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Ecological Piety Based on the Qur'an: A Study of the Implementation of Environmental Verses at the Pesantren of Ath-Thaariq, West Java

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Abstract:

This article investigates Qur'an-based ecological piety through a qualitative case study of the Ath-Thaariq Ecological Islamic Boarding School in Garut, West Java. The study examines how Qur'anic teachings on food, agriculture, and ethical resource use are transformed into agroecological practices and everyday lifestyles that sustain land, water, and community relations. Data were collected through field observations, semi-structured interviews with eight informants (caretakers, teachers, students, and interfaith participants), and analysis of curriculum and program documents. The findings demonstrate that ecological piety is cultivated by internalizing the principles of amanah, mizan, anti-israf, and anti-fasad as daily ethical orientations; by applying a Qur'an-practice pedagogy that connects textual interpretation with farming activities; and by promoting interfaith collaboration through shared agricultural work. This study contributes to living Qur'an scholarship by reframing piety as ecological responsibility and offers a practical educational model for value-based environmental learning and religious moderation.

Keywords: Ecological Piety; Islamic Ecotheology; Islamic Boarding School Agroecology; Ath-Thaariq Garut

Abstrak:

Artikel ini menganalisis kesalehan ekologis berbasis Al-Qur'an melalui studi kasus implementasi ayat-ayat lingkungan di Pesantren Ekologi Ath-Thaariq, Garut, Jawa Barat. Fokus penelitian diarahkan pada bagaimana pembacaan ayat-ayat tentang pangan, pertanian, dan etika pemanfaatan sumber daya diterjemahkan menjadi praktik agroekologi dan kebiasaan hidup yang memelihara tanah, air, dan komunitas. Studi ini menggunakan desain kualitatif studi kasus dengan observasi lapangan, wawancara semi-terstruktur kepada delapan informan (pengasuh, pengajar, santri, dan tamu lintas iman), serta analisis dokumen kurikulum dan dokumen program. Temuan menunjukkan bahwa kesalehan ekologis ditanamkan

dengan internalisasi konsep amanah, mizan, larangan israf, dan anti-fasad sebagai etos harian; dengan pedagogi "Qur'an–praktik" yang menautkan tafsir ayat pertanian ke dalam aktivitas agrikultural; dan melalui penguatan moderasi beragama melalui kerja-kerja tani bersama yang mengundang komunitas non-Muslim belajar bercocok. Artikel ini berkontribusi memperkaya kajian living Qur'an dalam konteks pendidikan pesantren dan memperluas konsep kesalehan dari ritual personal menuju tanggung jawab ekologi. Secara praktis, studi ini menyajikan model kurikulum dan praktik pembelajaran yang dapat direplikasi sebagai strategi pendidikan lingkungan berbasis nilai dan moderasi di ruang-ruang keagamaan.

Kata kunci: Kesalehan Ekologis, Ekoteologi Islam, Agroekologi Pesantren, Ath-Thaariq Garut

Introduction

The ecological crisis of the last decade has shown an increasingly complex pattern: land degradation, declining water quality, biodiversity loss, increased domestic and agricultural waste, and climate pressures that increase the risk of crop failure and food insecurity. Climate change exacerbates these problems by increasing weather uncertainty, prolonging the dry season in some regions, and triggering extreme events such as floods and landslides. In situations like this, technical solutions alone are often inadequate, as much environmental damage stems from learned and inherited consumption patterns, production patterns, and social habits.[1]

In Indonesia, ecological issues are closely intertwined with social issues: poverty, food access, land inequality, and farmer vulnerability. Therefore, caring for the earth is not simply a conservation agenda, but also a social justice agenda. When land fertility declines, the most affected groups are often poor families dependent on agriculture and farm laborers. This is where values education becomes crucial: communities need a perspective that enables them to understand the socio-ecological consequences of everyday choices, such as food waste, excessive use of chemical inputs, or untreated waste disposal.[2]

[1] Christopher J. Orr and P. G. Brown, *Liberty and the Ecological Crisis*, Routledge, 2019, https://api.taylorfrancis.com/content/books/mono/download?identifierName=doi&identifierValue=10.4324/9780429327100&type=googlepdf.

[2] Muhammad Ali and Mahadi Bahtera, "Islam in Agricultural Islamic Boarding Schools to Promote Ecosophy (Ecological Philosophy) for Environmental Protection," *MIKHAYLA: Journal of Advanced Research* 1, no. 1 (2024): 36–43.

Religious institutions have a strategic position in fostering this value shift. They are not only ritual spaces, but also spaces for the formation of habitus, ethics, and meaning orientations. In many communities, the moral legitimacy of religious institutions can transform something considered "ordinary" into "improper," while simultaneously transforming ecological practices from mere technical habits into social worship. Therefore, the involvement of religious institutions in environmental issues deserves to be read as part of a long-term social transformation strategy, not merely an incidental program.[3]

In the Islamic tradition, the relationship between humans and nature is not understood as one of domination, but rather one of trust and responsibility. The concepts of khalifah (vicegerent), mizan (balance), the prohibition of fasafa (destruction), and the critique of israf (waste) provide powerful normative tools for developing an ecological ethic. However, the main challenge lies not in the availability of concepts, but in the process of translation: how to translate abstract Quranic values into concrete policies that can be practiced, taught, and passed down within the community. Several conceptual studies confirm the link between Islam and sustainability, but emphasize the need for educational mechanisms that transform values into consistent action.[4]

Islamic boarding schools (pesantren) as Islamic educational institutions have unique advantages: boarding school life allows learning beyond the formal classroom, as values are formed through routines, role models, and a shared culture. Students not only listen to teachings but also live a system of life governed by collective norms. Therefore, pesantren constitute a strong social ecosystem for developing ecological character: rules on waste management, cleanliness, food consumption, and even water management can be collectively monitored and become part of daily discipline.[5]

In some contexts, pesantren also serve as social actors, linking theology with public welfare agendas, including environmental issues. They demonstrated that the formation of ecological piety in pesantren can occur through the cognition of the kyai (Islamic scholars), the practice of fiqh al-bi'ah (Islamic jurisprudence),

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[3] Ferdinan Ferdinan and Abdillah Abdillah, *Eco Islamic Education and Its Contribution to Sustainable Development Goals in Muhammadiyah Boarding Schools of South Sulawesi*, 2025, https://www.researchsquare.com/article/rs-7968811/latest.

[4] Labeeb Bsoul et al., "Islam's Perspective on Environmental Sustainability: A Conceptual Analysis," *Social Sciences* 11, no. 6 (2022): 228.

[5] Herdis Herdiansyah et al., "Eco-Pesantren as a Basic Forming of Environmental Moral and Theology," *Kalam* 12, no. 2 (2018): 303–26.

and the inculcation of behavioral habits that foster students' responsibility towards nature. These findings confirm that pesantren do not simply teach "environmental knowledge" but also organize a life that minimizes damage.[6]

This article focuses on the Ath-Thaariq Ecological Islamic Boarding School in Garut, West Java, which develops agroecology-based education and builds social cooperation through agriculture. Several previous studies have shown that the ecological Islamic boarding school movement in Indonesia is often linked to issues of food sovereignty, farmer empowerment, and the role of women as drivers of ecological innovation.[7] However, research that explores in detail the "Qur'an-practice" pathway—that is, how specific verses on food and agriculture are incorporated into the curriculum, enacted in customs, and reconciled with interfaith moderation—remains limited.

This is where the concept of ecological piety becomes relevant. Piety is typically understood as ritual obedience and personal morality. Meanwhile, ecological piety emphasizes that this obedience must also be measured in attitudes toward land, water, food, and other living things. Within this framework, environmental care is not an additional activity, but rather an integral part of the practice of faith. This framework helps distinguish between "ecological knowledge" which can be neutral and "ecological commitment" which is underpinned by values and disciplines.[8]

Specifically, the discussion adds thematic interpretations of two Quranic passages that strongly resonate with agricultural practices: QS. Al-An'am: 141, which emphasizes harvest ethics, the fulfillment of social rights on the day of harvest, and the prohibition of waste; and QS. 'Abasa: 24–27, which invites humans to reflect on the origins of food through rain, soil, and plant growth. These

[6] Maysarah Bakri, "ECO-PESANTREN ASSESSMENT STUDY OF ISLAMIC BOARDING SCHOOL IN BANDA ACEH, INDONESIA.," *Journal of Islamic Architecture* 6, no. 3 (2021), https://search.ebscohost.com/login.aspx?direct=true&profile=ehost&scope=site&authtype=crawler&jrnl=20862636&AN=151279327&h=t4ezJdZGLP4z9gn5lqCT7At%2Bg3elcWgyqP353WlKgaIF4fqESChey1YPrj6Q5%2F4WnDmY32fEwahwpSEpN2BFZg%3D%3D&crl=c.

[7] Bambang Irawan, "Islamic Boarding Schools (Pesantren), Sufism and Environmental Conservation Practices in Indonesia," *HTS Teologiese Studies/Theological Studies* 78, no. 4 (2022), https://www.ajol.info/index.php/hts/article/view/246806.

[8] Luz Gonçalves Brito, *Ecological Epistemologies and Spiritualities in Brazilian Ecovillages: In the Labyrinth of an Environmental Anthropology* (Routledge, 2023), https://www.taylorfrancis.com/books/mono/10.4324/9781003378853/ecological-epistemologies-spiritualities-brazilian-ecovillages-luz-gon%C3%A7alves-brito.

two texts are treated not as decorative quotations, but as pedagogical sources that can shape perspectives and actions.

In addition to the Quranic dimension, this study incorporates a prominent social phenomenon: the arrival of non-Muslim communities (Christians, Hindus, and Buddhists) at Islamic boarding schools (pesantren) to learn farming and garden management.

This phenomenon demonstrates that environmental education can be a practical, safe, and productive medium for dialogue. The interfaith program at Ath-Thaariq defines nature as a "shared home"—one roof, one air, one earth—so that religious moderation does not stop at the discourse of tolerance, but rather grows as a concrete experience of working together.[9]

Based on this description, this research addresses several concise questions: (1) How are environmental verses in the Qur'an positioned within the curriculum and daily practices of the Ath-Thaariq Ecological Islamic Boarding School? (2) How does the interpretation of QS. Al-An'am: 141 and QS. 'Abasa: 24–27 support the pedagogy of planting, caring for, harvesting, and sharing sustainably? (3) How does the interfaith program strengthen ecological piety and religious moderation through agricultural practices?

The purpose of this article is to describe and analyze the mechanisms for translating Qur'anic values into agroecological practices in Islamic boarding schools, to explain the role of an integrative curriculum and experiential learning, and to demonstrate how ecological work can become a learning space for interfaith moderation. The theoretical contribution of this article lies in strengthening the perspective of the living Qur'an in Islamic education studies: the Qur'an is not merely read, but is "brought to life" through agrarian practices and consumption ethics. The practical contribution is a learning model and program design that can be replicated by Islamic boarding schools (pesantren) or other religious educational institutions as a values-based environmental education strategy.

This article is structured as follows: after the introduction, the Literature Review and Theoretical Framework section explains the concepts of ecological piety, Qur'anic ecotheology, agroecology as a practical approach, and interfaith

[9] Wahyu Eko Pujianto et al., "Eco-Pesantren: Islamic Boarding School Transformation Program to Support Natural Sustainability and Sustainable Development," *Proceedings of the International Conference on Industrial & Mechanical Engineering and Operations Management* 2, no. 1 (2021): 873–85, https://www.academia.edu/download/97830260/487.pdf.

moderation; the Methods section outlines the research design; the Results and Discussion section presents thematic findings and verse interpretations; and the Conclusion section summarizes the conclusions, contributions, recommendations, limitations, and an agenda for further research.

Literature Review and Theoretical Framework

Ecological Piety: Concept, Scope, and Practical Indicators

Ecological piety can be understood as an expansion of the meaning of piety that includes human relations with nature as part of obedience. In this sense, actions to maintain soil fertility, conserve water, reduce waste, and respect living creatures are treated as moral-spiritual practices. This concept helps explain why environmental issues cannot be addressed solely through technical knowledge, as damage is often rooted in value orientations: how we interpret "enough," "excess," "the rights of others," and "boundaries" that should be maintained.[10]

At the conceptual level, ecological piety operates in three domains. First, the cognitive domain: a theological and ethical understanding of humanity's mandate over the earth. Second, the affective domain: a sense of gratitude, love, and care that makes ecological action less of a burden. Third, the practical domain: concrete habits, from waste reduction and food management to production patterns that respect natural cycles. This framework is important because many environmental programs fail when they focus solely on knowledge without developing habitus.[11]

In the context of boarding school education, indicators of ecological piety can be observed through institutional policies and daily routines. For example, waste management regulations, restrictions on food waste, composting practices, water conservation, garden maintenance, and the sharing of harvests for social purposes. These indicators link values to actions that can be monitored by the

[10] Leslie E. Sponsel, "Ecology and Spirituality," in *Oxford Research Encyclopedia of Religion* (2019), https://oxfordre.com/religion/display/10.1093/acrefore/9780199340378.001.0001/acrefore-9780199340378-e-95.

[11] Herdis Herdiansyah et al., "Environmental Awareness to Realizing Green Islamic Boarding School (Eco-Pesantren) in Indonesia," *IOP Conference Series: Earth and Environmental Science* 30, no. 1 (2016): 012017, https://iopscience.iop.org/article/10.1088/1755-1315/30/1/012017/meta.

community, making behavioral changes more stable because they are supported by appropriate social control.[12]

Several studies in the Islamic boarding school context indicate that the formation of ecological piety does not occur through sermons alone, but rather through the construction of habits supported by rules, the example of leaders, and a hidden curriculum. In the article emphasize the role of kyai (Islamic clerics) in building pro-environmental awareness through habituation, internalization of values, and institutionalization of practices at the level of rules and culture. From this perspective, ecological piety can be traced to the "social body" of the Islamic boarding school: what is deemed appropriate, what is monitored, and what is socially rewarded in daily life.[13]

In the agricultural context, ecological piety is also related to food ethics. Food is not merely an economic product, but rather the result of the interaction between rain, soil, human labor, and the order of nature. Here, ecological piety demands an operational sense of gratitude: not wasting food, not destroying the land for instant gratification, and ensuring that the production process does not deprive the surrounding community of its social rights. This ethic aligns with conceptual discussions on sustainability from an Islamic perspective, which positions humans as trustees, not absolute owners, of resources. [14]

Qur'anic Ecotheology, Fiqh al-Bi'ah, and the Living Qur'an

Qur'anic ecotheology refers to efforts to read and develop Islamic theology sensitive to environmental issues. Within this framework, Qur'anic verses on balance, prohibitions on destruction, creation, water, soil, plants, and animals are seen as sources of values and orientations for action. At the principle

[12] Pujianto et al., "Eco-Pesantren."

[13] Sofiyana Khoirunnisa et al., "Strengthening Green Islamic Values to Realize Eco-Pesantren: A Study on the Tahfidzul Qur'an Islamic Boarding School of Integrated Islamic Boarding School," *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 17, no. 2 (2025): 1227–42.

[14] Holmes Rolston III, *A New Environmental Ethics: The next Millennium for Life on Earth* (Routledge, 2020), https://www.taylorfrancis.com/books/mono/10.4324/9781003036746/new-environmental-ethics-holmes-rolston-iii.

level, this understanding is often condensed into amanah (responsibility), mizan (balance), and anti-israf (anti-waste).[15]

In addition to ecotheology, the Islamic jurisprudence tradition also gave rise to environmental studies, often referred to as fiqh al-bi'ah. Its focus is on formulating ethics and rules of conduct that prevent humans from destructive actions while simultaneously encouraging the equitable use of resources. In some Islamic boarding school contexts, fiqh al-bi'ah is studied not to memorize rules, but rather to shape action orientations: how to ensure cleanliness, manage waste, conserve water, and avoid environmental damage in daily life.[16]

The living Qur'an framework helps explain how the Qur'an "lives" in social practices. Living Qur'an focuses on how the Qur'an is presented in rituals, culture, social rules, and learning processes, thus becoming a source of meaning that guides action. In the context of Islamic boarding schools, living Qur'an becomes particularly evident because learning, work, and worship activities are integrated within a single ecosystem. Therefore, environmental verses are not only discussed in interpretation classes but are also laid out as the ethical foundation that accompanies gardening, food management, and waste reduction.[17]

In another case of an agroecological Islamic boarding school, they demonstrated how Qur'anic learning framed in ecotheology can trigger environmental transformation through communal dialogue, religious studies under the guidance of a kyai (Islamic teacher), and pesantren-led conservation actions. These findings demonstrate a "Qur'an–community–action" pattern that is relevant for analysis in Ath-Thaariq. This pattern also serves as a reminder that that effective environmental education requires a cohesive social organization: not just knowledge, but also a system of life.[18]

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[15] Elma Haryani and Muhamad Murtadlo, "Green Fatwa: Dynamics of the Indonesian Ulema Council (MUI) Fatwa on Environmental Issues," *RADEN INTAN: Proceedings on Family and Humanity* 2, no. 2 (2025): 485–92.

[16] Zaitun Abdullah et al., "The Dynamics of Green Fatwa in Indonesia," *International Conference on "Changing of Law: Business Law, Local Wisdom and Tourism Industry"(ICCLB 2023)*, Atlantis Press, 2023, 1563–68, https://www.atlantis-press.com/proceedings/icclb-23/125996685.

[17] Moh Mufid, "Green Fatwas in Bahtsul Masāil: Nahdlatul Ulama's Response to the Discourse on the Environmental Crisis in Indonesia," *AL-IHKAM: Jurnal Hukum & Pranata Sosial* 15, no. 2 (2020): 173–200.

[18] Pramudya Wisesha, "Analysis of Majelis Ulama Indonesia Fatwa on Deforestation: Implications and Relevance in the Context of Environmental Conservation.," *KnE Social Sciences*, 2025, https://search.ebscohost.com/login.aspx?direct=true&profile=ehost&scope=site&authtype=craw

In the pluralistic Indonesian context, the living Qur'an also relates to how the Qur'anic message is presented in the public sphere. Quranic values formulated as universal ethics—such as anti-damage, anti-waste, and a commitment to life—can serve as a bridge for collaborative work across traditions. Thus, the living Qur'an does not necessarily mean Islamizing the public sphere, but rather presenting Qur'anic values as a source of moral energy that fosters the common good.[19]

Agroecology as a Practical Approach in Ecological Islamic Boarding Schools

Agroecology can be understood as an agricultural approach that emphasizes ecosystem sustainability: maintaining soil fertility and biodiversity, while reducing dependence on damaging chemical inputs. For ecological Islamic boarding schools, agroecology is not just a cultivation technique but also an arena for character development. It demands patience, perseverance, and the ability to read natural signs—a practice that aligns with spiritual development.[20]

Agroecology also opens up space for systems learning. Students learn not only how to plant but also understand the relationship between soil, water, seeds, and human decisions. For example, the use of compost teaches that organic waste is not something to be discarded but rather a source of fertility; crop rotation teaches that diversity strengthens resilience; and water conservation teaches that resource use must be proportional. This systems knowledge is important because environmental damage often occurs when humans fragment reality and pursue only short-term results.[21]

In ecological Islamic boarding school literature, agroecology is often linked to the issue of food sovereignty. Food sovereignty emphasizes community self-sufficiency in food production, while ensuring that food is produced fairly and environmentally friendly. Sulistyati emphasized that the ecofeminist movement in Islamic boarding schools (pesantren) in Indonesia often incorporates

ler&jrnl=2518668X&AN=185431778&h=aXWQfvPLfGYZ41jtaJ3Oid7Fsld1S68QwdAz6p4n2UBltpq7IyKFXpfzFe1p%2FEObWN2Nabtpu3k46McbukjQIA%3D%3D&crl=c.

[19] Kusnadi Kusnadi et al., "Eco-Sufism In Tafsir Al-Azhar: Hamka's Sufism Interpretation's Contribution To Sustainable Environmental Conservation In Indonesia," *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an Dan Tafsir* 8, no. 1 (2023): 71–92.

[20] Ali and Bahtera, "Islam in Agricultural Islamic Boarding Schools to Promote Ecosophy (Ecological Philosophy) for Environmental Protection."

[21] Rolston III, *A New Environmental Ethics*.

dimensions of locality, equality, and piety into food and environmental practices. Thus, agroecology is not only an ecological strategy, but also a social one.[22]

In the context of Ath-Thaariq, agroecology also functions as a medium for environmental communication. Suharko et al. (2020) highlighted the role of women as opinion leaders in disseminating agroecological innovation ideas, organizing practices, and sparking community participation. This finding is important because ecological change at the community level requires actors capable of bridging knowledge and social acceptance.[23]

Religious Moderation and Ecology: Real Work as a Space for Dialogue

Religious moderation is generally discussed as an effort to maintain a balance between commitment to religion and respect for differences. In social practice, moderation becomes relevant when differences in identity have the potential to create distance, suspicion, or conflict. The problem is, discourse-based dialogue often encounters obstacles because theological issues easily trigger resistance. Therefore, a safe and productive medium for encounter is needed. Environmental issues provide such a medium because they touch on the basic needs of all humans. Agriculture, food, and water are universal experiences. Collective ecological work can produce solidarity without erasing identities. Within this framework, moderation is not simply "restraining oneself" from conflict, but the ability to build meaningful collaboration for a common goal. Interfaith programs that place nature as a shared home are examples of how moderation can be put into practice.

For Islamic boarding schools (pesantren), this approach offers educational benefits: students learn that religious values can be present in a welcoming public space through actions that restore the earth, not through judgmental claims of truth. At the same time, interfaith visitors can experience that the pesantren can be an open and safe learning space. Thus, ecological work can be a gateway to experiential tolerance education, not just slogans.

The ecological-moderation framework also helps interpret ecological piety as a social act of worship that impacts communal life. When gardens are tended, food

[22] Mardian Sulistyati, "Locality, Equality, and Piety: Pesantren Ecofeminism Movement in Indonesia," *Studia Islamika* 30, no. 2 (2023): 319–48.

[23] Suharko Suharko, "Integration of Eco-Feminism and Islamic Values: A Case Study of Pesantren Ath-Thaariq Garut, West Java," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin*, 2020, https://www.academia.edu/download/96966233/1769.pdf.

is produced, waste is processed, and water is used sparingly, the impact is not only felt within the pesantren but also within the surrounding community. These social impacts are what make ecological work worthy of being read as a practice of welfare. Within the broader context of Islamic movements, ecological advocacy by organizations like Muhammadiyah demonstrates that environmental ethics can become a public agenda that strengthens social welfare.

Methods

This research uses a qualitative approach with a case study design. This design was chosen because the focus of the research is to deeply understand the practices, meanings, and mechanisms of translating Quranic verses into ecological actions in one specific institutional context, namely the Ath-Thaariq Ecological Islamic Boarding School in Garut, West Java. The case study allows researchers to link textual data (curriculum and program documents) with experiential data (observations and interviews) to examine the relationship between values, institutional structures, and practices in the field.

The unit of analysis in this study is the educational practices and ecological practices of the Islamic boarding school connected to the recitation of environmental verses. Educational practices include religious study, thematic interpretation learning, disciplinary habits, and cross-cultural program development, while ecological practices encompass garden activities, harvest management, organic waste processing, and water consumption and use policies. By distinguishing these two domains, researchers can explore how "language of values" becomes "language of action" through specific learning mechanisms.

Data collection was conducted using three main techniques. First, field observations were conducted from December 2–5, 2025. Observations were aimed at capturing the rhythm of the Islamic boarding school's daily activities: study schedules, garden activities, food management, and learning interactions between students, teachers, and interfaith guests. Field notes included descriptions of actions, spatial contexts, and initial analytical reflections on the relationship between Quranic values and practices. Second, semi-structured interviews were conducted with eight informants purposively selected to represent different positions and experiences: caregivers, teachers, students, and non-Muslim guests participating in farming learning activities. Interview questions covered: Quranic verses/concepts referenced in practices, learning experiences in the garden, harvest and waste management policies, and

experiences of interfaith encounters. Third, document analysis of two key documents: (a) the curriculum for integrating spiritually based plant practices; and (b) documents on "interfaith programs" that affirm nature as a shared home.

Data analysis was conducted thematically. The process began with the consolidation of field notes and interview summaries, followed by initial coding to identify units of meaning related to: (1) frequently referenced Quranic verses or concepts; (2) specific ecological practices; (3) learning mechanisms (role models, rules, dialogue, work experiences); (4) dimensions of interfaith moderation; and (5) socio-ecological consequences understood by actors. Initial codes were then grouped into themes, and each theme was re-examined through inter-source triangulation (interviews–observations–documents). The results of the analysis are presented as themes that coherently illustrate the Quranic–practice flow.

To maintain credibility, the study employed data and technical triangulation, and conducted a reasonableness check of interpretations through limited discussions with key informants at the conclusion of the observations. Research ethics were maintained through verbal consent prior to interviews, anonymization of informants in the manuscript, and restrictions on the use of sensitive information. Because the research is qualitative and meaning-oriented, the results presented are not intended as statistical generalizations, but rather as conceptual and practical models that are transferable with contextual adjustments.

Results and Discussion

The research results are presented in a thematic format to emphasize the interconnectedness between Quranic verses, the interpretations used as pedagogy, and concrete ecological practices at the Ath-Thaariq Ecological Islamic Boarding School. Each theme is discussed by demonstrating (a) the Qur'anic foundations referenced, (b) how these foundations are incorporated into the curriculum and practices, and (c) their implications for the formation of ecological piety and religious moderation. In addition to describing practices, this section also links the findings to literature on ecological Islamic boarding schools, the living Quran, and the environmental Islamic movement in Indonesia.

The Ethos of Amanah, Mizan, and Anti-Israf as “Daily Values”

At the principle level, Ath-Thaariq builds an ecological ethos through the language of faith that is memorable and operational. Informants from the

caretaker group emphasize that humans are not absolute owners, but rather holders of a trust over land and water. This trust is not understood as an abstract concept, but as a moral standard for judging actions: if an action damages the land, the trust is violated; If the action restores the land, then the mandate is carried out. The caretaker links this to moral education: students are trained to be responsible for something that doesn't "talk," namely, land and water.

The ethos of mandate translates into rules and habits. Students are encouraged to care for the garden as part of a life discipline, not a side job. Activities such as watering, composting, weeding, or clearing the land are placed within a consistent daily rhythm. On several occasions, the instructor emphasizes that garden work is a training ground: it tests sincerity, precision, and consistency. Thus, garden work is not just about food production, but also character development.

The concept of mizan (balance) emerges as a perspective that rejects patterns of short-term exploitation. The instructor emphasizes the logic of ecological cause and effect: soil forced through excessive chemical inputs will lose fertility; water taken without control will trigger drought; and harvests that are not followed by nutrient replenishment will disrupt the cycle. In the lesson, mizan is translated as "calculating the impact": students are asked to see how small decisions—for example, throwing away food scraps—are linked to a series of other impacts, from energy production to accumulated waste.

Anti-israf (anti-waste) is the most easily visible bridge in food ethics. Students are accustomed to measuring needs, processing crop residue into derivative products, and minimizing organic waste through compost. Food waste is viewed as a moral issue, not simply a matter of hygiene. Caregivers associate waste with a loss of gratitude, while teachers associate it with the loss of social rights of others affected by unequal food distribution. Thus, anti-israf functions as an internal mechanism for controlling consumption.

In discussions with teachers, anti-israf is also linked to production patterns. The Islamic boarding school emphasizes that waste occurs not only at the dinner table, but also during the planting, harvesting, and post-harvest stages. Unprocessed crops will become waste; the use of disposable materials will increase waste; and dependence on external inputs can lead to wasted costs and energy. This framing broadens the meaning of israf so that students understand that self-control is necessary from the beginning of the process, not just at the end.

Analytically, this theme demonstrates that ecological piety is built through "daily values" that combine Qur'anic concepts and ecological literacy. Daily values are effective because they are presented in the form of small rules and habits, rather than abstract slogans. This finding aligns with the findings of other Islamic boarding school studies that emphasize the role of leadership and the hidden curriculum in transforming awareness into behavior.[24]

This theme also suggests that Quranic ethics operate as a language of gentle social control. Students are not always supervised with punishment, but with reminders of values: trustworthiness, mizan (the principle of trustworthiness), and anti-israf (the principle of non-compliance). This language of values makes discipline meaningful, so that obedience stems not only from fear but also from moral awareness. At this point, conceptual ideas about Islam and sustainability—which emphasize trustworthiness and responsibility—find practical form.[25]

Interpretation of QS. Al-An'am: 141: Harvest Ethics, Social Rights, and Anti-Waste

QS. Al-An'am: 141 is considered a key text for establishing a just and sustainable agricultural ethic. This verse addresses the granting of rights on the day of harvest and the prohibition of waste. In At-Thaariq, the message of this verse is explained simply: the harvest is not only a matter of production, but also a matter of social trust and self-control. The educators emphasize that agricultural produce carries inherent "rights," so it is inappropriate to understand the harvest as private property that can be freely spent without social consideration.

The interpretation used by Islamic boarding schools emphasizes two main moral messages. First, the harvest must be accompanied by an awareness of distribution. Rights that must be fulfilled are understood as an obligation to share with those in need, including food-insecure communities or workers involved in the production process. Second, the harvest must be accompanied by self-control against waste. Waste is understood as an action that upsets the balance: it consumes resources without benefit and increases the burden of waste.

[24] Ahmad Nurefendi Fradana et al., "Character-Based Curriculum Development Strategy for Education Units in Elementery Schools," *Procedia of Social Sciences and Humanities* 6 (2024): 209–19.

[25] Bsoul et al., "Islam's Perspective on Environmental Sustainability."

In practice, this interpretation guides small, routine policies. A portion of the harvest is directed to the Islamic boarding school's consumption needs, while the remainder is allocated for sharing with local residents or social programs. This sharing practice does not always use formal terms like zakat on agricultural produce, but is understood as "fulfilling rights" as outlined in the verse. With this strategy, the Islamic boarding school reconciles Quranic ethics with fair food distribution, while simultaneously building more equitable social relations with the surrounding community.

The sharing policy also serves as social education for the students. They learn that a successful harvest is not a measure of individual success, but rather the success of the community, which must bring benefits to others. This kind of education is crucial to prevent individualistic competitiveness. In teacher discussions, sharing the harvest is understood as an exercise in reducing attachment to ownership. Therefore, students learn not only agronomy but also "management of the heart" when dealing with the fruits of their labor.

The prohibition on israf in the verse is translated into harvest and post-harvest management. Teachers emphasize the importance of harvesting according to need and processing excess produce to prevent waste. Some produce is processed into shelf-stable food, some is used as seeds, and organic waste is returned to the soil through compost. This practice emphasizes that anti-waste is not only about moral consumption, but also about production management that respects natural cycles.

At the pedagogical level, QS. Al-An'am: 141 serves as a bridge between interpretation and ecological literacy. When students learn about the harvest cycle, they also learn that every harvest has ecological consequences: a harvest that is not accompanied by soil restoration will damage long-term productivity. Therefore, this verse is used to reinforce the reasons why Islamic boarding schools choose agroecology and avoid practices that deplete the soil. Ath-Thaariq adds a strong dimension to harvest ethics as an arena for learning gratitude and justice.

This theme can be compared to the literature on fiqh al-bi'ah, which emphasizes avoiding harm and maintaining the common good. Putri et al. (2023) show that Islamic boarding schools can bring fiqh al-bi'ah to life not through debates over rules, but through practices bound by the cognition of the kyai (Islamic scholars). Ath-Thaariq enriches this approach by positioning harvest ethics as the intersection of moral consumption, social justice, and sustainable production.

Analytical, the interpretation of QS. Al-An'am: 141 in Ath-Thaariq connects three layers simultaneously: spiritual (gratitude and self-control), social (the right to share), and ecological (harvest and waste management). This three-layered interconnectedness explains why environmental verses are effective as educational tools, as they do not separate religion from the reality of food production.

Interpretation of QS. 'Abasa: 24–27: Reflection on Food, Water, and Land as a Pedagogy of Environmental Love

QS. 'Abasa: 24–27 invite humans to pay attention to their food and to remember the ecological processes that make food possible: the pouring rain, the splitting of the earth, and the growing of plants. In the study of Ath-Thaariq, the message of this verse is processed into a pedagogy of food reflection, namely the practice of contemplating the origins of food before it becomes a meal. The instructor emphasized that such reflection is not an additional ritual, but rather a way to build a stable ecological awareness: when one understands that food is born from a network of water, soil, seeds, and human labor, it becomes more difficult to ignore environmental damage.

The pedagogy of food contemplation is evident in the way students are involved from the very beginning of the production process: selecting seeds, preparing beds, observing soil conditions, and adjusting watering patterns.
This involvement means that "food" is no longer understood as a purchased finished product, but as a process with ecological costs. Therefore, reducing food waste at Ath-Thaariq is not simply a disciplinary rule, but a logical consequence of the Quranic understanding of the origins of food.

This verse reinforces water ethics. Because rain is understood as a gift that makes life possible, the Islamic boarding school practices water conservation and encourages students to understand the proportional needs of plants. In several activities, teachers emphasize that water is not an unlimited resource; it is part of a cycle that can be disrupted if humans damage forests, soil, and spatial planning. Thus, the message of contemplation in QS 'Abasa does not stop at contemplation, but is directed into small policies: watering as needed, avoiding water waste, and caring for the soil to retain moisture.

In interviews, students explained that the experience of planting has helped them understand the "value of work" behind a plate of food. Food is no longer seen as something automatically available, but rather as the result of a long,

fragile process. This awareness forms the basis for thrift and respect for food. From an environmental education perspective, this kind of experience is important because it builds ecological empathy: students perceive that land degradation is not a theory, but something that can hinder life.

At the level of meaning, QS. 'Abasa: 24–27 is used to foster environmental love as an expression of gratitude. This love is not based on romanticizing nature, but rather on appreciating that nature is a tangible medium of God's gifts. When students experience how the soil becomes fertile after being tended and how plants grow through a long process, they learn that destroying nature means breaking the chain of blessings itself.

This theme also demonstrates the integration of reflection and skills. Food contemplation without agricultural skills can end up as impactless contemplation; conversely, agricultural skills without reflection can end up as neutral production techniques. Ath-Thaariq combines the two: verses are used to foster gratitude and responsibility, while gardens are used to cultivate competence and resilience.

When compared to studies on ecotheology-based Quranic learning, Ath-Thaariq's pattern shows similarities in its strategy of linking verses with conservation actions. However, Ath-Thaariq emphasizes food as the primary entry point. Food was chosen because it is closest to the students' experiences, making it possible for verses about food to change consumption habits more quickly.

Analytically, this theme asserts that Quranic verses about food can serve as a "reflective curriculum" that strengthens ecological awareness without relying on a patronizing, moralistic approach. Reflection on the origins of food builds sensitivity, while gardening builds competence. The combination of the two makes behavioral change more stable because it relies on both understanding and experience.

Integrative Curriculum: Spiritually Based Plant Practices as a Learning System

The curriculum documents show that Ath-Thaariq designed a deliberate integration between plant practices and spiritual development. This integration is evident in the way the pesantren defines "learning": learning is not only about mastering religious material in the classroom, but also about developing character through work that demands perseverance, cleanliness, and responsibility. Because plant practices are repetitive and long-term, they serve as an effective medium for

cultivating steadfastness, patience, and honesty—values traditionally seen as core to moral development.

The integrative curriculum works through a framing mechanism. Teachers link religious themes to the phases of garden work. Discussions of gratitude and the prohibitions of israf are linked to food management; discussions of trusts are linked to soil and water care; and discussions of etiquette are linked to environmental cleanliness. This framing ensures that Quranic values do not float away as discourse, but rather become embedded in the actions taken that day.

Planting practices are organized as shared activities, allowing students to learn collaboration and division of labor. Garden management requires teamwork: some prepare the planting medium, others tend the plants, others process the compost, and still others manage post-harvest operations. In this process, students learn collective responsibility—a social value crucial for environmental sustainability, as many ecological problems arise from individual actions that fail to consider the collective impact. The integrative curriculum also places agricultural knowledge in a dignified light. In some Islamic boarding schools, garden work can be perceived as a menial task. However, at Ath-Thaariq, garden work is explained as a form of compassion and social. It produces food, preserves nature, and strengthens independence. This perspective intersects with findings that agroecological Islamic boarding schools can serve as catalysts for environmental transformation when Quranic learning is combined with conservation actions.

In practice, learning evaluation is measured not only by memorization or understanding of the text, but also by discipline in maintaining the garden, cleanliness of the area, and concern for resources. Teachers explain that the measure of educational success is a change in habits. Therefore, informal assessments—for example, whether students still throw away food scraps, whether students maintain garden tools, and whether students help without being asked—are important indicators.

From a systems perspective, an integrative curriculum helps bridge the gap between knowledge and behavior. Many environmental education programs fail because they stop at knowledge without practice. Ath-Thaariq closes this gap through boarding school life: students not only "hear" environmental ethics, but practice them daily. Thus, ecological piety is not produced through big moments, but through the accumulation of small habits overseen by the community.

The integrative curriculum also demonstrates the synergy between the formal and informal. Classroom teachings provide meaningful direction; garden experiences provide concrete evidence; and Islamic boarding school culture provides stable social control. These three elements ensure that environmental education remains resilient when students return home, as what is formed is not simply knowledge but habitus. In educational terms, these new habits become embedded in the body and the rhythm of life.

Analytically, this theme demonstrates that the integrative curriculum functions as a social technology for translating Quranic values into ecological competencies. It works not by adding subjects but by restructuring the learning process: sacred texts serve as sources of meaning, while gardens serve as practice spaces that test the consistency of values.

Interfaith Program: Nature as a Shared Home and Moderation in Farming

A key finding of this research is the role of the interfaith program in simultaneously strengthening ecological piety and religious moderation. The interfaith program document emphasizes the value formulation of "nature as a shared home" (one roof, one air, one earth). This formulation is used as an ethical foundation for opening the Islamic boarding school to non-Muslim guests who wish to learn farming. In practice, visits by Christian, Hindu, and Buddhist guests are not treated as formal dialogue ceremonies, but rather as shared learning activities in the gardens and food production spaces.

The shared experience of farming creates a dialogue that differs from often sensitive theological discussions. As participants work the same soil, water the same plants, and harvest the same produce, the focus of the conversation shifts to easily agreed-upon values: preserving life, reducing waste, and respecting work. In this situation, religious moderation develops as a social competency: the ability to interact, cooperate, and appreciate differences without losing identity.

For the students, interfaith encounters in the farming activities teach them that kindness and caring can become a platform for meeting. Students see that people from different traditions can share a commitment to preserving the earth. This is crucial for developing a mature attitude in their religion: identity need not be constructed by negating others. For interfaith guests, the Islamic boarding school becomes a learning space that does not impose identity but offers values-based ecological competency.

The caretaker explains that opening the Islamic boarding school to interfaith guests is part of da'wah bil-hal: da'wah through action, not through claims. Within this framework, the Islamic boarding school demonstrates that Quranic values can be presented in a friendly and constructive manner. Consequently, religious moderation becomes not just a topic of discussion but a lived experience that fosters trust and a sense of security.

This practice also fosters "ecological solidarity". Ecological solidarity means a willingness to work together to preserve shared resources, regardless of differences in identity. This solidarity is crucial during the climate crisis, as many climate impacts are transboundary. When the Islamic boarding school invites interfaith communities to learn about sustainable agriculture, it indirectly builds a social network that is more resilient in the face of crisis. This phenomenon intersects with literature emphasizing the social dimension of the ecological Islamic boarding school movement. One article highlight the role of women as opinion leaders in environmental communication at Ath-Thaariq, including as agents organizing practices and sparking community participation. Interfaith programs can be understood as part of this environmental communication strategy: they broaden audiences, expand networks, and strengthen the movement's moral legitimacy.

Analytically, interfaith programs emphasize that religious moderation extends beyond slogans of tolerance. They become experiences that foster solidarity. When nature is understood as a shared home, differences in faith do not erase shared responsibilities. Within the framework of ecological piety, this shared responsibility broadens the meaning of social worship: caring for the earth is a way to nurture life together.

This theme also emphasizes that environmental verses in the Quran can contribute to moderation if interpreted as an open, universal ethic: anti-destruction, anti-waste, and pro-life. Ath-Thaariq demonstrates that Quranic values can be constructively present in the public sphere when practiced through actions that restore the land, enhance food sovereignty, and nurture social relations.

Compost, Seeds, and Waste Management

In addition to the values and curriculum, Ath-Thaariq builds ecological piety through practical infrastructure: a compost system, organic waste management, seed selection, and garden management that emphasizes

sustainability. This infrastructure is crucial because values often lose their power without supporting resources. With adequate resources, ecological behavior is not only possible but also becomes an efficient habit.

Processing organic waste into compost is the most concrete example. Kitchen scraps, dried leaves, and plant residues are treated as raw materials for fertility. Teachers explain to students that composting is a way of "returning" something to the soil, so that the soil is not forced to continuously give without receiving. This practice links the Qur'anic ethic of balance (mizan) with the logic of soil ecology: the soil thrives when it is given back organic matter.

The circular economy at the Islamic boarding school is also evident in the post-harvest management. Excess crops are not left as waste but are processed into sustainable products. Plant waste is stored, shared, or used as seeds. Plant waste is returned as mulch or compost. Thus, the scope of "waste" is narrowed. For students, this experience fosters a new way of thinking: something is not immediately discarded, but its function within the cycle is sought.

Seeds and how to select them also become educational material. Several instructors explain that seeds are not merely inputs, but determine independence. When communities rely on specific commercial seeds, they are vulnerable to the market. Therefore, Islamic boarding schools encourage appropriate seed storage and selection practices, while instilling the value of food sovereignty. This practice aligns with literature that positions ecological Islamic boarding schools as actors in food sovereignty and community empowerment.[26]

In conjunction with Quranic verses, agroecological infrastructure makes interpretation measurable. The interpretation of QS. 'Abasa: 24–27 on rain, soil, and plants becomes concrete when students experience how the soil reacts to compost, how water affects growth, and how plants require care. Meanwhile, the interpretation of QS. Al-An'am: 141 on anti-waste becomes evident when Islamic boarding schools establish systems that minimize crop waste.

Analytically, this theme demonstrates that ecological piety requires a combination of three elements: values (ethos), systems (curriculum and regulations), and facilities (practical infrastructure). If any of these elements is missing, practices can easily become fragile. Ath-Thaariq presents a relatively comprehensive model because Qur'anic values are framed within the curriculum, then translated into work systems and processing facilities that facilitate habituation. This pattern also explains why change in Islamic boarding schools

[26] Sulistyati, "Locality, Equality, and Piety."

can be more stable than environmental programs that are merely fleeting campaigns.

Synthesis: The "Quran–Habitus–Ecosystem of Practice" Model

When the six themes above are combined, it appears that Ath-Thaariq constructs ecological piety through a layered model that can be called the "Quran–habitus–ecosystem of practice." On the first layer, the Quran serves as a source of meaning and moral legitimacy. Verses about trustworthiness, balance, anti-waste, and reflections on food are used to construct a simple yet powerful framework. This framework makes ecological action feel spiritually valuable, not merely technical.

On the second layer, this framework of values shapes habitus through habituation. Habitus develops through small rules, the example of caregivers and teachers, and a consistent rhythm of garden work. Here, the living Quran operates in its most concrete form: values are not simply recited but repeated in action until they become habits. Habitus is important because it keeps ecological behavior going even when emotional motivation is low. On the third layer, habitus is supported by an ecosystem of practice, namely an integrative curriculum system and agroecological infrastructure that makes ecological habits easy to implement. Composting systems, waste processing, post-harvest management, and collaborative work ensure that ecological behavior does not rely solely on good intentions. Thus, Islamic boarding schools build sustainable behavior through a combination of values, systems, and tools.

This model enriches the literature on ecological Islamic boarding schools in two ways. First, it demonstrates that the interpretation of certain verses (e.g., QS. Al-An'am: 141 and QS. 'Abasa: 24–27) can be an effective pedagogical entry point because they touch on everyday experiences (food). Second, it demonstrates that religious moderation can grow from collaborative ecological work, not just discourse. In this context, Islamic boarding schools produce not only ritually pious students but also students capable of caring for the earth and building peaceful social relations.

Implications, Replicability, and Implementation Challenges

The findings at Ath-Thaariq demonstrate that faith-based environmental education is strong when it is multi-layered: Quranic values provide meaningful direction, the curriculum system provides structure, and practical infrastructure

facilitates. These three layers can be read as prerequisites for replicability for other Islamic boarding schools. If other Islamic boarding schools wish to emulate Ath-Thaariq, the focus should not be simply on increasing planting activities, but rather on restructuring the way values are taught: verses do not stop at religious study, but are linked to routines that can be repeated and evaluated. In an educational context, replication is most likely if practices are designed modularly—for example, starting with small gardens, organic waste management, and consumption ethics—before expanding to a larger scale.

At the curriculum level, the implication is the need for concise, operational, and action-oriented thematic interpretation modules. The two sets of verses discussed in this article can serve as examples of model modules. QS. Al-An'am: 141 could serve as a module on "harvest and distribution ethics," which emphasizes the fulfillment of social rights and the prohibition of waste. QS. 'Abasa: 24–27 could serve as a module on "food contemplation," guiding students to understand the ecological chain of rain, soil, and plants. Such modules are effective because they connect religious learning with the most intimate experiences: eating, working, and sharing. With concise modules, teachers can also more easily align religious studies with the agricultural phases (planting, tending, harvesting, and processing).

At the institutional level, Islamic boarding schools need to develop a subtle social incentive system. Ath-Thaariq does not rely solely on strict rules, but fosters a sense of responsibility through the language of values: amanah (trustworthiness), mizan (indebtedness), and anti-israf (indebtedness). This is crucial because ecological behavioral change is difficult to sustain if driven solely by administrative obligations. When the language of values becomes a habit, the community will naturally remind each other. This practice intersects with the finding that the kyai's cognition and role model can organize fiqh al-bi'ah into concrete behavior.[27] Practically, Islamic boarding schools can establish regular forums for reflection: what has been preserved, what remains wasteful, and what small actions need improvement.

At the practical infrastructure level, replication requires relatively modest but consistent investments: compost bins, waste sorting stations, small-scale experimental gardens, and post-harvest management. This infrastructure is not merely a facility, but a "pedagogical tool." When compost is available, students

[27] Fradana et al., "Character-Based Curriculum Development Strategy for Education Units in Elementery Schools."

more easily learn that food waste has value. When a garden is available, students more easily understand the interpretation of verses about rain and soil. Thus, facilities become part of the curriculum, not an add-on. Ath-Thaariq's experience shows that a circular economy can start small: converting residue into compost, processing surplus crops so they don't go to waste, and returning biomass to the soil to become a resource.

The findings also have implications for religious moderation work. The Ath-Thaariq interfaith program demonstrates that dialogue based on ecological projects tends to be safer and more productive than dialogue that directly addresses doctrinal issues. The planting, tending, and harvesting process fosters emotional closeness, mutual trust, and appreciation for work. In a pluralistic national context, this model has the potential to become a good practice for moderation education that prioritizes solidarity, not mere rhetoric. Here, the Quranic message of anti-destruction and anti-waste emerges as a universal ethic that can be accepted across traditions, allowing religious values to emerge as a source of benefit, not merely an identity.

However, there are several implementation challenges. First, the risk of formalization: environmental programs created as projects can lose their soul when they rely on events rather than habits. Therefore, replication must emphasize small but consistent daily practices. Second, the risk of internal resistance: some may perceive garden work as reducing religious study time. The Ath-Thaariq case demonstrates that resistance can be overcome if garden work is framed as part of moral education and social worship. Third, there is the challenge of resources: not all Islamic boarding schools have extensive land. However, transferable principles remain, such as mini-gardens, simple hydroponics, or collaboration with local farmers as "living laboratories."

Furthermore, the implications of this study also touch on the research agenda. Longitudinal follow-up studies are needed to assess the stability of changes in student behavior after graduation, as well as more measurable ecological impacts such as soil quality, water efficiency, and waste reduction. Comparative research across ecological Islamic boarding schools is also crucial to test whether the "Qur'an-habitus-ecosystem of practice" model can work in different social contexts. Thus, studies of ecological Islamic boarding schools should not stop at describing good practices but should move toward developing a model that is conceptually stronger and more implementably mature.

Conclusion

This study demonstrates that the Ath-Thaariq Ecological Islamic Boarding School builds Qur'an-based ecological piety through a consistent bridge between text and practice. This bridge operates through the internalization of the concepts of amanah (trust), mizan (influence), anti-israf (intentional misconduct), and anti-fasad (fasad) as daily values; the development of a "Qur'an-practice" pedagogy that links the interpretation of agricultural verses with the work of planting, tending, harvesting, cultivating, and sharing; and the strengthening of religious moderation through an interfaith program that embraces nature as a shared home.

The addition of an interpretation of QS. Al-An'am: 141 demonstrates how harvest ethics can simultaneously connect spiritual, social, and ecological dimensions: gratitude and self-control, the fulfillment of social rights on harvest day, and the reduction of waste through post-harvest management and a circular economy. The interpretation of QS. 'Abasa: 24–27 demonstrates a pedagogy of food contemplation that fosters environmental love based on gratitude and an awareness of ecological processes (rain, soil, and plants). These two verses exemplify how environmental verses can function as a reflective curriculum that transforms behavior because they touch on the most immediate experiences, namely food and the necessities of life.

This article's theoretical contribution lies in expanding the study of the living Qur'an in Islamic education: the Qur'an is positioned not merely as a normative text, but as a pedagogical resource that shapes ecological habits and competencies. Furthermore, the concept of piety is enriched into ecological piety, which assesses obedience not only through personal rituals but also through the responsibility to care for land, water, and food. Practically, this article's findings offer an integrative curriculum model, practical infrastructure (composting, post-harvest management), and interfaith programs that can be replicated by Islamic boarding schools (pesantren) and other religious educational institutions to strengthen values-based environmental education and foster moderation through hands-on practice.

Practical recommendations include: (1) developing a thematic interpretation module for environmental verses that is directly linked to gardening practices, so that students have a clear and measurable reference; (2) strengthening the learning evaluation system that combines knowledge, ecological habits, and social awareness; (3) expanding interfaith partnerships based on joint ecological projects so that religious moderation can grow as a

collaborative experience; and (4) documenting good practices in Islamic boarding schools in the form of a guide that can be easily adapted to different contexts.

The limitations of this study lie in the short observation period (four days) and the limited number of informants (eight), so the findings emphasize depth of understanding rather than breadth and variety of experiences. This study also did not quantitatively assess ecological impacts, such as changes in soil quality, waste reduction, or water use efficiency. Further research could focus on longitudinal studies monitoring changes in student behavior and the ecological impacts of Islamic boarding school programs, as well as comparative research between ecological Islamic boarding schools to test the transferability of the curriculum model and interfaith programs across various social contexts.

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