed as an *Amanah* accountable not only to the foundation and school community but also to Allah SWT. This interpretation indicates that Islamic values provided an internal normative framework through which ESG principles could be understood and legitimized within school management.

The foundation quality assurance officer further explained that sustainability was understood through two interconnected forms of environmental life: the natural and social environments. According to this perspective, environmental preservation cannot be separated from the quality of social relationships and institutional responsibility. The principal similarly linked environmental management to *Amanah* and the preservation of divine signs (*ayat kauniyyah*) (QS. Al-A'raf: 56). This interpretation was reflected in integrating cleanliness, environmental care, resource conservation, and green-area maintenance into students' daily lives. Teachers in Physics and Geography also linked human nature relationships to religious values, while students in Ketep Pass PjBL associated environmental preservation with their responsibility as *Khalifah*. The findings demonstrate that sustainability was interpreted holistically rather than through environmental management alone.

Observations showed that the Islamic interpretation of ESG was reflected in routine institutional practices rather than remaining solely at the level of managerial discourse. Environmental values appeared through cleanliness habituation, maintenance of green areas, waste management, resource conservation, and environmental activities embedded in students' daily boarding-school routines. Social values were visible through structured student duties, community service, charity activities, and collaborative participation in school programs. Governance values appeared through coordination between the foundation, school leaders, teachers, and students in implementing and monitoring institutional activities. Ketep Pass PjBL provided an observable example of how environmental learning, student participation, and Islamic responsibility were connected within an educational activity. These observations indicate that ESG principles had become embedded in organizational routines even though the ESG terminology itself was not formally institutionalized.

Overall, the data indicate that Senior High School already practiced ESG conceptually and operationally, although it had not yet been formally identified using ESG terminology. Environmental responsibility was primarily translated through *Khalifah* and ecotheological principles, social responsibility through justice, care, service, and communal relationships, while governance was interpreted through *Ubudiah*, *Mas'uliyah*, and *Amanah*. Thus, the absence of explicit ESG terminology in institutional documents does not indicate an absence of ESG practices. Rather, ESG values had been absorbed into the school's existing Islamic management system. The central issue was therefore not whether ESG existed, but how existing Islamic values and programs could be systematically articulated, documented, and integrated into a more explicit sustainability governance framework.

The emerging pattern shows a value-to-practice pathway in which Islamic educational values serve as the initial interpretive foundation, managerial responsibilities translate these values into institutional programs, and daily practices then reproduce them as school culture. The pattern can be understood as Islamic values, ESG interpretation, management practices, and institutional habituation. *Khalifah* primarily provided the ethical basis for environmental responsibility; *Adil*, *Ihsan*, *Ihtirom*, and *Ihtimam* supported social responsibility; while *Ubudiah*, *Mas'uliyah*, and *Amanah* provided the basis for accountable governance. However, the pattern also reveals a formalization gap: practices were more developed than their explicit representation in strategic documents, policies, and SOPs. ESG therefore appeared substantively in institutional practice but remained relatively implicit at the formal governance level.

Table 1. Informant Evidence and Indicators of ESG Interpretation

Informant Position	Sub Findings	Indicator
Principal	ESG interpreted through Islamic educational philosophy	<i>Ubudiah, Khalifah, Adil, Ihsan, and Mas'uliyah</i> used to explain ESG dimensions
Principal	Environmental responsibility as <i>Khalifah</i>	Stewardship of nature, cleanliness, environmental preservation, resource conservation
Principal	Governance as <i>Amanah</i>	Accountability to Allah SWT, foundation, school community, and society
Foundation Quality Assurance Officer	Sustainability as interconnected environmental and social responsibility	Natural environmental life and social environmental life managed as interdependent dimensions
Physics/Geography Teachers	Ecotheological integration in learning	Human–nature relationship connected with Islamic values and environmental responsibility
Teachers	Social responsibility through institutional programs	Community service, charity, cooperation, and student participation
Students	Environmental responsibility through lived experience	Cleanliness, environmental preservation, and <i>Khalifah</i> responsibility demonstrated through Ketep Pass PjBL
School Management	ESG practices embedded in institutional routines	Environmental, social, and governance practices implemented through daily school management
School/Foundation Management	Formalization gap in ESG governance	ESG terminology and explicit sustainability clauses not yet fully incorporated into strategic documents and SOPs

Table 1 shows how ESG interpretation was distributed across organizational levels within Senior High School, rather than concentrated solely in the principal's understanding. The principal and foundation quality assurance officer occupied the conceptual and governance level by defining sustainability through Islamic values and institutional accountability. At the same time, teachers represented the translation level by converting these values into pedagogical, environmental, and social activities. Students represented the experiential level, where they enacted environmental and social responsibilities through daily practices and project-based activities. This distribution indicates a vertical pattern of ESG integration from leadership interpretation to pedagogical implementation and student habituation. At the same time, Table 1 reveals a gap between substantive integration and formal institutionalization: ESG-related practices were evident across programs, learning activities, routines, and accountability mechanisms, but ESG terminology and explicit sustainability provisions had not been consistently incorporated into institutional policies and documents. Thus, the emerging pattern was practice preceding formalization, suggesting that leadership's role was not merely to introduce ESG as a new framework but to articulate, systematize, measure, and formally document existing Islamic sustainability practices.

Leadership Management of ESG Integration

Leadership Management of ESG Integration refers to how school leadership translates Islamic values and sustainability principles into coordinated environmental, social, and governance practices across the institution. In this study, leadership integration includes the principal's capacity to provide spiritual direction, shape a shared

sustainability vision, coordinate cross-unit programs, oversee implementation, facilitate stakeholder participation, and establish continuous improvement mechanisms. The leadership process was reflected through spiritual, transformational, and instructional functions, with *Amanah*, *Khalifah*, *mas'uliyah*, and *ihsan* providing normative foundations for managerial action. Operationally, the subfinding captures how leadership influenced ESG integration through program coordination, role modeling, monitoring, decision-making, stakeholder collaboration, and institutional habituation across school and boarding environments.

The principal explained that ESG integration was managed by linking school programs to the institution's Islamic educational philosophy and extending the school's vision beyond academic achievement. The principal positioned environmental responsibility within *Khalifah* and *imarah al-ardh*, social responsibility within *ihsan* and *mas'uliyah*, and governance within *Amanah* and institutional accountability. The principal also described active involvement in planning, implementing, accompanying, and evaluating programs such as BeRAANI and Ketep Pass PjBL. This evidence indicates that leadership operated through idealized influence, whereby the principal's personal involvement and value-based direction provided a behavioral model for teachers and students. Rather than treating ESG as an additional administrative agenda, the leadership integrated sustainability into existing educational priorities and Islamic character formation.

The foundation quality assurance officer described ESG management as a coordinated process involving the foundation, school leadership, teachers, boarding units, and students. The foundation maintained quality assurance through academic and managerial standards, RKAT-based monitoring, and the MESCI framework (Monitoring, Evaluation, Supervision, and Continuous Improvement). The officer also emphasized that the foundation provided principals with autonomy to develop programs while maintaining institutional accountability through quality standards and funding mechanisms. This finding demonstrates that leadership influences extended beyond the principal's direct authority and operated through a distributed governance structure. The combination of autonomy, supervision, and accountability enabled school leaders to adapt ESG-related programs to institutional needs while remaining aligned with foundation-level quality expectations and sustainability objectives.

Observation confirmed that leadership influence was visible in the implementation and coordination of ESG-related activities. The BeRAANI program operated as a whole-school environmental movement involving different institutional units, while the *Sampahku Tanggungjawabku* program embedded personal waste responsibility into daily boarding routines. Ketep Pass PjBL demonstrated leadership coordination across Physics, Chemistry, Biology, Geography, Sociology, Indonesian, and English through environmental inquiry and collaborative products. Social leadership was observable through structured duties, community service, charity activities, and teacher-student interactions. At the same time, governance was reflected in weekly leadership meetings, monthly coordination, RKAT monitoring, and the displayed vision of becoming an *Adiwiyata* school. These observations indicate that leadership influence was enacted through routines, coordination, supervision, and role modeling rather than through formal directives alone.

Taken together, the findings show that leadership drove ESG integration by connecting Islamic values, institutional vision, program implementation, and continuous

evaluation. The principal provided normative direction and served as a role model, while the foundation quality assurance system provided standards, monitoring, and accountability. Environmental programs were managed through BeRAANI, waste responsibility, and Ketep Pass PjBL; social responsibilities through structured duties, community service, charity, and *FRESH* values; and governance through quality assurance, RKAT, deliberative meetings, and continuous improvement. Therefore, leadership served as the mechanism that connected otherwise separate ESG activities into an institutional management process. The evidence suggests that ESG integration was achieved not by introducing a single new program, but by aligning existing educational, religious, and managerial practices.

The data reveal a pattern of value-based leadership translating vision into coordinated action and subsequently into institutional culture. The process can be represented as Islamic Values, Leadership Influence, Shared Vision, Program Coordination, Stakeholder Participation, Habituation, and Continuous Improvement. Idealized influence appears at the beginning of this process because leaders establish credibility by consistently demonstrating the values they expect others to practice. Transformational leadership then expands these values into a shared institutional vision, while instructional leadership converts the vision into supervised educational and operational practices. The pattern also shows that integration depends on collaboration across the foundation, school, boarding, teachers, students, and community. Thus, leadership operates as the central mechanism linking Islamic ethical foundations with environmental, social, and governance outcomes.

Table 2. Elements of Leadership-Driven ESG Integration Management

No	Element	Managerial Function	Empirical Evidence
1	Islamic Values and Ecotheology Foundation	Framing ESG within Islamic educational philosophy	Principal, QA officer, teacher interviews; SMLT-BeRAANI
2	Integrative Leadership Management	Coordinating spiritual, transformational, and instructional leadership	Principal interview; leadership meeting observation
3	Integrated E-S-G Program Management	Managing environmental, social, and governance programs as a unified system	All informants; observation; institutional documents
4	Multi-Stakeholder Collaboration Management	Coordinating foundation, school, boarding, teachers, students, community	QA officer, vice principal interviews; community service reports
5	Sustainability Culture and Continuous Improvement	Managing habituation, role modeling, MESCI, Excellence Center	Observation; QA officer interview; principal report

Table 2 synthesizes five elements that constitute the Leadership-Driven ESG Integration Management model and directly explains the second subfinding, Leadership Management of ESG Integration. The first element, Islamic Values and Ecotheology Foundation, provides the normative basis for understanding environmental, social, and governance responsibilities. The second element, Integrative Leadership Management, shows how spiritual, transformational, and instructional leadership translate these values into institutional direction and action. The third element, Integrated E-S-G Program Management, demonstrates the implementation of interconnected environmental, social, and governance programs. The fourth element, Multi-Stakeholder Collaboration Management, emphasizes coordination among the foundation, school leaders, teachers,

students, boarding unit, and community. The fifth element, Sustainability Culture and Continuous Improvement, demonstrates how leadership strengthens habituation, role modeling, monitoring, and continuous improvement. Collectively, these elements show that leadership functions as the central mechanism for institutionalizing ESG within Islamic educational management.



Figure 1. Leadership-Driven ESG Integration Management Model

Figure 1 illustrates the Leadership-Driven ESG Integration Management Model for developing a sustainable Islamic school. The model begins with an Islamic foundation based on ecotheology and values such as *Khalifah* and *Amanah*, which provide the ethical basis for sustainability management. Leadership management then integrates spiritual, transformational, and instructional leadership, supported by the foundation and quality assurance system. This leadership coordinates three interconnected dimensions: environmental management through BeRAANI, waste management, and Ketep Pass; social management through duties, community service, and charity; and governance through *Adiwiyata*, deep learning, and quality assurance. Together, these components support a sustainable school moving toward *Adiwiyata*.

Discussion

The findings indicate that ESG integration at SMA IT Ibnu Abbas is driven by leadership, confirming studies that position school leadership as central to Education for Sustainable Development and institutional sustainability. However, this study extends previous work by showing that spiritual, transformational, and instructional leadership operate simultaneously within a pesantren-based context (Fazira et al., 2026; Nasrullah, 2026). Spiritual leadership provides theological legitimacy, transformational leadership builds collective commitment, and instructional leadership supports implementation. This differs from approaches emphasizing organizational vision or instructional improvement alone. Overall, the finding extends Islamic educational leadership scholarship by positioning leadership as a mediator between ESG principles and Islamic values, *Khalifah*, *Amanah*, and *mas'uliyah* (Leal Filho et al., 2025; Zainuri et al., 2025).

Interpreting ESG through Islamic values supports Sutikno (2026), who argues that pesantren management becomes effective when moral values are translated into planning, organizing, supervision, and evaluation. The findings further show that ecotheology can bridge ESG and Islamic educational management. This complements Mubarak et al. (2026), who emphasize ecological responsibility in Islamic thought, while

extending their emphasis toward governance. Unlike ESG applications that often separate environmental, social, and governance dimensions, this case demonstrates their integration within a unified educational responsibility (Al Amosh, 2025; Finatto et al., 2024). The theoretical implication is that ESG in Islamic education can be understood as an indigenized governance framework rather than an externally imported managerial instrument.

The environmental and social findings correspond with previous research while adding contextual evidence. Ketep Pass PjBL directly supports Hayon et al. (2026) and Putri et al. (2026), who associate project-based environmental learning with active engagement and environmental awareness. The boarding-school setting strengthens habituation through continuous exposure to cleanliness, discipline, and collective responsibility. Community service extends Andriyanto et al. (2025) by demonstrating that social learning can involve immersive community interaction rather than ceremonial participation. These findings also support Sithole & Yassim (2026), who emphasize principal leadership in connecting sustainability with pedagogy. Practically, Islamic schools can integrate ESG through curriculum, boarding routines, and community engagement without creating separate sustainability programs or structures.

The study distinguishes between substantive practice and formal institutionalization. BeRAANI, waste management, *Adiwiyata* initiatives, quality assurance, and community programs made extensive ESG-related activities visible, yet explicit ESG terminology and policy provisions remained limited (Al Amosh, 2025; Rizal et al., 2026). This pattern complements Raniro et al. (2025) and Wohlfart et al. (2025), who report that sustainability initiatives may remain fragmented or dependent on committed individuals. However, this case offers a specific explanation: Islamic values can sustain substantive practices even when formal ESG structures are incomplete. The theoretical contribution lies in identifying a transition from value-based sustainability toward system-based governance. Practically, schools should integrate ESG indicators into quality assurance, strategic planning, and institutional regulations.

Taken together, the findings contribute a Leadership-Driven ESG Integration Management model in which Islamic values provide the ethical foundation, integrative leadership coordinates implementation, ESG programs become interconnected, stakeholders participate collectively, and continuous improvement strengthens sustainability culture. This model extends Islamic leadership and quality-assurance scholarship by connecting spiritual legitimacy with operational governance, while extending ESG research into pesantren-based secondary education. Practically, principals should strengthen policy formalization, cross-unit coordination, teacher support, time for environmental projects, and ESG-related quality indicators within SPMI systems. However, interpret the model cautiously because the study uses a single case, limited student responses, and incomplete document extraction. Comparative and longitudinal research could test transferability and sustainability outcomes.

CONCLUSION

This study demonstrates that the central lesson of ESG integration at Islamic educational institutions is that institutional sustainability becomes more meaningful when global ESG principles are contextualized through Islamic values, ecotheological perspectives, and leadership practices embedded in the school's organizational culture. Theoretically, this study contributes a leadership-driven ESG management model

comprising five interrelated elements that operate as a mutually reinforcing cycle: Islamic values provide the ethical and spiritual foundation that shapes integrative leadership; this leadership translates those values into priorities, policies, and decisions through ESG program management; effective implementation of these programs depends on stakeholder collaboration that promotes shared participation and responsibility; and the outcomes of these collaborative practices are evaluated through continuous improvement, which generates feedback for refining leadership, programs, and stakeholder engagement while reaffirming the underlying Islamic values. Thus, the five elements function dynamically, connecting normative principles with leadership, implementation, participation, and institutional learning. The research implication is that Islamic educational institutions can operationalize sustainability not merely as a technical compliance agenda but as a value-based and strategically managed institutional practice aligned with Islamic educational goals. Nevertheless, this study is limited by its single-case design, incomplete extraction from two scanned documents, varying depth of student responses, and the absence of direct interviews with community partners. Future research should employ comparative and longitudinal designs across diverse Islamic educational institutions, involve broader stakeholder groups, and examine the long-term sustainability outcomes and transferability of the proposed model.

ACKNOWLEDGEMENT

We sincerely thank the PPTQ Ibnu Abbas Klaten Foundation, the leadership, vice-principals, teachers, and students of SMA IT Ibnu Abbas Klaten for their support and participation. We also gratefully acknowledge Baidi and Hedy Ramadhan Putra Pembangunan for their valuable academic guidance and critical feedback in improving this manuscript.

CONFLICTS OF INTEREST

The authors declare no conflict of interest related to this research or its publication.

USE OF ARTIFICIAL INTELLIGENCE (AI)-ASSISTED TECHNOLOGY

In preparing this manuscript, the authors used AI-assisted tools, including ChatGPT, Grammarly, and AI-based translation tools, solely as language-support tools for translation, grammar and spelling correction, language refinement, and improvement of readability and clarity. These tools were not used for research design, data analysis, interpretation of findings, or formulation of scholarly conclusions. The authors retain full responsibility for the accuracy, originality, and academic integrity of the manuscript.

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