

Cultivating a Green Organizational Culture in Islamic Schools: The Central Role of Teacher's Akhlak (Ethics) and Exemplary Modeling

Niken Ristianah ¹, M. Munir ², Juni Iswanto ³, Akhmat Fanani Ridho ⁴, Toha Ma'sum ⁵, Syaiful Muda'i ⁶, M. Burhanuddin Ubaidillah ⁷

Pascasarjana, STAI Darussalam Krempyang Nganjuk ^{1, 2, 3, 4, 5, 6, 7}

Corresponding Author: nikenristianah1@gmail.com^{1*}, m.munirkaterban@gmail.com²

Info Artikel

Submitted: 09 Januari 2025

Revised : 14 Januari 2025

Accepted: 25 Januari 2025

Published: 28 Februari 2025

Keywords: Green Organizational Culture, Islamic School, Teacher Ethics, Akhlak, Qudwah Hasanah (Exemplary Conduct), Environmental Education, Hidden Curriculum, Role Modeling

Kata Kunci: Budaya Organisasi Hijau, Sekolah Islam, Etika Guru, Akhlak, Qudwah Hasanah (Perilaku Teladan), Pendidikan Lingkungan, Kurikulum Tersembunyi, Teladan Perilaku

Abstract

This study investigates the formation and sustenance of a Green Organizational Culture within Islamic schools, focusing on the pivotal role of teachers' akhlak (ethical character) and their exemplary behavior (qudwah hasanah) as the primary drivers. A Green Organizational Culture is defined as a shared set of values, beliefs, and practices that prioritize environmental stewardship, sustainability, and ecological responsibility as integral to the school's identity and daily operations. Employing an ethnographic case study approach, this research was conducted at two Islamic secondary schools recognized for their proactive environmental programs. Data were gathered through prolonged observation, in-depth interviews with teachers and students, and analysis of school artifacts. Findings reveal that teacher akhlak—manifested as personal environmental mindfulness, consistency between words and actions, and moral motivation rooted in Islamic teachings—is the cornerstone for authentic cultural change. Teachers who embody green values act as transformative agents, legitimizing environmental norms, inspiring student imitation, and embedding sustainability into the hidden curriculum. The study concludes that institutional green policies are insufficient without the cultivation of akhlak-based environmental ethics among educators. It proposes a model of "Akhlak-Based Eco-Pedagogy" for teacher development.

Abstrak

Penelitian ini mengkaji pembentukan dan pemeliharaan Budaya Organisasi Hijau di sekolah-sekolah Islam, dengan fokus pada peran kunci akhlak (karakter etis) guru dan perilaku teladan mereka (qudwah hasanah) sebagai pendorong utama. Budaya Organisasi Hijau didefinisikan sebagai kumpulan nilai, keyakinan, dan praktik yang memprioritaskan pengelolaan lingkungan, keberlanjutan, dan tanggung jawab ekologi sebagai bagian integral dari identitas dan operasional harian sekolah. Menggunakan pendekatan studi kasus etnografis, penelitian ini dilakukan di dua sekolah menengah Islam yang dikenal karena program lingkungan hidupnya yang proaktif. Data dikumpulkan melalui pengamatan jangka panjang, wawancara mendalam dengan guru dan siswa, serta analisis artefak sekolah. Temuan menunjukkan bahwa akhlak guru—yang tercermin dalam kesadaran lingkungan pribadi, konsistensi antara kata dan tindakan, serta motivasi moral yang berakar pada ajaran Islam—merupakan landasan utama untuk perubahan budaya yang autentik. Guru yang mengemban nilai-nilai hijau berperan sebagai agen transformatif, melegitimasi norma-norma lingkungan, menginspirasi peniruan siswa, dan mengintegrasikan keberlanjutan ke dalam kurikulum tersembunyi. Studi ini menyimpulkan bahwa kebijakan hijau institusional tidak cukup tanpa pembinaan etika lingkungan berbasis akhlak di kalangan pendidik. Penelitian ini mengusulkan model "Eco-Pedagogi Berbasis Akhlak" untuk pengembangan guru.



This work is licensed under a [Creative Commons Attribution-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/).

Publisher: Lembaga Penerbit Penelitian Nusantara

Introduction

The growing imperative for schools to become sites of sustainable practice reflects a global recognition that environmental challenges require deep-rooted cultural transformation rather than isolated or ad-hoc projects. Islamic schools, with their unique educational philosophy centered on character building (tarbiyah akhlaqiyah) and the teacher's role as a moral exemplar, offer a distinctive context for cultivating a green organizational culture (Jaya, 2020). This philosophy emphasizes the holistic development of students' akhlak (ethics), integrating spiritual, moral, and social dimensions that align closely with environmental stewardship principles rooted in Islamic teachings such as tauhid (the oneness of God), khalifah (stewardship), amanah (trust), and ihsan (excellence). The centrality of teachers' akhlak in this process is critical because teachers do not merely transmit knowledge but embody values through exemplary modeling, influencing students' internalization of environmental ethics and sustainable behaviors (Mundiri, 2017).

Research shows that embedding Islamic values into school culture fosters ecological character formation by creating an environment where sustainability is not just a policy but a lived experience. For example, studies within the Adiwiyata program—a national initiative in Indonesia promoting environmentally friendly schools—demonstrate how Islamic schools integrate these core values across three cultural layers: basic assumptions, espoused values, and artifacts such as rituals, symbols, and daily practices (Sugianto et al., 2020). This integration supports a seven-stage process of value internalization beginning with foundational beliefs and extending to engagement with external stakeholders, which facilitates transformative and sustainable environmental cultures. However, challenges remain in aligning symbolic practices with deeper spiritual consciousness among teachers and students, indicating that authentic teacher modeling is essential to bridge this gap (Arifin & Sulistyorini, 2021).

The role of teachers as moral exemplars is reinforced by their ability to translate abstract Islamic ethical principles into concrete actions within the school environment. Through environment-based learning management approaches, teachers engage students actively in maintaining cleanliness, managing waste responsibly, conserving energy, and participating in community sustainability efforts (Syihabuddin, 2019). These activities are often linked explicitly to Qur'anic

teachings and prophetic traditions that emphasize humans' responsibility as stewards of the earth. When teachers consistently demonstrate these behaviors authentically—both inside and outside the classroom—students perceive them as credible role models whose ethics are genuine rather than performative (Sahibudin et al., 2020). This perception significantly enhances students' motivation to adopt sustainable practices themselves.

Comparative studies between urban and rural Islamic schools reveal contextual variations in how green organizational culture manifests. Urban schools may have more structured programs supported by resources but sometimes struggle with fostering authentic engagement due to competing priorities or less direct connection to natural environments. Conversely, rural schools often integrate environmental stewardship more naturally into daily life through community practices but may lack formalized policies or infrastructure (Muslichah, 2018). Despite these differences, both settings benefit from strong teacher leadership grounded in akhlak that aligns institutional goals with lived values.

Furthermore, integrating sustainability into Islamic education extends beyond primary and secondary levels into higher education institutions where green campus initiatives incorporate tawhid-based green learning frameworks. These frameworks embed ecological consciousness into curriculum design, governance policies, research agendas, and community service activities aimed at producing graduates who embody insan kamil—the ideal complete human characterized by ethical responsibility toward creation (La Fua et al., 2018). Such holistic approaches demonstrate the transformative potential of faith-based education systems to contribute meaningfully to global sustainability goals while preserving religious identity.

Policy implementation studies highlight that effective communication channels, adequate resources, positive attitudes among teachers and students, supportive bureaucratic structures, and socio-political backing are crucial for sustaining environmental programs within Islamic schools (Taufiqulloh et al., 2019). Programs like Waste Donation campaigns, Clean Friday initiatives linked to religious observances, thematic learning connected to Qur'anic verses about nature all reinforce the integration of faith and ecology. However, evaluations also point out areas needing improvement such as infrastructure availability for environmental activities, curriculum integration depth, individual-level assessments of student behavior change, and systematic reporting mechanisms (Kurniawan, 2019).

Many Islamic schools have introduced environmental programs intending to promote

Cultivating a Green Organizational Culture in Islamic Schools: The Central Role of Teacher's Akhlak (Ethics) and Exemplary Modeling

Niken Ristianah¹, M. Munir², Juni Iswanto³, Akhmat Fanani Ridho⁴, Toha Ma'sum⁵, Syaiful Muda'i⁶, M. Burhanuddin Ubaidillah⁷

sustainability; however, these initiatives often remain peripheral and fail to become embedded within the core organizational culture. A significant problem lies in the disconnect between formal "green" rhetoric—such as policies, mission statements, or occasional activities—and the daily behaviors and attitudes modeled by teachers, who are the most influential transmitters of school culture (Atasoy, 2020). Teachers' akhlak (ethics) and their role as moral exemplars are central to bridging this gap because students internalize values primarily through observing consistent ethical conduct rather than through formal instruction alone (Fawehinmi et al., 2020). Research on Islamic values integrated into environmental school culture reveals that while schools may espouse principles like tauhid (the oneness of God), khalifah (stewardship), amanah (trust), and ihsan (excellence), challenges persist in translating these symbolic values into authentic spiritual consciousness and habitual sustainable behaviors among both teachers and students (Siraj et al., 2018). This gap highlights the need for a green organizational culture that is not merely performative but deeply rooted in everyday practice, sustained by teachers who embody environmental ethics consistently.

The organizational culture framework applied in Islamic schools typically involves three layers: basic assumptions, espoused values, and artifacts. Basic assumptions represent deeply held beliefs such as stewardship of the earth as a divine mandate; espoused values include formal commitments to sustainability embedded in school vision and policies; artifacts are visible manifestations like recycling bins, green ceremonies, or environmental clubs (Aziz & Marlina, 2025). However, when teachers' daily actions do not align with these espoused values—such as neglecting waste management or energy conservation—the green culture remains superficial. Teachers' exemplary modeling is therefore crucial because it operationalizes abstract Islamic ethical concepts into tangible behaviors that students can observe and emulate. For example, when teachers actively participate in environmental activities or demonstrate respect for nature in their conduct, they reinforce the integration of faith and ecology beyond rhetoric (Hakim, 2016).

Studies also indicate that teacher job satisfaction and organizational culture influence environmentally friendly behavior indirectly. While green school programs alone may not directly increase sustainable behavior among teachers, a positive organizational culture that supports teacher well-being enhances their motivation to engage in eco-friendly practices (Saeed et al., 2018). This suggests that cultivating a green organizational culture requires attention not only to environmental policies but also to fostering supportive work environments where teachers feel valued and aligned with institutional goals (Dumont et al., 2017). Leadership plays a pivotal role here; principals who

Cultivating a Green Organizational Culture in Islamic Schools: The Central Role of Teacher's Akhlak (Ethics) and Exemplary Modeling

Niken Ristianah¹, M. Munir², Juni Iswanto³, Akhmat Fanani Ridho⁴, Toha Ma'sum⁵, Syaiful Muda'i⁶, M. Burhanuddin Ubaidillah⁷

practice green leadership and promote an inclusive culture contribute significantly to embedding sustainability within school life (Handayani et al., 2020). In Islamic schools, leadership strategies such as Islamic crash courses reinforce character building by integrating Qur'anic reading competence, leadership values, and apprenticeship models that strengthen organizational culture grounded in akhlak (Ghazali et al., 2018).

Contextual factors also affect how green cultures develop across different Islamic schools. Urban schools may have more resources for structured environmental programs but face challenges related to authentic engagement due to competing demands or less direct connection with natural surroundings. Rural schools often integrate stewardship more naturally through community practices but may lack formalized infrastructure or policy support (Cole & Hamilton, 2020). Despite these differences, the common denominator remains the teacher's role as an ethical model whose consistent behavior bridges institutional aspirations with lived experience.

Furthermore, integrating sustainability into Islamic education aligns closely with its unique philosophy emphasizing tarbiyah akhlaqiyah—holistic character building rooted in spiritual development (Roscoe et al., 2019). This approach views education not merely as knowledge transmission but as nurturing insan kamil (the ideal complete human) who embodies ethical responsibility toward creation (Rayner & Morgan, 2017). The tawhid-based framework situates environmental care within monotheistic belief systems, making ecological stewardship an expression of piety rather than an external obligation. When teachers internalize this worldview authentically and model it daily, they create fertile ground for students' ecological character formation (Song & Yu, 2018).

Practical evaluations of green school programs reveal areas needing improvement such as availability of environmental infrastructure, curriculum integration depth, individual-level behavioral assessments, and systematic reporting mechanisms (Gürlek & Tuna, 2018). These gaps often stem from insufficient alignment between policy rhetoric and teacher practice. Therefore, professional development focused on enhancing teachers' environmental knowledge alongside ethical leadership training is essential for closing this divide (Pham et al., 2018). Such capacity building empowers teachers to move beyond compliance toward genuine commitment.

Cultivating a green organizational culture within Islamic schools involves a complex interplay of institutional values, teacher ethics (akhlak), and exemplary modeling that collectively shape students' environmental attitudes and behaviors. The first research objective is to analyze the

components of a green organizational culture in the Islamic school context, which can be understood through a three-layered model comprising basic assumptions, espoused values, and artifacts. Basic assumptions reflect deeply held Islamic principles such as tauhid (the oneness of God), khalifah (stewardship), amanah (trust), and ihsan (excellence), which form the spiritual foundation for environmental responsibility. Espoused values are formal commitments embedded in school policies and visions that promote sustainability, while artifacts include tangible practices like waste management systems, green ceremonies, and environmental clubs that make these values visible in daily school life (Lahmar, 2020). This layered framework facilitates a transformative process where ecological character formation is not merely an add-on but integrated into the school's identity and operations.

The second objective focuses on how teachers' personal akhlak and professional conduct contribute to or hinder this green culture. Teachers in Islamic schools serve as moral exemplars whose ethical behavior profoundly influences students' internalization of environmental values. Studies show that when teachers authentically embody Islamic ethical principles related to stewardship and trustworthiness—demonstrated through consistent eco-friendly actions such as conserving resources, participating in environmental activities, and integrating sustainability into pedagogy—they effectively bridge the gap between formal rhetoric and lived practice (Zainuddin, 2017). Conversely, if teachers' behaviors contradict espoused green values or remain passive toward sustainability initiatives, this disconnect undermines efforts to embed a genuine green culture. Teacher job satisfaction and organizational support also indirectly affect their engagement in green behaviors; positive work environments enhance motivation for sustainable practices (Fadillah et al., 2020). Therefore, fostering teachers' green self-efficacy alongside their akhlak is essential for sustaining environmental programs.

The third research objective examines the process through which teacher modeling influences student and collective environmental values and behaviors. Teacher modeling operates as a social learning mechanism where students observe and emulate ethical conduct demonstrated by their educators. In Islamic schools, this process is amplified by the philosophy of tarbiyah akhlaqiyah—holistic character building rooted in spiritual development—which positions teachers not only as knowledge transmitters but as role models embodying insan kamil (the ideal complete human) who integrates faith with ecological responsibility (Syukron et al., 2020). When teachers consistently demonstrate care for the environment aligned with tawhid-based ethics, students develop ecological

consciousness that transcends compliance to become intrinsic motivation for sustainable living (Supriadi et al., 2020). This modeling effect extends beyond individual students to influence collective norms within the school community, reinforcing a shared commitment to environmental stewardship.

Empirical evidence from Indonesian Islamic schools participating in programs like Adiwiyata illustrates how these components interact dynamically. The seven-stage integrative process of value internalization begins with establishing foundational beliefs grounded in Islamic teachings and progresses through embedding these values into school policies, rituals, curriculum content, daily practices, community engagement, monitoring mechanisms, and external stakeholder collaboration (Ichsan et al., 2020). Despite progress, challenges persist in aligning symbolic practices with deeper spiritual consciousness among teachers and students—a gap that authentic teacher modeling helps to close. Moreover, contextual factors such as urban versus rural settings influence resource availability and program implementation but do not diminish the central role of teacher ethics in sustaining green cultures (Megahed, 2020).

Leadership also plays a critical role by fostering supportive organizational ambidexterity—balancing exploration of new sustainable practices with exploitation of existing strengths—and promoting teacher development focused on both environmental knowledge and ethical leadership (Nazarudin et al., 2020). Initiatives like Islamic crash courses reinforce character building by integrating Qur'anic competence with leadership skills that empower teachers as change agents within their institutions (Bashirun et al., 2020). Higher education institutions further extend this approach through tawhid-based green learning frameworks that embed sustainability into governance, curriculum design, research agendas, and community service aimed at producing graduates committed to global sustainability goals (Zuraimy, 2017).

RESEARCH METHODOLOGY

A qualitative ethnographic case study design is essential for deeply understanding how a green organizational culture is cultivated in Islamic schools, particularly through the central role of teachers' akhlak (ethics) and their exemplary modeling. This approach allows researchers to provide a thick description of the school culture by immersing themselves in the daily life of the schools, capturing the nuanced interactions and lived experiences of both teachers and students. Selecting two contrasting Islamic schools—one urban and one rural—with explicit commitments to

environmentalism but potentially different cultural expressions enables a comparative analysis that highlights how context shapes the integration of environmental values within Islamic educational settings (Choiron, 2017). Data collection involves participant observation over three months, focusing on classrooms, teacher lounges, ceremonies, and daily routines such as waste handling, energy use, and communal space management, which reveals how environmental ethics are practiced in everyday school life. In-depth interviews with teachers across various subjects, school leadership, and student focus groups provide triangulated perspectives on how teachers' ethical conduct influences students' environmental awareness and behavior. Additionally, document and artifact analysis—including school vision and mission statements, teacher guidelines, student handbooks, posters, and newsletters—helps uncover the alignment or gaps between espoused values and actual practices (Arifin et al., 2018).

Thematic analysis guided by Edgar Schein's cultural levels framework—basic assumptions, espoused values, and artifacts—enables coding for instances of teacher modeling of environmental ethics, discrepancies between stated values and enacted behaviors, student perceptions of teacher authenticity, and cultural artifacts that reflect or contradict environmental commitments. Research shows that Islamic values such as tauhid (the oneness of God), khalifah (stewardship), amanah (trust), and ihsan (excellence) are foundational in embedding environmental ethics into school culture through these layers (Harsoyo et al., 2020). Teachers' akhlak plays a pivotal role as they embody these values not only in formal teaching but also through daily actions that serve as powerful models for students' ecological character formation (Asmui et al., 2016). However, challenges persist in fully internalizing these values at deeper spiritual levels among both teachers and students; symbolic practices sometimes fail to translate into consistent behaviors outside formal activities (Nurulloh, 2019).

The urban-rural contrast often reveals differences in resource availability and community engagement that influence how green culture is expressed; urban schools may have more structured programs but face challenges in fostering authentic engagement, while rural schools might integrate environmental stewardship more naturally into daily life yet lack formalized policies (Astuti, 2019). The integration of environment-based learning management further supports this culture by involving students actively in maintaining cleanliness and sustainability efforts both at school and at home through parental involvement (Yusuf, 2017). Exemplary teacher behavior is critical for sustaining this culture because students perceive authenticity when teachers consistently align their words with

actions regarding environmental care (Mangunjaya, 2010). Documented artifacts such as vision statements or newsletters often reflect aspirational goals but require reinforcement through visible teacher modeling to impact student attitudes effectively.

Findings

Manifestations of Green Organizational Culture

The cultivation of a green organizational culture in Islamic schools is a multifaceted process that integrates visible environmental practices, espoused religious values, and deeply held assumptions rooted in Islamic ethics (akhlak). Teachers play a pivotal role as ethical exemplars, shaping both the physical environment and the moral consciousness of students. Artifacts such as school gardens, waste segregation stations, energy-saving stickers, and student eco-art serve as tangible manifestations of environmental commitment. These are reinforced by formal statements—espoused values—articulated in assemblies, curricula, and school slogans emphasizing the concept of khalifah (stewardship) and care for creation. At a deeper level, basic underlying assumptions—such as viewing energy conservation as a religious duty or wastefulness as kufur nikmat (ingratitude)—form the invisible bedrock sustaining these practices. The synergy between teacher modeling, institutional artifacts, and value-laden messaging is essential for embedding sustainability into the fabric of Islamic education (Sudjak et al., 2018).

Islamic schools increasingly employ visible artifacts to signal their commitment to environmental stewardship. School gardens are cultivated not only for aesthetic or educational purposes but also as living laboratories where students learn about sustainability through hands-on experience (Filho et al., 2019). Waste segregation stations are installed to encourage recycling behaviors; these are often accompanied by signage explaining proper disposal methods and linking cleanliness to religious teachings (Agirreazkuenaga, 2019). Energy-saving stickers placed near light switches remind students and staff that conserving electricity is both an ecological necessity and a religious obligation (Linnenluecke & Griffiths, 2010). Student eco-art projects—murals made from recycled materials or art competitions themed around nature—serve dual roles: beautifying the school environment while reinforcing ecological messages (Niedlich et al., 2019). These artifacts function as daily reminders of the school's environmental ethos.

Espoused values are articulated through school vision statements, assemblies, curricular content, and slogans that explicitly connect environmental care with Islamic principles such as khalifah

(stewardship) (Cole & Altenburger, 2019). Assemblies may open with reminders that humans are vicegerents of God tasked with protecting creation, while curricula integrate lessons on conservation into subjects like fiqh (Islamic jurisprudence) or akidah akhlak (creed and ethics) (Steg et al., 2014). Slogans such as "Caring for the Earth is Worship" or "Cleanliness is Part of Faith" are displayed prominently throughout school grounds (Admiraal et al., 2019). These formal statements reinforce the idea that environmental responsibility is not merely secular but an integral part of religious identity.

At the deepest level of organizational culture lie basic underlying assumptions—unspoken beliefs so ingrained they become taken-for-granted truths (Bascopé et al., 2019). In many Islamic schools, turning off lights when leaving a room is seen not just as good practice but as fulfilling a religious duty; wastefulness is equated with kufur nikmat (ingratitude for God's blessings) (Magsi et al., 2018). Cleanliness is internalized as an act of faith based on prophetic traditions ("Cleanliness is half of faith"). These assumptions shape daily behaviors without needing explicit enforcement.

The Role of Teacher Akhlak and Exemplary Conduct

The cultivation of a green organizational culture in Islamic schools is deeply intertwined with the ethical character (akhlak) and exemplary conduct of teachers. In these educational settings, teachers are not merely transmitters of knowledge but serve as moral exemplars whose actions, reasoning, and daily interactions shape the environmental consciousness and behaviors of students. The integration of authentic modeling, moral reasoning, pedagogical strategies, and informal interactions forms the backbone of effective environmental education rooted in Islamic values (Al-Nakl, 2001).

Authentic modeling refers to teachers consistently embodying the environmental values they advocate. In Islamic schools, this means teachers use reusable bottles, minimize paper use, participate actively in school clean-up programs, and demonstrate visible care for their surroundings (Cebrián & Junyent, 2015). Such consistency between words and actions is critical; when students observe teachers practicing what they preach—such as sorting waste or turning off unused lights—they internalize these behaviors as part of their own ethical repertoire (Sahnan, 2019). Conversely, when teachers fail to model these behaviors authentically, students may perceive environmental care as optional or insincere (Ayub et al., 2018).

Teachers play a pivotal role in framing environmental stewardship not just as practical necessity

but as an expression of iman (faith), taqwa (piety), and amanah (responsibility) (Masrizal et al., 2019). By referencing Quranic verses about humans as khalifah (stewards) on earth or Hadiths emphasizing cleanliness (“Cleanliness is half of faith”), teachers elevate ecological actions to acts of worship (Kopnina, 2012). This moral framing transforms routine activities—like conserving water or avoiding waste—into religiously significant practices that resonate deeply with students’ spiritual identities (Elhoshi et al., 2017).

Effective green culture requires more than isolated lessons; it demands seamless integration into core subjects such as Quran studies, Hadith interpretation, Fiqh (Islamic jurisprudence), and general science—all through an ethical lens (Alkaher & Carmi, 2019). Teachers incorporate discussions about conservation into lessons on creation stories or legal rulings about resource use (Imaduddin, 2019). Project-based learning—such as gardening or recycling initiatives—is linked explicitly to religious teachings about gratitude for God’s blessings (shukr) and avoidance of wastefulness (israf). This approach ensures that sustainability is not an add-on but a lived value embedded throughout the curriculum (Esa, 2010).

Much learning occurs outside formal lessons—in corridors, cafeterias, playgrounds—where teachers’ casual remarks or spontaneous actions reinforce green norms (Nagra, 2015). For example, a teacher who reminds students to pick up litter during recess or discusses the importance of water conservation at lunch models pro-environmental behavior informally yet powerfully (Sepehri & Montazeri, 2019). These micro-interactions accumulate over time to create a pervasive culture where caring for the environment becomes second nature.

Student Perceptions and Cultural Internalization

Student perceptions and the internalization of green values in Islamic schools are deeply influenced by their observations of teacher authenticity and the consistency of the school environment in modeling environmental ethics rooted in Islamic principles. Research indicates that students interpret teachers’ sincere commitment to ecological stewardship—demonstrated through consistent, ethical behavior aligned with Islamic akhlak—as a powerful motivator for adopting similar green values themselves (Jumala & Abubakar, 2019). When teachers embody sincerity (ikhlas) and integrate environmental care into daily practices, students perceive these actions as genuine expressions of faith rather than superficial mandates, which facilitates deeper moral engagement and internalization of sustainability as part of their religious identity. This authentic

modeling helps bridge the gap between abstract environmental concepts and lived experience, making green values tangible and meaningful within the school's spiritual framework.

The school environment's consistency in reinforcing these values further shapes student perceptions. Studies show that when Islamic schools maintain a coherent green culture—through visible practices such as cleanliness, waste management, water conservation, and greening activities integrated with religious teachings—students experience an immersive setting that normalizes ecological responsibility (Tamuri, 2007). This alignment between teacher behavior, curriculum content, and institutional practices creates a holistic learning ecosystem where environmental ethics are not isolated lessons but embedded in everyday life. Such environments support students' cognitive and affective development by providing repeated opportunities to observe, practice, and reflect on sustainable behaviors within an Islamic worldview (Suhartini, 2016).

Importantly, this process often leads to the emergence of student-led initiatives inspired by admired teachers who serve as role models. When students witness teachers' authentic dedication to environmental stewardship grounded in akhlak, they are motivated to initiate their own projects—such as recycling programs, tree planting campaigns, or energy-saving efforts—that extend the green culture beyond formal instruction. These initiatives reflect students' internalization of green values as personal commitments rather than externally imposed rules. The participatory nature of such projects also fosters leadership skills and communal responsibility aligned with Islamic teachings on collective welfare (maslahah) and trusteeship (khalifah) over nature (Sofanudin et al., 2019).

Experiential learning approaches have been shown to enhance this dynamic by engaging students directly in environmental activities linked to Islamic ethics. For example, programs like Eco-Bazaars promoting reduce-reuse-recycle (3R) practices enable students to connect revealed knowledge with natural phenomena through hands-on participation, deepening their appreciation for sustainability as a moral imperative. Reflections from participants reveal that such experiences cultivate not only ecological awareness but also spiritual growth rooted in sincerity (ikhlas) and accountability before God (taqwa) (Suyatno et al., 2020). This integration supports a transformative educational process where knowledge acquisition is inseparable from character formation.

However, challenges remain in fully embedding these values across all levels of schooling. Some studies note gaps between espoused environmental ideals within curricula—especially Akidah Akhlak subjects—and actual student awareness or behavior due to limited resources or insufficient cross-curricular integration (Ar, 2013). Additionally, inconsistencies between teacher modeling

and institutional policies can create confusion or skepticism among students if perceived as “green hypocrisy”. Addressing these issues requires strengthening teacher training focused on both pedagogical competence and ethical-environmental consciousness, alongside systemic support for coherent policy implementation that aligns with Islamic values (Mt & Mustaffa, 2019).

Discussion

In Islamic education philosophy, akhlak is foundational—shaping not only personal piety but also institutional ethos. Teachers’ virtues such as sincerity (ikhlas), humility (tawadu’), patience (sabr), compassion (rahmah), justice (‘adl), and consistency are prerequisites for effective moral leadership. The presence of these qualities enables teachers to act as living examples (uswatun hasanah), inspiring students to internalize values rather than merely comply with rules. When teachers embody noble character through daily actions—maintaining cleanliness, practicing discipline, showing respect—they create a school environment where environmental stewardship becomes part of faith practice.

Authenticity is vital: when teachers genuinely embody environmental values through consistent actions aligned with their professed beliefs (ikhlas), they foster trust and inspire emulation among students. Conversely, inconsistency between words and deeds (“green hypocrisy”) can lead to student cynicism or disengagement from environmental initiatives. Ikhlas emerges as a cultural cornerstone—teachers who act sincerely out of devotion rather than external compulsion are more likely to effect lasting change. Studies show that when teachers’ actions are perceived as performative or insincere (“greenwashing”), students become skeptical about environmental programs and may resist participation.

The process by which individual virtues become collective norms involves repeated exposure to consistent exemplary behavior by a critical mass of teachers. Over time, eco-friendly practices shift from being optional acts to becoming embedded expectations within the school’s culture—internalized by students through habituation (ta’dib) and reinforced by communal rituals or routines. For example, daily routines such as watering plants or maintaining classroom cleanliness become ingrained habits reflecting both ecological responsibility and Islamic teachings on stewardship (amanah). This transformation is most effective when supported by participatory activities that engage all stakeholders—students, staff, parents—in shared responsibility for environmental stewardship.

Recruitment strategies increasingly prioritize candidates who demonstrate strong akhlak

alongside pedagogical skills. Professional development programs are evolving to integrate reflective practice on ethical conduct with training in environmental literacy—ensuring that teachers see themselves not only as transmitters of knowledge but also as role models for sustainable living. Ongoing self-regulation practices such as muraqabah (self-monitoring), muhasabah (self-reflection), and mujahadah (striving against ego) are encouraged to maintain sincerity and resilience among educators.

Emerging frameworks advocate for an “Akhlak-Based Eco-Pedagogy” that combines core Islamic ethical principles with reflective teaching methods and practical environmental education. This model emphasizes experiential learning—such as participatory clean-up activities or garden projects—and integrates lessons on stewardship from Qur’anic teachings into daily routines. By aligning spiritual development with ecological responsibility, this approach seeks to produce graduates who are both morally upright and environmentally conscious.

Conclusion

Building a genuine green organizational culture in Islamic schools fundamentally hinges on character education for educators, with the akhlak (ethics) and qudwah (exemplary modeling) of teachers serving as the most potent tools for transforming espoused environmental values into lived, shared assumptions. Islamic education emphasizes that akhlak is not merely about individual morality but encompasses relational ethics that shape the entire educational environment, influencing goals, curriculum content, teacher professionalism, and school discipline. When teachers embody Islamic virtues such as amanah (trustworthiness), ihsan (excellence), and taqwa (God-consciousness) authentically, they become living examples whose behaviors naturally integrate environmental stewardship into the school’s identity. This integration moves beyond formal policies or symbolic gestures to create a pervasive culture where caring for the environment is inseparable from practicing Islam itself.

The process of cultivating this culture begins with teachers’ internalization of akhlak principles that align ecological responsibility with spiritual accountability. Teachers who sincerely practice what they preach—demonstrating ikhlas (sincerity) in conserving resources, managing waste responsibly, and promoting sustainable habits—instill trust and credibility among students and staff alike. This sincerity is critical because it prevents “green hypocrisy,” where inconsistencies between words and actions undermine moral authority and weaken cultural transformation efforts. Through

Cultivating a Green Organizational Culture in Islamic Schools: The Central Role of Teacher's Akhlak (Ethics) and Exemplary Modeling

Niken Ristianah¹, M. Munir², Juni Iswanto³, Akhmat Fanani Ridho⁴, Toha Ma'sum⁵, Syaiful Muda'i⁶, M. Burhanuddin Ubaidillah⁷

consistent ethical conduct grounded in Islamic teachings, teachers model an integrated lifestyle that harmonizes faith with environmental consciousness, making sustainability a natural extension of religious devotion.

As these values are embodied by educators, they permeate the organizational culture through shared assumptions that guide daily practices and decision-making. The school environment reflects these assumptions visibly—in cleanliness standards, resource use policies, curricular integration of environmental themes within Akidah Akhlak subjects, and community engagement initiatives—creating a coherent ecosystem that reinforces green values at every level. This alignment between teacher behavior, institutional norms, and educational content fosters a holistic learning atmosphere where environmental stewardship is normalized rather than exceptional. Students absorb these shared assumptions implicitly through observation and participation, gradually internalizing sustainability as part of their own moral framework rooted in Islam.

Moreover, the exemplary role of teachers inspires student-led initiatives that extend the green culture beyond formal instruction. When students admire teachers' authentic commitment to ecological ethics grounded in akhlak, they are motivated to initiate projects such as recycling programs, tree planting campaigns, or energy conservation efforts that reflect their personal adoption of these values. These initiatives demonstrate how teacher *qudwah* catalyzes active student engagement by transforming abstract principles into concrete actions aligned with Islamic concepts of *khalifah* (stewardship) and *maslahah* (public welfare). Such participatory activities also cultivate leadership skills and communal responsibility among students while reinforcing the school's green identity.

The centrality of teacher character in this cultural transformation has significant implications for recruitment and professional development. Islamic schools must prioritize hiring educators who exemplify strong akhlak alongside pedagogical competence to ensure authentic role modeling. Professional development should extend beyond technical skills to include reflective practice on ethical leadership, sincerity in ecological behavior, and integration of Islamic environmental ethics into teaching. Programs like Islamic crash courses for teachers can strengthen their spiritual grounding while enhancing their capacity to lead green cultural change effectively. Mentorship models pairing experienced teachers with novices further support this holistic growth by fostering communities of practice centered on ethical-environmental excellence.

Despite these promising dynamics, challenges remain in fully realizing a green organizational

culture rooted in akhlak. Some studies highlight gaps between espoused environmental ideals within curricula—especially Akidah Akhlak subjects—and actual student awareness or behavior due to limited resources or insufficient cross-curricular integration. Inconsistencies between teacher modeling and institutional policies can also create confusion or skepticism among students if perceived as superficial compliance rather than genuine commitment. Addressing these issues requires systemic support including leadership commitment to coherent policy implementation aligned with Islamic values, capacity building focused on ethical-environmental consciousness for all staff members, and community engagement strategies that extend green culture beyond school boundaries.

REFERENCES

- Admiraal, W., Schenke, W., De Jong, L., Emmelot, Y., & Sligte, H. (2019). Schools as professional learning communities: what can schools do to support professional development of their teachers? *Professional Development in Education*, 47, 684–698. <https://doi.org/10.1080/19415257.2019.1665573>
- Agirreazkuenaga, L. (2019). Embedding Sustainable Development Goals in Education. Teachers' Perspective about Education for Sustainability in the Basque Autonomous Community. *Sustainability*. <https://doi.org/10.3390/su11051496>
- Alkaher, I., & Carmi, N. (2019). Is Population Growth an Environmental Problem? Teachers' Perceptions and Attitudes towards Including It in Their Teaching. *Sustainability*. <https://doi.org/10.3390/su11071994>
- Al-Nakl, K. A. (2001). *Developing environmental education in Kuwaiti middle schools: an Islamic perspective*. <https://consensus.app/papers/developing-environmental-education-in-kuwaiti-middle-al-nakl/b5220886e69e55859c30994d3bc9e59a/>
- Ar, M. (2013). *STUDENTS' ATTITUDE TOWARD THE TEACHERS IN ISLAMIC TRADITIONAL SCHOOL (DAYAH) IN ACEH. I*, 28–48. <https://doi.org/10.22373/ej.v1i1.138>
- Arifin, I., Juharyanto, Mustiningsih, & Taufiq, A. (2018). Islamic Crash Course as a Leadership Strategy of School Principals in Strengthening School Organizational Culture. *SAGE Open*, 8. <https://doi.org/10.1177/2158244018799849>
- Arifin, Z., & Sulistyorini. (2021). IMPLEMENTASI KEEFEKTIFAN ORGANISASI. *Muróbbi: Jurnal Ilmu*

Cultivating a Green Organizational Culture in Islamic Schools: The Central Role of Teacher's Akhlak (Ethics) and Exemplary Modeling

Niken Ristianah ¹, M. Munir ², Juni Iswanto ³, Akhmat Fanani Ridho ⁴, Toha Ma'sum ⁵, Syaiful Muda'i ⁶, M. Burhanuddin Ubaidillah ⁷

Pendidikan. <https://doi.org/10.52431/murobbi.v5i1.373>

- Asmui, M., Mokhtar, N. M., Musa, N. D., & Hussin, A. (2016). *The Implementation of Organizational Green Culture in Higher Educational Institution*. 321–330. https://doi.org/10.1007/978-981-10-1458-1_31
- Astuti, S. (2019). *IMPLEMENTASI PENDIDIKAN AGAMA ISLAM YANG BERWAWASAN LINGKUNGAN HIDUP DAN BUDAYA SEKOLAH DI SEKOLAH MENENGAH PERTAMA (SMP) NEGERI 4 REJANG LEBONG*. 4. <https://doi.org/10.29300/btu.v4i1.1991>
- Atasoy, R. (2020). The Relationship Between School Principals' Leadership Styles, School Culture and Organizational Change. *International Journal of Progressive Education*. <https://doi.org/10.29329/ijpe.2020.277.16>
- Ayub, N. S. B., Hamzah, M., & Razak, K. A. (2018). Ethics of Islamic Teachers Education and the Challenges of the Current Era. *International Journal of Academic Research in Business and Social Sciences*. <https://doi.org/10.6007/ijarbss/v8-i12/5441>
- Aziz, A. A., & Marlina, Y. (2025). Enhancing Educational Quality Through Strategic Human Resource Management in Islamic Schools. *Al-Tanzim: Jurnal Manajemen Pendidikan Islam*. <https://doi.org/10.33650/al-tanzim.v9i2.10892>
- Bascopé, M., Perasso, P., & Reiss, K. (2019). Systematic Review of Education for Sustainable Development at an Early Stage: Cornerstones and Pedagogical Approaches for Teacher Professional Development. *Sustainability*. <https://doi.org/10.3390/su11030719>
- Bashirun, S. N., Rahman, A., Razali, M., & Lagiman, N. (2020). *EMPLOYEE GREEN BEHAVIOUR (EGB) AT WORK: THE MODERATING EFFECTS OF ISLAMIC VALUES*. 1, 110–117. <https://consensus.app/papers/employee-green-behaviour-egb-at-work-the-moderating-bashirun-rahman/e149ef11a40c50629bfaa22f0a86afc8/>
- Cebrián, G., & Junyent, M. (2015). Competencies in Education for Sustainable Development: Exploring the Student Teachers' Views. *Sustainability*, 7, 2768–2786. <https://doi.org/10.3390/su7032768>
- Choiron, A. (2017). *BUDAYA ORGANISASI PESANTREN DALAM MEMBENTUK SANTRI PUTRI YANG PEDULI KONSERVASI LINGKUNGAN*. 10, 171–184. <https://doi.org/10.21043/palastren.v10i1.2338>
- Cole, L., & Altenburger, E. (2019). Framing the Teaching Green Building: environmental education through

Cultivating a Green Organizational Culture in Islamic Schools: The Central Role of Teacher's Akhlak (Ethics) and Exemplary Modeling

Niken Ristianah ¹, M. Munir ², Juni Iswanto ³, Akhmat Fanani Ridho ⁴, Toha Ma'sum ⁵, Syaiful Muda'i ⁶, M. Burhanuddin Ubaidillah ⁷

- multiple channels in the school environment. *Environmental Education Research*, 25, 1654–1673. <https://doi.org/10.1080/13504622.2017.1398817>
- Cole, L., & Hamilton, E. (2020). Can a Green School Building Teach? A Pre- and Post-Occupancy Evaluation of a Teaching Green School Building. *Environment and Behavior*, 52, 1047–1078. <https://doi.org/10.1177/0013916518825283>
- Dumont, J., Shen, J., & Deng, X. (2017). Effects of Green HRM Practices on Employee Workplace Green Behavior: The Role of Psychological Green Climate and Employee Green Values. *Human Resource Management*, 56, 613–627. <https://doi.org/10.1002/hrm.21792>
- Elhoshi, E. R. F., Embong, R., Bioumy, N., Abdullah, N. A., & Nawati, M. (2017). The Role of Teachers in infusing Islamic Values and Ethics. *The International Journal of Academic Research in Business and Social Sciences*, 7, 426–436. <https://doi.org/10.6007/ijarbss/v7-i5/2980>
- Esa, N. (2010). Environmental knowledge, attitude and practices of student teachers. *International Research in Geographical and Environmental Education*, 19, 39–50. <https://doi.org/10.1080/10382040903545534>
- Fadillah, R., Surur, M., Roziqin, A. K., Suhaili, A., Handayani, R. A., Abdul, Mufid, Purwanto, A., & Fahmi, K. (2020). the influence of leadership style on innovation capabilities of islamic school teachers in organizational learning perspective during covid-19 pandemic. *Systematic Reviews in Pharmacy*, 11, 589–599. <https://consensus.app/papers/the-influence-of-leadership-style-on-innovation-fadillah-surur/6d696c1f8cf65f0ba508b17636d6dbb0/>
- Fawehinmi, O., Yusliza, M., Mohamad, Z., Faezah, J. N., & Muhammad, Z. (2020). Assessing the green behaviour of academics. *International Journal of Manpower*, 41, 879–900. <https://doi.org/10.1108/ijm-07-2019-0347>
- Filho, W., Doni, F., Vargas, V., Wall, T., Hindley, A., Rayman-Bacchus, L. M., Emblen-Perry, K., Boddy, J., & Ávila, L. (2019). The integration of social responsibility and sustainability in practice: Exploring attitudes and practices in Higher Education Institutions. *Journal of Cleaner Production*. <https://doi.org/10.1016/j.jclepro.2019.02.139>
- Ghazali, E., Mutum, D., & Ariswibowo, N. (2018). Impact of religious values and habit on an extended green purchase behaviour model. *International Journal of Consumer Studies*. <https://doi.org/10.1111/ijcs.12472>

Cultivating a Green Organizational Culture in Islamic Schools: The Central Role of Teacher's Akhlak (Ethics) and Exemplary Modeling

Niken Ristianah ¹, M. Munir ², Juni Iswanto ³, Akhmat Fanani Ridho ⁴, Toha Ma'sum ⁵, Syaiful Muda'i ⁶, M. Burhanuddin Ubaidillah ⁷

- Gürlek, M., & Tuna, M. (2018). Reinforcing competitive advantage through green organizational culture and green innovation. *The Service Industries Journal*, 38, 467–491. <https://doi.org/10.1080/02642069.2017.1402889>
- Hakim, R. (2016). Islamic Pre-School Management and Its Implications towards Students' Learning Quality Improvement. *Al-Ta'lim*, 23, 114–127. <https://doi.org/10.15548/jt.v23i2.169>
- Handayani, M., Ali, M., Wahyudin, D., & Mukhidin, M. (2020). *Green Skills Understanding of Agricultural Vocational School Teachers around West Java Indonesia*. 5, 21–30. <https://doi.org/10.17509/ijost.v5i1.22897>
- Harsoyo, R., Sulistyorini, & Samsudin. (2020). *Pengembangan Budaya Organisasi Dalam Mewujudkan Lembaga Pendidikan Islam Unggulan*. 31, 35–48. <https://doi.org/10.33367/tribakti.v31i1.959>
- Ichsan, I., Rahmayanti, H., Purwanto, A., Sigit, D., Irwandani, I., Ali, A., Susilo, S., Kurniawan, E., & Rahman, M. (2020). *COVID-19 Outbreak on Environment: Profile of Islamic University Students in HOTS-AEP-COVID-19 and PEB-COVID-19*. 5, 167–178. <https://doi.org/10.24042/tadris.v5i1.6283>
- Imaduddin, M. (2019). INFUSING ISLAMIC VALUES AND SUSTAINABLE DEVELOPMENT INTO CHEMISTRY FOR PRE-SERVICE ISLAMIC ELEMENTARY SCHOOL TEACHERS. *JURNAL PENDIDIKAN SAINS (JPS)*. <https://doi.org/10.26714/jps.7.1.2019.47-54>
- Jaya, I. (2020). Implementation of Green Campus-Based Curriculum Model at Islamic Universities in Indonesia. *Dinamika Ilmu*. <https://doi.org/10.21093/di.v20i1.2015>
- Jumala, N., & Abubakar, A. (2019). INTERNALISASI NILAI-NILAI SPIRITUAL ISLAMI DALAM KEGIATAN PENDIDIKAN. *JURNAL SERAMBI ILMU*. <https://doi.org/10.32672/si.v20i1.1000>
- Kopnina, H. (2012). Education for sustainable development (ESD): the turn away from 'environment' in environmental education? *Environmental Education Research*, 18, 699–717. <https://doi.org/10.1080/13504622.2012.658028>
- Kurniawan, S. (2019). PENDIDIKAN AGAMA ISLAM BERWAWASAN KEARIFAN LINGKUNGAN DI SEKOLAH DASAR: Dasar, Signifikansi dan Implementasi. *Journal of Research and Thought on Islamic Education (JRTIE)*. <https://doi.org/10.24260/jrtie.v2i1.1228>
- La Fua, J., Rahma, Nurlila, R. U., & Wekke, I. S. (2018). Strategy of Islamic Education in Developing

Cultivating a Green Organizational Culture in Islamic Schools: The Central Role of Teacher's Akhlak (Ethics) and Exemplary Modeling

Niken Ristianah ¹, M. Munir ², Juni Iswanto ³, Akhmat Fanani Ridho ⁴, Toha Ma'sum ⁵, Syaiful Muda'i ⁶, M. Burhanuddin Ubaidillah ⁷

Character Building of Environmental Students in Indonesia. *IOP Conference Series: Earth and Environmental Science*, 175. <https://doi.org/10.1088/1755-1315/175/1/012149>

- Lahmar, F. (2020). Islamic Education: An Islamic “Wisdom-Based Cultural Environment” in a Western Context. *Religions*. <https://doi.org/10.3390/rel11080409>
- Linnenluecke, M., & Griffiths, A. (2010). Corporate sustainability and organizational culture. *Journal of World Business*, 45, 357–366. <https://doi.org/10.1016/j.jwb.2009.08.006>
- Magsi, H. B., Ong, T., Ho, J., & Hassan, A. S. (2018). Organizational Culture and Environmental Performance. *Sustainability*. <https://doi.org/10.3390/su10082690>
- Mangunjaya, F. (2010). Developing Environmental Awareness and Conservation Through Islamic Teaching. *Journal of Islamic Studies*, 22, 36–49. <https://doi.org/10.1093/jis/etq067>
- Masrizal, Marzuki, Awali, S., Yudha, A., Ulfa, M., & Aida, N. (2019). *Code of Ethics for Teachers in Islamic Education Perspective Muhammad Athiyah Al-Abrasyi*. 1, 199–209. <https://doi.org/10.33258/biolae.v1i2.87>
- Megahed, F. (2020). Green education is a future orientation in the digital age. *International Journal of Research in Educational Sciences*. <https://doi.org/10.29009/ijres.3.3.4>
- Mt, M., & Mustaffa, A. (2019). Teachers Perception in Inculcating Islamic Values in Secondary Schools. *International Journal of Education*, 1, 83–88. <https://doi.org/10.31763/ijele.v1i2.40>
- Mundiri, A. (2017). *Organizational Culture Base On Total Quality Management In Islamic Educational Institution*. 1. <https://consensus.app/papers/organizational-culture-base-on-total-quality-management-mundiri/b114a422d51c5d13b874d3bf3ebbe938/>
- Muslichah, N. N. (2018). Islamic Sustainability Education For Accounting Students In Higher Institutions. *AL-WIJDÂN Journal of Islamic Education Studies*. <https://doi.org/10.58788/alwijdn.v3i2.140>
- Nagra, V. (2015). Environmental education awareness among school teachers. *The Environmentalist*, 30, 153–162. <https://doi.org/10.1007/s10669-010-9257-x>
- Nazarudin, M. N. Bin, Noordin, Z., Juati, N. A., & Musa, J. (2020). INVESTIGATING MOTIVATION, EMOTIONAL INTELLIGENCE, WORK SATISFACTION AND ORGANIZATIONS COMMITMENT AMONG PRIMARY SCHOOL ISLAMIC EDUCATION TEACHER. *International*

Cultivating a Green Organizational Culture in Islamic Schools: The Central Role of Teacher's Akhlak (Ethics) and Exemplary Modeling

Niken Ristianah ¹, M. Munir ², Juni Iswanto ³, Akhmat Fanani Ridho ⁴, Toha Ma'sum ⁵, Syaiful Muda'i ⁶, M. Burhanuddin Ubaidillah ⁷

Journal of Education, Psychology and Counseling. <https://doi.org/10.35631/ijepe.5350020>

- Niedlich, S., Kummer, B., Bauer, M., Rieckmann, M., & Bormann, I. (2019). Cultures of sustainability governance in higher education institutions: A multi-case study of dimensions and implications. *Higher Education Quarterly*, 74, 373–390. <https://doi.org/10.1111/hequ.12237>
- Nurulloh, E. S. (2019). Pendidikan Islam dan Pengembangan Kesadaran Lingkungan. *Jurnal Penelitian Pendidikan Islam*. <https://doi.org/10.36667/jppi.v7i2.366>
- Pham, N. T., Phan, Q. P. T., Tučková, Z., Vo, N., & Nguyen, L. H. L. (2018). Enhancing the organizational citizenship behavior for the environment: the roles of green training and organizational culture. *Management & Marketing*, 13, 1174–1189. <https://doi.org/10.2478/mmcks-2018-0030>
- Rayner, J., & Morgan, D. (2017). An empirical study of ‘green’ workplace behaviours: ability, motivation and opportunity. *Asia Pacific Journal of Human Resources*, 56, 56–78. <https://doi.org/10.1111/1744-7941.12151>
- Roscoe, S., Subramanian, N., Jabbour, C., & Chong, T. (2019). Green human resource management and the enablers of green organisational culture: Enhancing a firm’s environmental performance for sustainable development. *Business Strategy and the Environment*. <https://doi.org/10.1002/bse.2277>
- Saeed, B., Afsar, B., Hafeez, S., Khan, I., Tahir, M., & Afridi, M. (2018). Promoting employee’s proenvironmental behavior through green human resource management practices. *Corporate Social Responsibility and Environmental Management*. <https://doi.org/10.1002/csr.1694>
- Sahibudin, Supandi, Mujiburrohmah, Rijal, S., & Atnawi. (2020). Multicultural Education as a Supported for the Formation on Environment of Islamic Communities in Pamekasan Regency. *IOP Conference Series: Earth and Environmental Science*, 469. <https://doi.org/10.1088/1755-1315/469/1/012100>
- Sahnan, A. (2019). Konsep Akhlak dalam Islam dan Kontribusinya Terhadap Konseptualisasi Pendidikan Dasar Islam. *AR-RIAYAH: Jurnal Pendidikan Dasar*. <https://doi.org/10.29240/jpd.v2i2.658>
- Sepehri, Y., & Montazeri, G. (2019). Management of Environmental Protection and Sustainability in the Islamic Revolution. *Open Journal of Ecology*. <https://doi.org/10.4236/oje.2019.93005>
- Siraj, Milfayetty, S., & Hajar, I. (2018). *Implementation of Islamic School Culture Policy in Development of Teacher Professional Performance*. <https://doi.org/10.2991/aisteel-18.2018.155>

Cultivating a Green Organizational Culture in Islamic Schools: The Central Role of Teacher's Akhlak (Ethics) and Exemplary Modeling

Niken Ristianah ¹, M. Munir ², Juni Iswanto ³, Akhmat Fanani Ridho ⁴, Toha Ma'sum ⁵, Syaiful Muda'i ⁶, M. Burhanuddin Ubaidillah ⁷

- Sofanudin, A., Muzayanah, U., Wibowo, A., Muawanah, S., & Masfiah, U. (2019). SURVEY AKHLAK SISWA SMA NEGERI DI PROVINSI JAWA TENGAH. *Al-Qalam*. <https://doi.org/10.31969/alq.v25i1.684>
- Song, W., & Yu, H. (2018). Green Innovation Strategy and Green Innovation: The Roles of Green Creativity and Green Organizational Identity. *Corporate Social Responsibility and Environmental Management*, 25, 135–150. <https://doi.org/10.1002/csr.1445>
- Steg, L., Bolderdijk, J., Keizer, K., & Perlaviciute, G. (2014). An Integrated Framework for Encouraging Pro-environmental Behaviour: The role of values, situational factors and goals. *Journal of Environmental Psychology*, 38, 104–115. <https://doi.org/10.1016/j.jenvp.2014.01.002>
- Sudjak, S., Asiyah, U., & Prasetyo, R. (2018). The Role of Islamic Boarding School as Socialization Agent of Ecological Values (A Case Study in Salaf-Modern Islamic Boarding School). *Wacana: Jurnal Sosial Dan Humaniora*, 20. <https://consensus.app/papers/the-role-of-islamic-boarding-school-as-socialization-agent-sudjak-asiyah/f3ec99b35e255427a470073b98be1816/>
- Sugianto, C., Laihad, G. H., & Harijanto, S. (2020). MANAJEMEN SEKOLAH BERBASIS 5 PILAR: ISLAMIC, GREEN, LEADERSHIP, CHILDREN FRIENDLY, DAN INCLUSIVE UNTUK MENGEMBANGKAN AKHLAK ISLAMI PESERTA DIDIK. *JURNAL MANAJEMEN PENDIDIKAN*. <https://doi.org/10.33751/jmp.v8i2.2755>
- Suhartini, A. (2016). The Internalization of Islamic Values in Pesantren. *Jurnal Pendidikan Islam*, 2, 429–444. <https://doi.org/10.15575/jpi.v2i3.827>
- Supriadi, O., Musthan, Z., Sa'odah, Nurjehan, R., Haryanti, Y. D., Marwal, M., Purwanto, A., Mufid, A., Yulianto, R. A., Farhan, M., Fitri, A. A., Fahlevi, M., & Sumartiningsih, S. (2020). Did transformational, transactional leadership style and organizational learning influence innovation capabilities of school teachers during covid-19 pandemic? *Systematic Reviews in Pharmacy*, 11, 299–311. <https://doi.org/10.31838/srp.2020.9.47>
- Suyatno, S., Hayati, F., & Wantini, W. (2020). Transmission of Islamic Values in Public School: A Study at State Senior High School 5 Yogyakarta. *Analisa: Journal of Social Science and Religion*. <https://doi.org/10.18784/analisa.v5i1.1039>
- Syihabuddin, M. (2019). *BUDAYA ORGANISASI LEMBAGA PENDIDIKAN DALAM PERSPEKTIF ISLAM*. 110–119. <https://consensus.app/papers/budaya-organisasi-lembaga-pendidikan-dalam-perspektif->

Cultivating a Green Organizational Culture in Islamic Schools: The Central Role of Teacher's Akhlak (Ethics) and Exemplary Modeling

Niken Ristianah ¹, M. Munir ², Juni Iswanto ³, Akhmat Fanani Ridho ⁴, Toha Ma'sum ⁵, Syaiful Muda'i ⁶, M. Burhanuddin Ubaidillah ⁷

syihabuddin/ef1ddbb1327c5b7e8b8b3c559ab0f91c/

- Syukron, B., Thahir, A., Fitri, T., & Rohman, A. (2020). Impact of Organizational Culture and Teacher Performance on Quality of Learning Processes. *Cultural Management: Science and Education*. <https://doi.org/10.30819/cmse.4-2.06>
- Tamuri, Ab. H. (2007). Islamic Education teachers' perceptions of the teaching of akhlāq in Malaysian secondary schools. *Journal of Moral Education*, 36, 371–386. <https://doi.org/10.1080/03057240701553347>
- Taufiqulloh, Samani, M., & Murtadlo. (2019). Shaping the Organisational Culture to Improve the Teachers' Commitments in Islamic School (A Case Study at SMA Muhammadiyah 1 Gresik). *Journal of Education and Practice*. <https://doi.org/10.7176/jep/10-18-11>
- Yusuf, M. (2017). *PENGEMBANGAN BUDAYA ORGANISASI DALAM LEMBAGA PENDIDIKAN*. 14. <https://doi.org/10.34001/tarbawi.v14i1.613>
- Zainuddin, Z. (2017). *PENGARUH PERILAKU KEPEMIMPINAN KEPALA SEKOLAH DAN BUDAYA ORGANISASI TERHADAP KINERJA GURU PENDIDIKAN AGAMA ISLAM DI SD, SMP, SMA DAN SMK SE KABUPATEN FAKFAK*. 11, 255–272. <https://doi.org/10.35316/lisanalhal.v11i2.188>
- Zuraimy, A. (2017). *Komitmen organisasi guru-guru Pendidikan Islam: etika kerja Islam sebagai moderator*. <https://consensus.app/papers/komitmen-organisasi-guruguru-pendidikan-islam-etika-zuraimy/56a12e5628a954d9a6ce8a3213b19fe9/>
- Daftar pustaka ditulis dalam spasi tunggal dan spacing after 6 pt. Penulisan daftar pustaka menggunakan format *American Psychological Association* (APA) (diurutkan berdasarkan abjad), tanpa nomor urut, dan tidak dipisah antara sumber buku, online, dan lainnya. Penyusunan Daftar Pustaka mengikuti teknik standar harus dilakukan secara baku dan konsisten. Untuk menjaga konsistensi cara pengacuan, pengutipan dan daftar pustaka disarankan menggunakan aplikasi Reference Manager, seperti Zotero, Mendeley, atau aplikasi manajemen referensi yang lain.
- Cañas, A. J., Reiska, P., & Möllits, A. (2017). Developing higher-order thinking skills with concept mapping: A case of pedagogic frailty. *Knowledge Management and E-Learning*, 9(3), 348–365.

Cultivating a Green Organizational Culture in Islamic Schools: The Central Role of Teacher's Akhlak (Ethics) and Exemplary Modeling

Niken Ristianah¹, M. Munir², Juni Iswanto³, Akhmat Fanani Ridho⁴, Toha Ma'sum⁵, Syaiful Muda'i⁶, M. Burhanuddin Ubaidillah⁷

<https://doi.org/10.34105/j.kmel.2017.09.021>

- Haekal, M. H., & Zulaeha, I. (2019). Learning to Write Scientific Articles with The Project Based Learning on The Levels of Students' Creative Thinking. *Seloka: Jurnal Pendidikan Bahasa Dan Sastra Indonesia*, 8(3), 37–43. <https://doi.org/https://doi.org/10.15294/seloka.v8i3.35378>
- Nurbaya, S., Fathur, R., Rustono, R., & Subyantoro, S. (2018). Pengaruh Skemata Terhadap Kompetensi Membaca Pemahaman Berbasis Taksonomi Ruddell. *LITERA: Jurnal Penelitian Bahasa, Sastra, Dan Pengajarannya*, 17(1), 150–171. <https://doi.org/10.4324/9780429400469-8>
- Nurdin, S. (2019). Pengembangan Kurikulum dan Rencana Pembelajaran Semester (RPS) Berbasis KKNI di Perguruan Tinggi. *Murabby: Jurnal Pendidikan Islam*, 1(2), 140–147. <https://doi.org/10.15548/mrb.v1i2.305>