

ISLAMIC ECO-HUMANISM IN EDUCATION: A STUDY OF TDBA AS A LOCAL MOVEMENT FOR GLOBAL TRANSFORMATION

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Abstract:

This study aims to analyze the integration of Islamic, humanitarian, and ecological values in the implementation of "Tatanén di Balé Atikan" (TdBA) at SMPN 2 Pasawahan, Purwakarta Regency, West Java Province, in addressing environmental crises and moral degradation. This program serves as a model of education based on local wisdom that fosters students' spiritual, ecological, and social responsibility awareness. The research employs a qualitative phenomenological approach to explore the meaning of implementing Islamic Eco-Humanism values within the TdBA program at SMPN 2 Pasawahan. Data were collected through observation, interviews, and documentation involving the principal and implementing teachers. The data were analyzed inductively through reduction, presentation, and conclusion drawing. The implementation of TdBA at SMPN 2 Pasawahan reflects the principles of Islamic Eco-Humanism through the integration of tauhid (oneness of God), amanah (trustworthiness), and rahmatan lil 'alamin (mercy for all creation) in ecological and spiritual learning. Activities such as planting, reflection, and communal work cultivate ecological and humanitarian awareness, making TdBA a model of local Islamic education that contributes to sustainable global transformation. The study concludes that the implementation of TdBA at SMPN 2 Pasawahan represents a tangible manifestation of Islamic Eco-Humanism, integrating the values of tauhid, amanah, and rahmatan lil 'alamin into ecological and reflective learning. This program nurtures students' spiritual, ecological, and humanitarian awareness while serving as a sustainable Islamic education model contributing to global transformation.

Keywords: *ecological and spiritual awareness, islamic eco-humanism, tatanén di balé atikan*

Abstrak:

Penelitian ini bertujuan menganalisis integrasi nilai Islam, kemanusiaan, dan ekologis dalam pelaksanaan "Tatanén di Balé Atikan" (TdBA) di SMPN 2 Pasawahan, Kabupaten Purwakarta, Provinsi Jawa Barat dalam menghadapi krisis lingkungan dan degradasi moral. Program ini menjadi model pendidikan berbasis kearifan lokal yang menumbuhkan kesadaran spiritual, ekologis, dan tanggung jawab peserta didik. Penelitian ini menggunakan pendekatan kualitatif fenomenologi untuk menggali makna implementasi nilai Islamic Eco-Humanism dalam TdBA di SMPN 2 Pasawahan. Data diperoleh melalui observasi, wawancara, dan dokumentasi terhadap Kepala Sekolah dan Guru Pelaksana. Data dianalisis secara induktif melalui reduksi, penyajian, dan penarikan kesimpulan. Pelaksanaan TdBA di SMPN 2 Pasawahan merefleksikan Islamic Eco-Humanism melalui integrasi nilai tauhid, amanah, dan rahmatan lil 'alamin dalam pembelajaran ekologis dan spiritual. Kegiatan bercocok tanam, refleksi, dan gotong royong menumbuhkan kesadaran ekologis dan kemanusiaan, menjadikan TdBA sebagai model pendidikan Islam lokal yang berkontribusi pada transformasi global berkelanjutan. Simpulan dari penelitian ini bahwa

pelaksanaan TdBA di SMPN 2 Pasawahan terbukti merupakan wujud nyata Islamic Eco-Humanism yang mengintegrasikan nilai tauhid, amanah, dan rahmatan lil'alamin dalam pembelajaran ekologis dan reflektif. Program ini menumbuhkan kesadaran spiritual, ekologis, dan kemanusiaan peserta didik sekaligus menjadi model pendidikan Islam berkelanjutan yang berkontribusi pada transformasi global.

Kata Kunci: *islamic eco-humanism, kesadaran ekologis dan spiritual, tatanan di balé atikan*

INTRODUCTION

In the last decade, the world has faced extraordinary challenges in both environmental and educational sectors. Phenomena such as heatwaves, floods, tropical storms, and droughts have caused significant disruptions to school systems, where as many as 242 million students across 85 countries experienced school closures and learning interruptions due to extreme climate conditions in 2024 (Samie-Jacobs, 2025).

This situation reflects not only an ecological crisis but also a global concern over the decline of moral and humanitarian values amid the rapid pace of technological advancement, globalization, and consumerist culture. As a result, younger generations are often exposed to digital content that erodes empathy, leading to an overemphasis on academic achievement and cognitive development, while spiritual and ethical dimensions receive little attention in learning practices (Putri et al., 2025).

These conditions emphasize the urgent need for a paradigm shift in modern education: it is no longer sufficient to focus solely on cognitive aspects; education must also cultivate ecological awareness and social responsibility, harmonized with spiritual values. Educational models that integrate environmental sensitivity, humanity, and universal ethics have become increasingly crucial to address both present and future challenges (UNESCO, 2024).

In Islam, humans are positioned as *khalifah fil ardh* (vicegerents of God on earth) who bear the divine mandate to preserve, care for, and protect nature as part of a sacred trust. This concept affirms that human beings are not absolute rulers over nature, but rather stewards entrusted to maintain ecological and social balance for the collective good (Zulkifli et al., 2023). The value of *amanah* serves as a spiritual mandate urging humankind to use natural resources wisely, justly, and compassionately, rather than treating them as limitless objects of exploitation (Arsyad & Hasanah, 2025).

Islam upholds the principle of *tauhid* - the oneness and unity of God - which views nature as a manifestation of His creation and a sign of His greatness. Through the lens of *tauhid*, humans become aware of the interconnectedness of all beings and the importance of maintaining *mizan* (balance) in every action toward the environment (Rifqi Nurohmani Syahri Shiam, 2025). Islam thus provides foundational principles for maintaining ecological balance, including the prohibition of destruction, wise management of resources, and reverence for all of God's creations (Hapid & Hidayat, 2025).

Within contemporary Islamic education discourse, the concept of eco-humanism emerges as a paradigm that unites ecological obligation with humanitarian responsibility under the framework of Islamic values. Eco-humanism invites educators and learners alike not only to care for the environment as God's creation but also to cultivate social empathy through justice, compassion, and maintaining ecological harmony as a sacred trust. This aligns with the statement in

the article "*Ecotheology in the Perspective of Islamic Education: A Conceptual Review*", which asserts that "Islamic education with an ecotheology paradigm can be an instrument of social transformation towards a more sustainable and ecologically just civilization" (Syafaruddin, 2025). Likewise, the study "*Eco-Theology: Islamic Ethics and Environmental Transformation in Islamic Boarding Schools*" demonstrates that the application of Islamic ethics through ecotheology in pesantren has transformed community behavior in responding to environmental and humanitarian crises by combining moral teachings, prayers, and practical environmental management (Maslani, 2023).

Education in the 21st century is thus expected not only to produce intellectually capable generations but also those with strong character, competitiveness, and a commitment to sustaining life. Amid the global ecological crisis threatening natural and human civilization, there arises an urgent need for educational models that instill ecological awareness from an early age. Purwakarta Regency has responded to this challenge through a program called "Tatanén di Balé Atikan" (TdBA). Although locally implemented in Purwakarta, this initiative holds significant potential as a global educational model contributing to sustainable transformation. Through the Purwakarta Regent Regulation No. 49 of 2025, TdBA has been established as a mandatory local content curriculum applied across intracurricular, cocurricular, extracurricular, and school culture domains (*Peraturan Bupati Purwakarta Nomor 49 Tahun 2025*, n.d.).

The transformation of local education in Purwakarta Regency is also supported by public policies oriented toward shaping students' character. One such policy is the student curfew regulation, a strategic initiative by the Purwakarta Regency Government aimed at developing the "Panca Waluya" generation characterized by *cageur* (healthy), *bageur* (kind), *bener* (righteous), *pinter* (intelligent), and *singer* (caring) traits. This policy serves as a tangible example of synergy between local government, schools, and the community in fostering values of time discipline, social responsibility, and self-control as integral components of character education. This concept aligns with the spirit of the *Tatanén di Balé Atikan* (TdBA) program, which not only cultivates ecological awareness but also nurtures spiritual and social values through culturally rooted educational approaches (Mukti et al., 2025).

As a local content program, TdBA is not merely about farming or environmental management; it functions as a holistic learning medium that integrates intellectual, emotional, spiritual, and physical development. By embedding ecological, spiritual, and character values into school practices, TdBA demonstrates that Islamic education grounded in local wisdom is not only contextually relevant but also globally resonant. The official TdBA guidelines state that the program aims to support character education through permaculture-based activities that holistically integrate ecological awareness within educational institutions (Winandi et al., n.d.). Through a permaculture-based approach and the *Pancaniti* thinking system, students are encouraged to understand and appreciate the learning process that nurtures love and responsibility for the Earth.

This program aligns with the Sustainable Development Goals (SDGs), particularly Goal 4 (Quality Education) and Goal 13 (Climate Action) (Handrian & Andry, 2020). Through contextual learning and hands-on field activities - such as plant cultivation and school environment management - students not only acquire knowledge but also internalize ecological responsibility and the interconnectedness

between humans and nature. The TdBA Handbook states that program success is measured through indicators such as environmental care, critical thinking competence, and the transformation of school culture into an ecological laboratory (Winandi et al., n.d.).

Furthermore, this approach demonstrates that Islamic education rooted in local wisdom can serve as a bridge between spiritual values and contemporary challenges. Values such as learning from the Earth, maintaining harmony between humans and nature, and fostering environmental responsibility become part of the school's lived experience. Thus, TdBA holds strong potential to become a reference for transformational education both nationally and internationally a local movement addressing global challenges through character education that integrates nature and humanity.

Since its establishment through Regent Regulation No. 103 of 2021, the TdBA program has gained widespread recognition as an innovative and meaningful ecological character education movement in Purwakarta Regency. It was conceived as a character education initiative to cultivate ecological awareness by learning from and caring for the Earth integrated not only within agricultural activities but also within *Pancaniti*-based learning and permaculture governance (Winandi et al., n.d.). More recently, the Regent Regulation No. 49 of 2025 reinforced this program as a local curriculum policy, emphasizing that character, spirituality, ecological awareness, and social responsibility must form an integrated and holistic learning framework.

In addition, the implementation of the *In-House Training (IHT)* program of TdBA has significantly enhanced the ecological understanding and awareness of the school community. Through participatory approaches and experiential learning, the TdBA activities have proven effective in fostering environmentally friendly behaviors such as waste management, tree planting, and the production of organic fertilizer. Therefore, it can be affirmed that TdBA is not merely a local program but an ecological character education movement that effectively builds environmental awareness and spirituality among students in primary education institutions (Wulandari et al., 2024).

On one hand, TdBA has demonstrated its capacity as a local initiative capable of transforming students' character; on the other hand, few scholarly works have deeply examined the integration of Islamic, humanitarian, and ecological values within its practice. There remains limited research positioning TdBA within the framework of Islamic Eco-Humanism a paradigm highlighting that education can harmonize religious values, human dimensions, and the relationship between humans and nature. Therefore, it is essential to analyze how Islamic, humanitarian, and ecological values are integrated within TdBA's implementation and how this integration relates to global education.

This study focuses on the integration of Islamic, humanitarian, and ecological values in the implementation of Tatanén di Balé Atikan (TdBA) as a model of local character education with potential contributions to sustainable global transformation. Based on this focus, the research seeks to address several interrelated questions: First, how is the concept of Islamic Eco-Humanism reflected in the values and practices of TdBA, and how are the principles of *tauhid*, *amanah*, and *rahmatan lil 'alamin* manifested in the actions of students and educators. Second, how does TdBA cultivate ecological, spiritual, and humanitarian awareness through contextual and reflective learning activities, enabling students to

comprehend the harmonious relationship among humans, nature, and the Creator. Third, how can TdBA, as a local educational movement, contribute to sustainable global educational transformation, particularly in developing an Islamic educational paradigm that is relevant to contemporary challenges and supportive of the Sustainable Development Goals (SDGs).

This research was conducted at SMPN 2 Pasawahan, Purwakarta Regency, one of the schools actively implementing the TdBA program. The school represents a concrete example of environmental and local wisdom-based learning within the framework of ecological character education. Through various activities such as school garden management, reflective learning, and environmentally friendly agricultural practices involving students and teachers, SMPN 2 Pasawahan demonstrates a strong commitment to the core values of TdBA.

RESEARCH METHOD

This study employed a qualitative approach with a phenomenological design, as it sought to gain an in-depth understanding of the meanings and values embedded in the educational practice of *Tatanén di Balé Atikan* within the school context (Sugiyono, 2019). The phenomenological approach was chosen to explore the experiences, perspectives, and awareness of educational practitioners regarding the implementation of Islamic Eco-Humanism values in learning activities and school culture.

The research was conducted at SMPN 2 Pasawahan, Purwakarta Regency, one of the schools actively implementing the TdBA program. This school was selected because it demonstrates strong ecological and reflective activities and has exemplified the integration of Islamic, humanitarian, and environmental values in its educational processes.

The researcher was directly involved in the research site as the primary instrument, conducting observations, in-depth interviews, and documentation related to TdBA activities. The research subjects consisted of the school principal and teachers implementing the TdBA program.

Data were collected through three main techniques: (1) Participant observation, to understand the interactive processes within TdBA activities; (2) In-depth interviews, to explore participants' perceptions and experiences; and (3) Documentation, including photographs, videos, and school archives supporting data analysis.

All collected data were analyzed using a phenomenological analysis technique, consisting of three stages: data reduction, data presentation, and reflective conclusion drawing. The analysis was conducted inductively by interpreting the meanings emerging from participants' lived experiences related to the implementation of TdBA as an educational practice grounded in the principles of Islamic Eco-Humanism (Sugiyono, 2019).

RESULTS AND DISCUSSION

This research was conducted at SMP Negeri 2 Pasawahan, one of the schools in Purwakarta Regency actively implementing the *Tatanén di Balé Atikan* (TdBA) program. The school is located in a lush rural environment surrounded by agricultural areas, making it an ideal setting for the implementation of ecology-based education. Various collaborative activities between teachers and students demonstrate active student engagement in farming practices, managing school

green areas, and conducting reflective learning sessions in open spaces.

These activities not only teach agricultural and environmental management skills but also cultivate values of responsibility, cooperation, and spiritual awareness toward Allah's creation. Through the application of the *Pancaniti* learning model (Niti Harti, Niti Surti, Niti Bukti, Niti Bakti, Niti Sajati) with the *Panca Waluya* graduate principles (Cageur, Bageur, Bener, Pinter, Singer), the school strives to shape a generation that is healthy, intelligent, virtuous, and caring toward environmental balance and surrounding social life.

The implementation of TdBA at SMPN 2 Pasawahan demonstrates the tangible integration of Islamic, humanitarian, and ecological values within the framework of Islamic Eco-Humanism. Based on interviews with one of the implementing teachers, Mrs. Widiasaranty Hidayat, TdBA serves as a gradual yet sustainable medium for character development among students. She emphasized that building a child's character cannot be done instantly it requires a long process, much like planting seeds that only bear fruit after five to ten years.

Through daily activities such as gardening, sorting and processing waste, making compost and biopores, and engaging in silent reflection (*mindfulness*), students are trained to develop a sense of responsibility toward themselves, others, and nature. Teachers instill the ethical value that plastic waste is "*haram*" (forbidden) because it cannot decompose and harms the environment. This awareness fosters behavioral change, making students more mindful when disposing of waste and uncomfortable when seeing a dirty environment.

Mrs. Widiasaranty Hidayat further explained that each class has its own garden, and the harvest serves as contextual learning material across subjects such as Social Studies, Indonesian Language, and Science. Through farming, students learn perseverance, gratitude, and justice toward nature. This activity also strengthens ecological awareness, helping them understand that polluted water, damaged soil, and pesticide-contaminated food reflect the broken relationship between humans and the environment.

The TdBA program also nurtures independence and a sense of *amanah* (trust), as seen in students' initiatives to manage composting bins, convert organic waste into liquid fertilizer, and distribute seedlings to other regions not only within Purwakarta but also to Bogor and Bali as a form of educational collaboration. Teachers emphasize that TdBA is not merely a farming activity, but a movement of ecological character education that builds full awareness.

Despite its positive impact, the program also faces challenges, such as varying levels of teacher interest in agriculture or understanding of the TdBA philosophy. However, through continuous guidance and patience, the program has evolved into a core part of the school culture that embodies the *Panca Waluya* values. Thus, TdBA at SMPN 2 Pasawahan not only teaches ecological skills but also instills spiritual-humanistic character, exemplifying how a local educational movement can contribute to sustainable global educational transformation.

The concept of Islamic Eco-Humanism in the implementation of *Tatanén di Balé Atikan* at SMP Negeri 2 Pasawahan is vividly reflected in daily learning activities, school culture, and teacher-student interactions. Field findings reveal that Islamic values such as *tauhid*, *amanah*, and *rahmatan lil 'alamin* are not only taught theoretically but are embodied in educational practices intertwined with ecological life.

The value of *tauhid* (oneness of God) is manifested in the way teachers and

students view nature as Allah's creation that must be respected and preserved. In farming, waste management, and self-reflection activities, students are guided to understand that the human–nature relationship is part of their relationship with the Creator. These activities foster spiritual awareness that every human action toward the environment carries moral and religious consequences. Thus, the TdBA practice reinforces the belief that protecting the Earth is a form of worship to Allah.

The value of *amanah* (trust) is reflected in students' responsibility for their assigned gardens and composting bins. Each class is entrusted with specific plots and tools to maintain collectively, teaching them discipline, accountability, and care for entrusted responsibilities. Teachers serve as facilitators who cultivate trust and moral responsibility in students to sustain Allah's creation. This sense of *amanah* is also expressed through environmentally conscious behaviors, such as avoiding single-use plastics and applying the principles of reduce, reuse, and recycle.

Meanwhile, the value of *rahmatan lil 'alamin* (mercy for all creation) is embodied in social care and compassion for all living beings. Students not only learn about the benefits of plants for humans but also about maintaining ecosystem balance. Activities such as communal work, sharing harvests, and tree planting exemplify compassion toward others and the environment. These practices align with the Islamic spirit of being a mercy to all creation, positioning humans as stewards and agents of goodness in life.

Overall, the implementation of TdBA at SMPN 2 Pasawahan represents a concrete form of Islamic Eco-Humanism an educational approach that unites spiritual, ecological, and social dimensions. Through contextual and reflective learning, Islamic values are not merely doctrinal but are embodied in real-life actions that shape students' ecological and humanistic character. Hence, TdBA functions as a model of Islamic education relevant to modern challenges, affirming humanity's role as *khalifah fil ardh* (stewards on Earth) in achieving a balanced and sustainable life.

The *Tatanén di Balé Atikan* program at SMP Negeri 2 Pasawahan highlights the crucial role of experiential education in fostering students' ecological, spiritual, and humanitarian awareness. Learning processes extend beyond the classroom into gardens, yards, and the surrounding environment as living laboratories. Such contextual learning builds a direct connection between theory and reality, enabling students to not only understand environmental concepts cognitively but also experience them emotionally and spiritually.

Ecological awareness grows through practical activities such as planting vegetables, managing compost bins, and separating organic and inorganic waste. These practices help students recognize the interconnection between human behavior and environmental balance. They understand that maintaining soil fertility and cleanliness means sustaining life itself. This process naturally instills ecological responsibility, reflecting the Islamic principle of *amanah* as humanity's duty as stewards of the Earth.

Reflective activities such as silent sitting (*mindfulness*) and spiritual discussions after fieldwork further cultivate spiritual awareness. During these moments, teachers guide students to contemplate the greatness of Allah's creation, linking farming experiences to gratitude and divine awareness. This process builds an inner connection between humans and the Creator, emphasizing that nature is not an object of exploitation but a medium for worship and reflection.

Humanitarian awareness is also developed through cooperation, teamwork,

and sharing harvests. In TdBA, students learn that every being plays an interdependent role. Collaborative gardening and care for the school environment strengthen empathy and social solidarity. Through shared work, students understand that caring for nature also means caring for the well-being of others.

Thus, TdBA fosters ecological, spiritual, and humanitarian awareness integrally through contextual and reflective learning. This process shapes students who are not only intellectually capable but also ecologically conscious and spiritually grounded. Such awareness embodies the harmonious relationship between humans, nature, and the Creator as envisioned in Islamic Eco-Humanism—an education that honors life, nurtures universal compassion, and reinforces humanity's responsibility to sustain the Earth.

As a local educational movement, *Tatanén di Balé Atikan* (TdBA) at SMP Negeri 2 Pasawahan contributes significantly to sustainable global educational transformation in terms of paradigm, practice, and values. TdBA goes beyond farming activities to develop a comprehensive learning system integrating spiritual, ecological, social, and cultural dimensions. This movement demonstrates that educational transformation need not begin with large-scale policies but can emerge from meaningful, context-based local practices.

In terms of paradigm, TdBA emphasizes the importance of local wisdom-based education in addressing global challenges such as environmental crises and moral degradation. The principles of Islamic Eco-Humanism underlying TdBA activities strengthen the awareness that humans, nature, and God form an interconnected unity. Hence, TdBA serves as a local educational model aligned with the global agenda of the Sustainable Development Goals (SDGs), particularly Goal 4 (Quality Education), Goal 13 (Climate Action), and Goal 15 (Life on Land).

Practically, TdBA teaches students to "think globally, act locally." Through simple yet meaningful activities such as planting, composting, and recycling, students learn principles of sustainability, food independence, and environmental ethics with far-reaching effects. These practices have even inspired other schools, as the outputs of SMPN 2 Pasawahan's TdBA activities have reached other regions such as Bogor and Bali. This demonstrates that local movements can inspire global change, especially when grounded in universal values such as responsibility, empathy, and sustainability.

From the perspective of values, TdBA offers a moral contribution to the direction of global education by integrating spiritual and humanistic dimensions into ecological learning. Amid globalization that often emphasizes material and competitive aspects, TdBA offers a balanced approach between intellect, heart, and action. Education grounded in *Cageur, Bageur, Bener, Pinter, and Singer* shapes generations who are not only intellectually capable but also morally and socially sound.

Therefore, TdBA stands as a concrete example of how Islamic education based on local wisdom can become a force for global transformation. This movement demonstrates that education rooted in spiritual and ecological values can provide contextually relevant, character-based, and sustainable solutions to global challenges. TdBA at SMP Negeri 2 Pasawahan is not merely a local educational model but a representation of Islamic Eco-Humanism in practice contributing meaningfully to building a more just, harmonious, and sustainable global civilization.

The novelty of this research lies in integrating the concept of Islamic Eco-

Humanism with local wisdom-based educational practices through the *Tatanén di Balé Atikan* (TdBA) program at SMP Negeri 2 Pasawahan. This study not only interprets Islamic values such as *tauhid*, *amanah*, and *rahmatan lil 'alamin* theoretically but also illustrates how these values are contextually implemented in educational activities intertwined with nature and students' social lives. Through a phenomenological approach, the study reveals the authentic experiences of teachers and students in developing ecological and spiritual awareness as the foundation of Islamic ecological character formation. Furthermore, this research contributes by positioning TdBA as a local movement with global relevance, aligned with the spirit of the Sustainable Development Goals (SDGs). Thus, the findings present an implementable model of Islamic education that emphasizes not only knowledge mastery but also ecological, humanitarian, and sustainability consciousness—a genuine contribution to the global transformation of education that is both value-based and civilizational.

CONCLUSION

This study concludes that the implementation of *Tatanen di Bale Atikan* (TdBA) at SMP Negeri 2 Pasawahan represents a concrete manifestation of the concept of Islamic Eco-Humanism in education. Islamic values such as *tauhid* (oneness of God), *amanah* (trustworthiness), and *rahmatan lil 'alamin* (mercy for all creation) are not only taught theoretically but are enlivened through contextual, reflective, and environmentally integrated learning practices. The TdBA program successfully cultivates students' ecological, spiritual, and humanitarian awareness through hands-on experiences in farming, waste management, and reflective activities that strengthen the harmonious relationship between humans, nature, and the Creator. The implementation of TdBA also demonstrates that education movements grounded in local wisdom can make significant contributions to sustainable global educational transformation, in alignment with the spirit of the Sustainable Development Goals (SDGs).

Conceptually, this study affirms that Islamic education can play a strategic role in building an ecological and humanistic civilization when integrated with meaningful local practices. TdBA exemplifies that educational transformation does not merely begin with policy reforms but can emerge from school-level initiatives that nurture ecological and spiritual awareness through concrete actions. Future research is recommended to further explore the impact of TdBA on the development of sustainable behavior among students, as well as the advancement of Islamic Eco-Humanism-based learning models in diverse educational contexts.

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