

Eco-Theology in the Social Construction of *Santri*: Values and Clean-Living Practices in Islamic Boarding Schools

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Abstract:

Hygiene and environmental management issues have a significant impact on public health, especially in boarding schools such as Islamic boarding schools, where access to sanitation facilities and clean water is often limited. Previous studies have examined hygiene practices and environmental education in general; however, there remains a lack of understanding of how theological and socio-cultural values are constructed to shape students' ecological awareness. This study aims to examine the social construction of ecological theology at the *Nurul Qornain* Islamic Boarding School, focusing on how hygiene values are internalized, objectified through rules and routines, and manifested in the ecological habitus of students. The study employed a qualitative case study approach, utilizing purposive sampling techniques to select key informants, including clerics, administrators, teachers, and students. Data were obtained through in-depth interviews, participatory observation, and document analysis, then analyzed using thematic coding and triangulation techniques. The results of the study demonstrate that cleanliness is understood not merely as a physical activity, but as a spiritual obligation and manifestation of servitude to Allah, which is conveyed through formal education, the hidden curriculum, and daily practices. This study confirms that Islamic boarding schools are dynamic spaces for fostering ecological awareness rooted in religious values.

Keywords: ecological theology, hygiene practices, Islamic boarding schools, social construction, internalization

Abstrak:

Permasalahan kebersihan dan pengelolaan lingkungan memiliki dampak signifikan terhadap kesehatan masyarakat, terutama di lembaga berasrama seperti pesantren, di mana akses terhadap fasilitas sanitasi dan air bersih sering terbatas. Studi sebelumnya telah meneliti praktik kebersihan dan pendidikan lingkungan secara umum, namun masih terdapat kekurangan pemahaman mengenai bagaimana nilai-nilai teologi dan budaya sosial dikonstruksi untuk membentuk kesadaran ekologis santri. Penelitian ini bertujuan untuk mengkaji konstruksi sosial teologi ekologi di Pondok Pesantren Nurul Qornain, dengan fokus pada bagaimana nilai kebersihan diinternalisasi, diobjektivasi melalui aturan dan rutinitas, serta diwujudkan dalam habitus ekologis santri. Penelitian menggunakan pendekatan studi kasus kualitatif dengan teknik purposive sampling untuk memilih informan kunci, termasuk kiai, pengurus, ustadz, dan santri. Data diperoleh melalui wawancara mendalam, observasi partisipatif, dan analisis dokumen, kemudian dianalisis dengan teknik coding tematik dan triangulasi. Hasil penelitian menunjukkan bahwa kebersihan dipahami bukan sekadar aktivitas fisik, tetapi sebagai kewajiban spiritual dan manifestasi penghambaan kepada Allah, yang diterapkan melalui pendidikan formal, hidden curriculum, dan praktik sehari-hari. Studi ini menegaskan bahwa pesantren menjadi ruang dinamis untuk membangun kesadaran ekologis berbasis nilai religius.

Kata Kunci: teologi ekologi, praktik kebersihan, pesantren, konstruksi sosial, internalisasi

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Introduction

Hygiene and environmental management issues are global issues that have a direct impact on public health. Reports from the WHO and UNICEF show that poor hygiene practices and poor waste management increase the risk of infectious diseases in developing countries (WHO, 2023; WHO & UNICEF, 2018). In schools and boarding institutions, limited WASH facilities also hinder the formation of hygienic behaviors (Poague et al., 2022; Cronk & Bartram, 2021). Hygiene issues are also influenced by social and cultural factors that shape individuals' perceptions of environmental health (Hosking et al., 2022; Beya et al., 2022). In the context of Islamic boarding schools, basic sanitation conditions are often suboptimal; however, religious values and social interventions have proven effective in strengthening the ecological culture of students (Basic Sanitation Management, 2023; Yono & Devi, 2024).

In the context of Islamic education, Islamic boarding schools have a strategic position in shaping ecological values through the integration of religious teachings, moral guidance, and the cultivation of daily habits. The *Nurul Qornain* Sukowono Jember Islamic boarding school exemplifies a unique phenomenon in which cleanliness is understood as a theological value related to purity and obedience to Allah, aligning with findings that religious institutions play a significant role in shaping ecological awareness (Aldrin, 2024; Amin & Azadi, 2021). Research shows that environmental behavior in boarding schools is influenced by moral leadership, role modeling, and social acceptance of WASH practices (Cronk & Bartram, 2021; Hosking et al., 2022). Routines such as picket duty, Clean Friday, waste management, and Poskestren reflect sustainable ecological management as recommended in international WASH studies (Poague et al., 2022; Pu et al., 2022) and eco-pesantren research in Indonesia (Anjani & Mangunjaya, 2024; Risana et al., 2024; Al-Hamid, 2024; Zahroh, 2024). This confirms that the *Nurul Qornain* Islamic Boarding School is a space for the development of "spiritual ecology" based on religious values and social practices.

The development of literature between 2020 and 2024 shows that eco-theology and environmental education studies have undergone a broad diversification of themes. Christian eco-theology studies emphasize environmental literacy and ecological hermeneutics (Tatay-Nieto, 2020, 2024; Rabiej, 2021), while Indigenous Ecological Knowledge research reveals the contribution of the ecological wisdom of indigenous communities, such as the Akit tribe, in building contextual environmental ethics (Risamasu, 2024). At the same time, studies on eco-pesantren show how the values of khalifah, amanah, and ecopedagogy shape the ecological culture of santri through waste management and environmental habits (Maslani et al., 2023; Sari et al., 2023; Kasanah et al., 2023; Amaliyah, 2023; Khotimah et al., 2024; Romdloni et al., 2024). In addition, studies on the internalization of cleanliness in boarding schools (Rohmadi et al., 2024; Faizah & Pertiwi, 2024) and global studies on gender and sanitation (Jewitt & Ryley, 2015; Nunbogu et al., 2023; Ames, 2022; Chidakwa, 2024; Palgunadi et al., 2024) confirm that the formation of ecological behavior is influenced by leadership, institutional culture, access to facilities, and gender-based experiences. Research on environmental curricula (Santos et al., 2024; Navarrete, 2024; Lutfauziah et al., 2024) also confirms that the integration of ecological values through both formal and informal curricula plays a significant role in shaping long-term ecological habits.

However, existing studies have not provided an in-depth explanation of how ecological theological values are socially constructed in pesantren life. The eco-pesantren literature tends to focus on environmental programs, waste management, or practical

activities, without examining the mechanisms by which cleanliness values are internalized and objectified as social constructs. There has been no systematic research examining the role of the symbolic authority of the *kiai*, exemplary behavior in daily life, ritual repetition, the hidden curriculum, dormitory dynamics, and the role of *pesantren* institutions such as *Poskestren* in shaping the ecological awareness of *santri*. In addition, the gender aspect in the ecological experience of *pesantren* has not received attention, despite global literature indicating that women's sanitation issues significantly influence their experience of cleanliness and ecological practices. Thus, there is an important research gap in understanding how ecological values are not only taught but also constructed, institutionalized, and internalized in the *pesantren* environment.

Based on this gap, this study aims to comprehensively examine the social construction of ecological theology at the Nurul Qornain Islamic boarding school, by identifying how the value of cleanliness is understood theologically, internalized through social interaction, objectified in institutional rules and practices, and manifested in the ecological habitus of the students.

This study explains that the ecology of Islamic boarding schools cannot be understood merely as a collection of environmental activities, but rather as a process of forming ecological awareness that stems from spiritual values, cultural authority, and unique pedagogical mechanisms (Berger & Luckmann, 1966). International findings on WASH and education in boarding schools confirm that institutional leadership, social norms, and daily educational practices greatly determine the sustainability of hygienic behavior (Cronk & Bartram, 2021; Poague et al., 2022; Pu et al., 2022). Contextual studies of Islamic boarding schools in Indonesia demonstrate how the exemplary behavior of *kiai*, religious lectures, and boarding school rules serve as mechanisms for the externalization, objectification, and internalization of ecological values (Fannani, 2024; Zahroh, 2024).

Method

This study focuses on the phenomenon of internalization and objectification of cleanliness values at the Nurul Qornain Islamic boarding school, as cleanliness and environmental management are global issues with a direct impact on public health, but have not been widely studied in the context of Islamic boarding schools. This phenomenon is interesting because Islamic boarding schools are not only religious educational institutions, but also social spaces where religious values and ecological practices intersect tangibly. The type of research employed is qualitative, utilizing a case study approach, as this approach enables researchers to explore in depth the meanings, experiences, and social practices that shape the ecological awareness of *santri* (students at Islamic boarding schools). This approach is relevant for explaining how theological values are translated into ecological rules, routines, and habits, as well as how social interactions and the exemplary behavior of *kiai* influence the internalization of cleanliness values. Thus, this study emphasizes the need for a deep understanding of the contextual and holistic nature of social construction processes.

The research data sources included key informants and institutional documents from the Nurul Qornain Islamic boarding school. Key informants included clerics, administrators, teachers, and students involved in hygiene activities, waste management, religious lectures, and the *Poskestren* program. Informants were selected purposively to ensure that they had direct and relevant experience related to the internalization of hygiene values. Additional data was obtained through official *pesantren* documents, duty rosters, activity records, and religious study materials. The data collection techniques used included in-depth interviews, participatory observation, and documentation. Interviews were conducted using semi-structured guidelines to explore informants'

perspectives on cleanliness values and ecological practices. Participatory observation enabled researchers to record the daily activities of santri and the exemplary behavior of kiai, while documentation was used to validate the information and supplement the empirical data.

Data analysis was conducted in stages following a thematic analysis procedure adapted to the pesantren context. The initial stage involved transcribing interviews, grouping observation notes, and classifying documents related to hygiene practices, rules, and ecological activities in the pesantren. Next, the data was coded based on main categories such as internalization of values, objectification of values, ecological practices, and the exemplary behavior of the kiai. The next stage was to identify patterns and relationships between the mechanisms of internalization, objectification, and ecological practices in shaping the habitus of santri. The researchers triangulated data from interviews, observations, and documents to increase the validity of the findings. Finally, the results of the analysis were interpreted within the framework of Berger & Luckmann's social construction theory, allowing the findings to explain how hygiene values are socially constructed, institutionalized, and internalized in the daily lives of santri. This approach ensured that the research findings were not only descriptive but also conceptual and theoretical.

Results and Discussion

Results

The Internalization of Theological Values of Cleanliness: The Foundation of Ecological Theology in the Social Construction of Santri

At the Nurul Qornain Islamic Boarding School, the social construction regarding a clean and healthy life is firmly rooted in Islamic theological values. Cleanliness is understood not merely as a physical activity, but as a spiritual command and an integral part of worship. The process of internalizing the value of cleanliness occurs through three main mechanisms: theological legitimation through the teachings of the Qur'an and Hadith, Direct exemplification (*uswah hasanah*) by the kais and administrators, and Routine habituation in religious studies, worship, and daily activities. This internalization of the value of cleanliness fosters an eco-theological awareness among the santri, who view maintaining personal and environmental cleanliness as a form of devotion to God. This process aligns with the theory of Berger and Luckmann, which concerns the externalization, objectification, and internalization of values in the construction of social reality.

Table 1

Interviews on the Internalization of Cleanliness Values

No	Participant	Statement	Brief Description
1	Kyk (Islamic boarding school caretaker)	Islam has many verses that emphasize the importance of cleanliness. Allah SWT is pleased with those who are pure... if Islamic boarding schools do not apply the teachings of the Qur'an, how can that be, sir?	Cleanliness is considered a theological commandment and the core of Islamic teachings.
2	Kyk	"When teaching the scriptures... I instruct the ustadz always to include explanations about	Studying religious texts becomes a medium for internalising the value of

		hygiene and healthy living."	cleanliness.
3	Kfy (Vice Caretaker)	"Understanding of hygiene is provided through religious teachings and general knowledge such as health... so that students have a comprehensive understanding."	An integrative approach to religion and science to build awareness of cleanliness.
4	Kfy	"If it were only religious teachings, santri would not know how to live a truly clean life."	Cleanliness is understood as a combination of faith and practical knowledge.
5	UH (Head of Islamic Boarding School)	"The cleric always gives motivational speeches after religious lectures... about the importance of maintaining personal and environmental hygiene."	Cleanliness is positioned as worship and morality.

Table 2
Observations on the Internalisation of Cleanliness Values

Observation Focus	Brief Description	Interpretation/ Implication
Nightly Kitab Study	Following the religious study, the kiai (Islamic leader) provided advice on maintaining personal hygiene, dietary habits, and environmental cleanliness.	Cleanliness values were integrated as moral-theological messages.
Daily Activities of the Santri	The santri (Islamic students) reminded each other to maintain the cleanliness of their rooms and the yard.	The religious value of cleanliness was established as a social norm.
Fiqh Jurisprudence Study	The session involved the presentation of religious doctrines (dalil) related to thaharah (ritual purity), sanctity, and the prohibition of littering.	This served to strengthen the theological legitimacy of cleanliness practices.
Kiai's Monitoring	The Kiai patrolled the area while carrying a broom and a small trash bin.	This provided direct role modeling as a means of value internalization.

Based on the data, the internalization of cleanliness values at Pesantren Nurul Qornain occurs comprehensively, encompassing theological, pedagogical, and cultural aspects. Cleanliness is understood as an integral part of the students' (*santri*) religious identity, aligning with the principle of thaharah (ritual purity) in Islam. This is reinforced through normative emphasis, such as Kiai Yazid's statement that "*Allah loves those who are pure.*" Cleanliness values are not only conveyed through lectures but are also internalized through kitab studies, routine instructions to religious teachers (ustadz) to incorporate messages about cleanliness, and direct practices such as the management of personal waste (e.g., used softex). Thus, the theology of cleanliness is translated down to

the technical level of daily life, establishing the pesantren as an arena for learning "the correct way of purification" while simultaneously building the students' eco-theological awareness.

Observations indicate that the role modeling of the kiai and administrators (*uswah hasanah*) serves as the primary means of internalization. Concrete actions, such as picking up trash or separating waste, reinforce the moral legitimacy of these authoritative figures and make it easier for students to emulate such behavior. The internalization process is also supported by the integration of religious knowledge and modern health science, affirming that cleanliness is both a spiritual necessity and a requirement for bodily health. Overall, the internalization of cleanliness values occurs through three main mechanisms: (1) theological legitimacy derived from Islamic teachings, (2) role modeling by authoritative figures, and (3) social habituation through both formal and informal curricula. Consequently, cleanliness becomes an integral component of the santri's religious identity and the collective culture of the pesantren.

The Objectivation of Cleanliness Values: Rules, Habituation, and the Hidden Curriculum in Islamic Boarding Schools

The objectivation of cleanliness values at the Nurul Qornain Islamic Boarding School occurs through the institutionalization of rules, daily habituation, and the formation of a hidden curriculum that structures the behavior of the santri (students). Theological values concerning cleanliness (Focus 1) are subsequently transformed into a system of regulations and routines that shape collective conduct. The boarding school management establishes schedules for duties, waste management protocols, dormitory cleanliness policies, and a sanction mechanism for violations. Furthermore, the *kiai* (religious leader) and *ustadz* (teachers) provide role models that reinforce the objectivation of cleanliness values as a shared norm.

Table 3

Interview Data on the Objectivation of Cleanliness Values

No.	Informant	Statement	Summary Description/ Thematic Analysis
1	UH (Head of Pesantren)	"There is a cleaning duty schedule... every day the <i>santri</i> already know their tasks... so it becomes a habit they carry with them wherever they go."	The duty schedule serves as a mechanism for habituation.
2	Kyk (Kyai/Religious Leader)	"The cleaning duty is not just about cleaning, but about training the <i>santri</i> to love cleanliness... this is a religious teaching."	Cleaning duties serve as a means to internalize religious values.
3	Kfy (Ustadz/Teacher)	"Health knowledge is also taught... so that the <i>santri</i> understand the correct way to live healthily."	Integration of physical cleanliness and scientific health principles.
4	UEA (Sanitation Manager)	"We do not just give orders, but must set an example... There is a 5,000 Rupiah fine for anyone who litters."	Enforcement of rules combined with role modeling.

5	MI (Santri/Student)	"I enjoy the cleaning duty... especially in the <i>Kyai's</i> yard, so that guests feel welcome and it becomes a good deed (<i>pahala</i>)."	The <i>santri</i> interprets the duty as a form of religious worship (<i>ibadah</i>).
6	Kyk (Kyai/Religious Leader)	"I often walk around carrying a broom... if I see trash, I pick it up... later the administrators will sanction those with dirty rooms."	The <i>Kyai's</i> personal example reinforces the objectification of the rules.

Table 4

Observations Related to the Objectivation of Cleanliness Values

Time / Context	Observation	Brief Description / Implication
Every Morning	The <i>santri</i> (students) performed cleaning duties without needing to be reminded.	A routinized habit that has been successfully internalized.
Friday Morning	A "Clean Friday" program was conducted involving the <i>kiai</i> (leader), administrators, and all <i>santri</i> .	A hidden curriculum operationalized through collective activity.
Nightly Study Session	The <i>ustadz</i> (teachers) integrated messages about cleanliness into the religious curriculum (<i>kitab</i>) learning.	Cleanliness norms are institutionalized within the educational process.
Room Inspection	Administrators conducted room checks; <i>santri</i> with untidy rooms were given warnings or sanctions.	Surveillance functions as a mechanism for the objectification of values.
Waste Management	<i>Santri</i> segregated organic and non-organic waste according to the boarding school's regulations.	Formal rules translate abstract values into concrete, standardized behavior.

The data indicate that the internalization of cleanliness values at Nurul Qornain Islamic Boarding School (*Pesantren*) extends beyond mere theological belief and is reinforced through formal regulations, daily habituation, and structured social practices. Schedules for duties, room inspections, and routine activities such as "Clean Friday" constitute a hidden curriculum that shapes the students' (*santri*) mindset. Consequently, cleanliness is understood as both a spiritual obligation and a social identity. The integration of theological messages in religious studies (*pengajian kitab*) and daily interactions reinforces the understanding that maintaining cleanliness is a manifestation of servitude to God (*Allah*) and part of the collective ethics of the *pesantren*.

The role modeling provided by the *kiai* (Islamic leader) and student administrators enhances the effectiveness of these rules and habituation. Their participation in cleaning activities, waste management, and demonstrations of waste-handling techniques not only sets an example but also fosters the *santri's* commitment to adhering to these norms. Sanction mechanisms are applied to instill a sense of environmental responsibility rather than merely to punish. Through a combination of institutionalized rules, routine habituation, exemplary conduct from authoritative figures,

and social interaction, the santri develop a habitus of cleanliness. This encompasses discipline, environmental care, and mutual reminders, resulting in a comprehensive and sustainable culture of cleanliness within the *pesantren*.

Ecological Practices of the Pesantren: Waste Management, Health Posts, Environmental Jurisprudence, and Pesantren Traditions

Nurul Qornain Islamic Boarding School builds its ecological practice through a waste management system, a santri health program managed by its Health Post (*Poskestren*), the study of environmental jurisprudence (*fiqh al-bi'ah*), and the integration of core pesantren traditions (simplicity, seeking blessing [*barokah*], respect [*ta'dzim*], and communal work [*kerja bakti*]). Ecological values are not only taught normatively but are also realized in concrete and sustainable practices. This approach strengthens the concept of an ecological theology that interconnects cleanliness, morality, and environmental sustainability, as emphasized in Islamic teachings.

Table 5

Interviews Regarding the Ecological Practices of the Islamic Boarding School (Pesantren)

No.	Informant	Statement	Key Theme / Description
1	Kyk	"The movement of 'amar ma'ruf nahi mungkar' (enjoining good and forbidding wrong) in waste management... santri must separate organic and non-organic waste... the proceeds from the sold waste are used for student scholarships."	Waste management as a moral-ecological movement.
2	Kyk	"I often ride around on a small motorbike, carrying a broom... if I see trash, I clean it... so that the santri will emulate this."	Ecological role modeling by the kiai.
3	UH	"The kiai taught us how to burn softex (sanitary napkin) waste... and then use the result as organic fertilizer."	Waste utilization as recycling education.
4	KFY	"Socialization of clean and healthy living patterns is conducted during every orientation and every three months by the poskestren (pesantren health post)."	The role of the pesantren's health institution.
5	UEA	"The tradition of simple living is taught by the kiai... not to be wasteful... but to maintain a healthy diet to avoid getting sick easily."	Pesantren traditions as an ecological foundation.
6	MI	"Cleaning the kiai's yard makes guests happy... we get spiritual rewards (pahala) and the kiai's blessing (<i>barokah</i>)."	Spiritual motivation for cleanliness practices.

Table 6

Observations Regarding the Ecological Practices of the Islamic Boarding School (Pesantren)

Date / Context	Observation	Key Theme / Description
Daily Activities	Santri separated organic and non-organic waste before taking it to the collection point.	Rule-based and habitual ecological awareness.

Friday Activity	"Clean Friday" activity – the <i>kiai</i> directly participated in cleaning the yard.	Collective synergy in environmental maintenance.
New Student Orientation	The <i>poskestren</i> (<i>pesantren</i> health post) provided material on sanitation, disease prevention, and healthy living patterns.	Institutionalization of health education.
Monthly Study	Santri from <i>Ma'had Aly</i> (higher education level) held a deliberation on "environmental jurisprudence" (<i>fiqh al-bi'ah</i>).	<i>Syar'i</i> (religious) legitimization of ecological issues.
Dormitory Area	Santri cleaned their rooms, the block yard, and the bathrooms every morning.	Social discipline-based ecological habituation.

Ecological practices at *Pesantren Nurul Qornain* are not merely technical instructions but are integrated into the *pesantren*'s value system and culture. The waste management program—which includes separating organic and non-organic waste and repurposing waste for economically valuable scholarship funds—exemplifies the application of collective cleanliness values. This fosters a solution-oriented ecological awareness with a social dimension. The *kiai*'s role modeling in waste management, the incineration of softex (sanitary napkin) waste, and yard maintenance strengthens the effectiveness of these practices. The santri interpret these actions as part of the "*amar ma'ruf nahi munkar*" (commanding good and forbidding wrong) movement, thereby imbuing them with devotional and spiritual dimensions. Preventive interventions through the *Poskestren* (*Pondok Pesantren* Health Post), including the dissemination of healthy lifestyle information, sanitation education, and routine health checks, underscore the *pesantren*'s commitment to the santri's physical health as integral to their spiritual and academic well-being. These practices reflect an integration of ecological theology, social habituation, and systematic environmental management.

The study of environmental *fiqh* by the *Ma'had Aly* students provides normative legitimacy for ecological behavior, equipping them with an understanding of the legal injunctions for protecting the environment, the principle of *maslahat* (public benefit), and the prohibition of causing corruption on earth (*fasād*). Established *pesantren* traditions—such as simple living, seeking *barokah* (divine blessing), *khidmah* (service), and *ta'dzim* (respect) for teachers—reinforce ecological habits as cultural capital. Concurrently, the *kiai*'s role modeling fosters a spiritual ecology: cleanliness is practiced as an act of worship, a means of drawing closer to God, and an expression of respect for teachers. Collectively, ecological values, social solidarity, institutional sustainability, and spiritual ecology are interwoven into daily cleanliness practices, forming a holistic, sustainable ecological habitus rooted in the *pesantren*'s theological values and social practices.

Discussion

Internalization of Theological Cleanliness Values: The Basis of Ecotheology and the Construction of Santri Consciousness

The research findings indicate that the social construction of cleanliness at the Nurul Qornain Islamic Boarding School (*Pesantren*) in Sukowono, Jember, is rooted in the theological understanding that cleanliness is an integral part of worship and a manifestation of obedience to God (*Allah*). The internalization process occurs through

three primary mechanisms: (1) theological legitimation via the teaching of the *Qur'an* and *Hadith*, (2) direct role modeling by the *kiai* (Islamic leader) and administrators, and (3) routine habituation through worship and daily activities. These mechanisms shape the *santri's* (students') ecotheological consciousness—a comprehension that maintaining cleanliness is an act of devotion and a component of religious identity.

This pattern aligns with the social construction theory of Berger & Luckmann (1966), wherein the value of cleanliness is externalized through religious teachings, objectified into collective norms, and internalized to become the habitus of the *santri*. These findings corroborate previous studies on the role of religious institutions in instilling ecological values through spiritual legitimacy and moral authority (Aldrin, 2024; Amin & Azadi, 2021). The integration of *fiqh al-thaharah* (Islamic jurisprudence of purity) with modern health education further reinforces the construction of cleanliness values, demonstrating the *pesantren's* capacity to blend religious and scientific epistemologies in a synergistic manner. The *kiai's* role modeling in cleanliness practices, including the management of personal waste such as sanitary napkins (softex), illustrates how theological values are translated into technical actions. Overall, the internalization of cleanliness values in the *pesantren* occurs holistically, encompassing spiritual, pedagogical, and cultural dimensions.

The Objectivation of Cleanliness Values: Rules, Habituation, and the Hidden Curriculum

The objectivation of cleanliness values is clearly evident through the institutionalization of rules, social habituation, and the formation of a structured hidden curriculum. Formal regulations, such as duty schedules, dormitory cleanliness protocols, waste management mechanisms, and a system of sanctions, transform cleanliness values into binding collective norms. This practice aligns with international research findings, which indicate that the success of hygienic behavior in boarding schools is largely determined by a combination of institutional leadership, routine inspections, and structured habituation (Cronk & Bartram, 2021; Hosking et al., 2022; Poague et al., 2022).

The exemplary role modeling of the *kiai* (Islamic leaders) and *ustadz* (teachers) strengthens this objectivation process, as their moral authority makes the rules more readily accepted and emulated by the *santri* (students). Furthermore, the sanction mechanisms, which are educational rather than purely punitive, encourage the *santri* to perceive cleanliness as a communal responsibility. Practices such as "Clean Friday" and routine room inspections create a hidden curriculum that shapes the *santri's* habitus of cleanliness, consistent with Berger and Luckmann's theory of value internalization through social routines. This process demonstrates that the institutionalization of cleanliness values in the *pesantren* is not merely formal but is also embodied within the structure of everyday life.

Ecological Practices in Islamic Boarding Schools (Pesantren): Waste Management Systems, Health Clinics (Poskestren), Environmental Fiqh, and Cultural Traditions

The ecological practices at the Nurul Qornain Islamic Boarding School (Pesantren) are reflected in its systematic waste management, health services through its in-house health clinic (Poskestren), the study of environmental jurisprudence (*fiqh*), and the integration of traditional *pesantren* values such as simplicity (*kesederhanaan*), service (*khidmah*), and blessing (*barokah*). The waste management system encompasses the separation of organic and non-organic waste and the utilization of economically valuable waste to fund scholarships, demonstrating a socio-ecological dimension that is seldom discussed in previous studies. These findings align with research on eco-*pesantren*, which emphasizes the integration of ecological values, social practices, and economic sustainability (Anjani & Mangunjaya, 2024; Risana et al., 2024). The Poskestren plays a

role in strengthening health awareness through sanitation education, health examinations, and promoting clean lifestyles. This supports the global literature on the importance of preventive WASH (Water, Sanitation, and Hygiene) interventions in residential institutions (Pu et al., 2022).

The study of environmental fiqh among the senior students (*santri Ma'had Aly*) reinforces the normative legitimacy of ecological behavior through the principles of public interest (*maslahat*), the prohibition of corruption (*fasād*) on earth, and the ethical imperative to protect God's creation. Furthermore, traditional *pesantren* practices, such as respect (*ta'dzim*) for teachers, communal work (*kerja bakti*), and modest living, contribute to the formation of an ecological habitus rooted in cultural and spiritual values. Collectively, these practices culminate in a form of spiritual ecology—an integration of theology, social solidarity, and environmental sustainability into the daily lives of the students.

Conclusion

This study demonstrates that the internalization of the theological values of cleanliness at the *Pondok Pesantren Nurul Qornain Sukowono Jember* is a holistic and multidimensional process. Cleanliness is understood as a spiritual injunction and a manifestation of obedience to God, expressed through the daily practices of students (*santri*). The internalization process occurs through the theological legitimacy derived from the teachings of the Qur'an and Hadith, the direct role modeling of the *kiai* (Islamic leader) and administrators, and routine habituation in both devotional and social activities. The value of cleanliness is objectified through formal regulations, duty schedules, educational sanction systems, and a hidden curriculum that shapes the *santri*'s habitus.

The *pesantren*'s ecological practices—including organic and non-organic waste management, its health post service (*Poskestren*), environmental fiqh studies, and cultural traditions—illustrate the integration of spiritual, pedagogical, social, and ecological dimensions. These findings indicate that the *pesantren* successfully synergizes religious values with technical practices, positioning cleanliness not merely as a physical activity but as an integral part of religious identity and collective responsibility. This pattern aligns with Berger & Luckmann's social construction theory, whereby values are externalized, objectified, and internalized to form the *santri*'s habitus. Conceptually, this research contributes to the literature on ecotheology and Islamic boarding school education by highlighting how theological values can serve as the foundation for sustainable ecological behavior. Theoretically, it reinforces the understanding that value internalization requires a combination of normative legitimacy, moral exemplification, and social routines, enabling religious learning and environmental practices to be mutually supportive. Methodologically, the study highlights the importance of participatory observation, in-depth interviews, and analysis of the *pesantren*'s cultural context for understanding social construction and habitus formation. The findings also reveal a synergy between modern health education, the principles of *fiqh al-taharah* (Islamic jurisprudence of purity), and the *pesantren*'s cultural traditions, which collectively foster a spiritually and socially grounded ecological awareness. These contributions are relevant for developing character education models, religion-based ecological education, and institutional policies that support the integration of religious values and sustainability practices. Thus, this study offers an analytical framework that can serve as a reference for similar studies in other boarding schools or religious communities.

Despite providing profound insights, this research has several limitations. *First*, it

is a single-case study of one pesantren, thus limiting the generalizability of its findings to other Islamic boarding schools or residential educational institutions. *Second*, the study primarily emphasizes the aspects of value internalization and cleanliness practices, while the influence of external factors—such as family, social media, and government policies—remains underexplored. *Third*, the data collected is predominantly qualitative, leaving limited quantitative measurement of the impact on cleanliness and health behaviors. Based on these limitations, future research could expand its scope by comparing multiple pesantren, integrating mixed-methods (quantitative and qualitative) approaches, and further exploring the external factors that influence the internalization of cleanliness values. These recommendations are expected to enhance the understanding of pesantren ecotheology and support the development of more comprehensive educational models grounded in both religious and ecological values.

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