The ecological crisis that is happening now has become a serious problem in recent years. No country is exempt from the crisis that has hit the world. Environmental damage and lack of awareness in protecting the environment are the main factors that threaten the earth from human greed. The level of natural damage also increases, the risk of natural disasters that will occur. The main factor in the current natural condition is the result of natural events and human activities. This is acknowledged by the Walhi Institute that the current environmental situation has reached a dangerous level, but the existing solutions are still far from expectations so that breakthroughs are still needed on how modern humans are now more open and aware of environmental responsibility [1].

Based on the existing reality, a big question arises in all of our minds regarding the factors and our efforts to deal with environmental problems that are already at a critical point in the world? According to Sayyed Hossein Nasr, the most basic environmental crisis is the spiritual crisis that is currently being experienced by modern humans. Nasr stated that the damage that has occurred to the earth due to science, technology, capital economy is all

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rooted in the spiritual crisis experienced by humans. With this marginalized psychological aspect, it causes people to think that they can use all the assets on this earth without limits as an identity from the paradigm of anthropocentric humanism [2].

In Islamic scholarship, it is divided into three things, namely matters of faith, Islam and ihsan. In this context, the author positions the environment not only limited to Islam, in this case worship, but even higher, namely at the level of faith, which we know as theology. Because true faith is not only limited to aborting the obligation to do it but can enter the heart of conscience and one hundred percent belief [3].

Today, religion is being sought again and is expected to be a solution to various crises experienced by humans, including the environmental crisis. The environmental crisis is precisely the result of the mistake of the Western worldview which marginalizes religious spirituality. Nasr [2] says that the ecological crisis is not only a technical and economic problem. According to him, the environmental crisis is actually rooted in the victory of humanism which absolute humans over nature. It is in this context that it is necessary to reaffirm the perennial view of Islam on the environment.

Islamic boarding schools are the focus of this research considering the strong relationship between religion and the habits of the students, but many say that Islamic boarding schools are not optimal in protecting the environment, especially in terms of clean and healthy living behavior [4]. Because of this, this study explores the conceptual gaps in religion related to the environment and the practices of students in their daily lives.

The research that the authors conducted was interpretive research based on field research, namely research that revealed the facts of social life in the field directly to the objects studied by direct observation, interviews and also using a bibliography [5] can also be interpreted as a social system in interpreting behavior in detail and detail. Therefore, researchers are required to engage in ongoing and continuous experiences with participants. In other words, researchers seek to explain and describe a phenomenon by interpreting or interpreting according to what is disclosed [5].

This phenomenon depends on what appears to human consciousness (a person). Phenomena are none other than facts that are realized, and enter into human understanding. Phenomena are not themselves as they appear to the naked eye, but instead exist in front of consciousness, and are presented with awareness as well. In this regard, phenomenology reflects direct human experience, insofar as that experience is intensively related to an object. The goal of phenomenology is to study how phenomena are experienced in consciousness, thought, and in action, such as how these phenomena are valued or aesthetically accepted. In short, phenomenology seeks to understand phenomena (the context of life) through certain situations [6].

Thus, the main activity in this research, is to make narrative notes and in-depth interviews (descriptive-phenomenological). This is because phenomenology aims to know the world from the point of view of people who experience it directly or are related to the natural characteristics of human experience, and the meanings attached to them. Or in other words, the researcher questions and examines the phenomena that appear beforehand, taking into account the aspects of awareness that exist in them. So in practice, phenomenology tends to use observation, in-depth interviews, and analysis methods.
This study is based on individual interviews with 20 students from various backgrounds including 10 students, 5 administrators, 3 ustadz, and 2 caregivers in the Islamic Boarding Schools environment. Participants were obtained from research acquaintances and recommendations from administrators related to the progress of eco-theology in Islamic boarding schools. Prospective participants are considered to have met the requirements if they are at least 15 years old, have lived in a boarding school for at least 3 years, and are directly involved in efforts to program an environmentally friendly boarding school.

Prior to the interview, participants filled out a questionnaire about demographics, medical history, and self-assessment of clean and healthy behavior (PBHS) as stipulated by the Indonesian Ministry of Health. The questionnaire completes the interview questions. The latter explores literacy levels of self-assessed environmental awareness, views on trustworthiness, and the influence of social networks and environmental conditions of family members on their lifestyle habits. This article focuses on the habits of the students shown in the effort to protect the environment, including the problem of using water effectively and dealing with it, the use of vacant land, and the waste management model that has been carried out.

The researcher read the transcripts independently and adopted a qualitative descriptive approach which aimed to achieve a direct description of phenomena without ‘rendering conceptual or highly abstract data [7]. The direct interpretation process also facilitates relatively easy consensus among researchers. Using qualitative content analysis, researchers decode inductively from the data and apply flexibility in the process to accommodate new insights about the data. Explicit and implicit environmental and Islamic references were identified. Therefore, apart from noting the outward markers of Islamic identity such as the Al-Qur'an and Hadith and references, less tangible markers including values and practices that can be identified with Islam are also considered. In addition, their narratives were examined against status identity in Islamic Boarding Schools, demographics, and self-reported environmental conditions to assess whether there is any convergence or difference between the former and the latter. To ensure methodological rigor, the narratives were cross-checked with responses from the demographic questionnaire and compared with findings from existing qualitative studies of how students discussed their environment. In reporting findings, coded identifiers based on age and status categories in the Islamic Boarding Schools are used when providing verbatim citations to ensure anonymity. A summary of the categories is provided in Table 1.

Table 1. Summary of respondents by age and status.

<table>
<thead>
<tr>
<th>Age/Status</th>
<th>Student</th>
<th>Manager</th>
<th>Teacher</th>
<th>Leader</th>
</tr>
</thead>
<tbody>
<tr>
<td>15-20</td>
<td>A</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>20-25</td>
<td></td>
<td>B</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>25-30</td>
<td>-</td>
<td>-</td>
<td>C</td>
<td>-</td>
</tr>
<tr>
<td>&gt;30</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>D</td>
</tr>
</tbody>
</table>
Each participant was given an alphabet and a number based on the order in which the interviews were conducted. For example, if a participant belongs to the santri group, falls into the 15-20 age category and is interviewed first, he or she will be given Code A1.

In general, knowledge about the concept of Health is already known at the previous school level and on social media, but those who still don’t understand will include the task of protecting the environment in the faith section of Islamic teachings, in this case we can understand it with the concept of eco-theology. The findings show that before entering Islamic boarding school, the students did not understand the full responsibility that humans have in protecting the environment. They only gained knowledge about this important task in Islamic boarding schools, especially starting from the concept of Amanah and kholifah on earth, that humans are God's representatives in protecting the earth from damage. And the students are actually also aware of the environmental damage that exists in Indonesia, whether on land, sea or air, all starting from human negligence [8].

In general, many of us do not have a sense of responsibility to protect the environment, because there are still many people who throw rubbish carelessly in public places, including rivers and empty land. (A5)

At the application level, after they enter the Islamic boarding school they are taught the concept of protecting the environment, for example by throwing rubbish in its proper place. Apart from that, we also invite the students to do greening in the Islamic boarding school environment by planting flowers to beautify the environment and toga plants in several corners of the Islamic boarding school (B2)

A big challenge for us is to implement it consistently. Even though the students have begun to understand the concept of protecting the environment, not all of them can implement it perfectly. So we as a teaching council must be more active in supervising and training them to be able to do what they already know (C3)

In Islamic teachings, there are all rules and regulations that we need to follow and that we leave behind in this world, including protecting the environment. Allah gives us all unlimited sustenance, but we forget that we are responsible for maintaining it, especially the environmental facilities around us. So in this Islamic boarding school I think it is very important to introduce and familiarize the students with the fact that religion is very intense towards the environment. (D1)

Starting from the students' awareness of the ecological crisis that has befallen the world, especially Indonesia, and the efforts made in Islamic boarding schools by prioritizing Amanah in interacting with the environment as a concrete manifestation of the role of religion in making people aware that the culture of protecting the environment is an obligation for every Muslim. Caregivers also realize that humans currently are still not optimal in their responsibility to protect the environment, as there is a lot of environmental damage, especially in Indonesia. So the application of the concept of eco-theology is also important in Islamic boarding schools, even though it is difficult, efforts must still be made to the maximum.
Islamic discussion of the environment is actually not new. In the context of Islamic law, environmental preservation and human responsibility for nature have been discussed for a long time. It's just that, in various books of interpretation and fiqh, environmental issues are only alluded to in a generic context and not yet specifically as a legal provision that has force. Classical fiqh has addressed these issues in several separate chapters and has not made it a special book. This is understandable because the context of the development of community structures at that time did not yet face an environmental crisis like now.

In addition to the relation between the environment and environmental jurisprudence, it can also be associated with faith, which we know as eco-theology, actually wants to refer to an understanding of ecological theology. Theology is a study of God or the Divine, while ecology is a study of the relationships between organisms that live in their environment. So, the term ecotheology wants to refer to a study that discusses the relationship between all creatures that live in their environment and God as their Creator (Routledge, 1996).

Religion according to Kimball [9] has several doctrines that make religion destructive in the hands of its adherents. Among the doctrines of these religions are: the existence of absolute truth claims, the demand for blind obedience to establish an ideal time (attempt to set up a utopian theocracy), the end justifies the means and the claim of holy war.

The views of these two figures need to be further criticized, in fact, every religion in this world, whatever its form and name, certainly and definitely has belief in the Ultimate Reality (God). Therefore, religion is believed to be able to play a role as a basis for shared ethics in saving the earth which is experiencing a crisis. It is this transcendent ethics that comes from absolute authority that makes it possible to guarantee the certainty of the highest values, unconditional norms, deepest motivations and universal ethics that cross national, ethnic, religious and cultural boundaries [2]. It is in this context of criticism that it is urgent to prove that religion actually has a sacred mission and purpose for the happiness of all beings.

Several existing studies have discussed how religion and the environment are related, but they are still at the level of conceptual thinking and have not had much application in the environment, including what has been done by [6] who stated that finding spiritual ecological thinking is the ontological foundation of human life in harmony with nature. Being a spiritual-ecological human being is able to provide solutions to environmental crises that occur, minimizing environmental crises for the sake of ecologically sustainable creation.

Safrilsyah [10] conducted research and stated that the factor of religious activity in the community did not contribute to awareness of protecting the environment, because there was no religious material presented by religious leaders related to the importance of protecting the surrounding environment. Likewise, educational activities and curricula in the community do not make environmental themes one of the important discussions and are closely related to the Islamic religion embraced by the community. This is also because the socio-religious activities carried out by the community never contain material for studying the natural environment around them. As a result, the understanding that has developed in society so far, religion and the environment are seen as two separate things and do not provide adequate contributions to each other. Religion is only considered as the study of jurisprudence, worship, haj, tajhiz corpses, marriage, roses and so on. Meanwhile, the environment is considered a natural scientific study and is a work of the world. Muhtarom ilyas [11] also emphasized that all environmental damage or pollution is caused by human activities, so amar ma'ruf nahi mungkar is the best way to deal with this with a theological and phenomenological review.

From this it is necessary to develop the concept of religion and the environment at a practical level in society. By providing a strong doctrine to the community that religion is very active and massive in environmental management, including the concept of eco-theology. According to [12] Eco-theology here can be understood as a form of constructive
theology that examines the interrelationships (reciprocity) between religion and nature, especially from a natural point of view. Ecotheology begins its discussion with the premises that underlie the relationship between the worldview of human spirituality and the destruction of nature. Such as the discussion on the principles of ecological values such as sustainability and the relationship between human's demonization of nature. Throughout history, many thinkers and theologians have developed this ecotheological approach, from the emerging Christian theologians Jesuit Priest, Alfred Nort Whitehead (1861-1947), Pierre Teilhard de-Chardin (1881-1955), John B Cobb Jr (1925) and Jurgen Moltmann (1926). From Islam came Seyyed Hossein Nasr (1933) and from Hinduism there was Vandana Shiva (1952).

In Islamic Perspective, According to C.A. Qadir (1988), there are 750 verses or about one-eighth of all the verses of the Holy Al-Quran which encourage believers to study, contemplate, and investigate nature. Analyzing the revelation of the first period of revelation in Mecca, we will find that its main purpose is to awaken human awareness regarding its relationship with God and Nature. So that the stages are clearly visible, namely changing the overall worldview (politheism and paganism) of the Arabs, then constructing their image and the final stage is changing their attitudes and feelings in real life related to their relationship with God and nature.

In addition to some of the ecological etymologies above, in the Islamic thought tradition there are also several basic principles related to the environment and can be used as a basis for the elaboration of ecological concepts in Islam [12]. Among these principles are:

a. Tawhid; An Affirmation of Wholeness
All religions and philosophical thoughts or schools must have a paradigm or worldview, and this worldview can become the ideological basis of a religion if it has the firmness and breadth of thought. In Islam, Tawhid 15 is the basis or basic framework for the whole outlook and worldview. 16 Tawhid according to Nasr is the heart of Islam (the heart of Islamic life). And a life that is useful is a life that is able to realize the meaning of the principle of tawhid into the reality of life, namely to achieve and unite various diversity (multiplicity) within the framework of unity (unity) [13].

Tawhid, can be used as a source of ecological theology doctrine. All the universe whether visible or not is a sign (verse/sign) for Allah's Existence. And everything is a manifestation of Allah, and everything comes from Him. This concept according to Nasr can be seen in the concept of ihsan, which is the heart or heart of Islam. 33 Ihsan raises awareness for every human being of God's presence in every movement and step in establishing relationships with nature and other creatures.

b. Trust
God states that the universe and everything in it belongs to Him (QS.Al-Baqarah/2:284). Humans only have the status of managing and maintaining nature within the framework of fulfilling the goals planned by God (QS. Al-Ahqaf / 46:3). From the verse above it can be understood that this nature does not belong to humans. Human ownership is only in the form of trust, deposit or loan which in time must be returned with accountability to its owner. Humans are ready to accept the mandate given by Allah SWT. the. The Qur'an narrates that God has offered this trust to all creatures such as the heavens, earth, mountains, but all rejected it and only humans want to accept it. (QS. Al-Ahzab/33: 72). This verse proves that humans have a closeness to God and on the other hand shows the willingness of humans to accept God's trust. From this verse it can also be understood that in fact humans are given broad freedom and at the same time great responsibility in carrying out the trust that has been given to them by Allah.

c. Hereafter (Responsibility)
Other principles related to the environment are the Islamic concept of the hereafter or matters related to eschatology, such as mizan, shirat, reckoning and the day of judgment (yaumul jaza) as well as heaven and hell. For people who believe, they believe that after life in this
world, there will be a next life, namely life in the hereafter. Life in the hereafter is a consequence of life in this world.

The hereafter is the time and place where humans must be held accountable for all the actions they have committed during their life in this world. Both those that are vertical in relation to God, as well as those that are horizontal in their duties as caliphs who carry out the mandate to interact with fellow human beings, as well as in interactions with other God's creatures, such as plants, animals and the natural surroundings.

**Conclusion**

This article has bridged the gap that exists between the concept of eco-theology and the traditional culture of the santri in Islamic boarding schools. Among the ways is to use religious concepts and narratives to enhance the relationship of responsibility and trust in a way that can contribute positively to environmental health. Another way is also carried out by educating the students to respect the environment more, especially utilizing public spaces as green areas, management of water resources, and management of organic and non-organic waste. In fact, the Qur'an contains many verses on environmental empowerment that can be utilized in the discourse on building a good environment. Therefore, this research has important implications for programs and interventions that promote maintaining an environment based on Islam and faith. Reconceptualizing them in this way will broaden the human responsibility to increase environmental awareness. The findings suggest that it may be useful to frame the barriers faced by communities that prevent them from optimizing environmental health as a social problem rather than an individual problem.

**Acknowledgment**

This article acknowledges that there are limitations to this study, including the small sample size. A larger sample can reveal the effect of income on the lifestyle habits of the santri. However, this research focuses solely on individual narratives for an in-depth analysis of attitudes and practices rather than generalizing the findings to broader patterns of behavior and perceptions of santri. Nonetheless, this research has reinforced the importance of including the role of religion in environmental health research, particularly in Muslim communities in Islamic boarding schools. A useful line of research in the future is to explore new and good strategies in environmental management efforts. Another potential field of study could involve exploring how communities and general community groups that are not Islamic boarding schools can create a good and good environment for the long term future of our children and grandchildren.

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