



Pesantren Management Based on the Entrepreneurial Eco-Theology Model: Strategies for Achieving the SDGs Through Sustainable Business Innovation

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ABSTRACT

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This systematic literature review explores the integration of pesantren management with an entrepreneur eco-theology model as an innovative strategy to realize the Sustainable Development Goals (SDGs). By combining Islamic environmental ethics, pesantren education, and sustainable business innovation, this model offers a holistic approach to development that balances economic growth, environmental sustainability, and social justice. Based on an analysis of 116 scholarly articles, this study synthesizes five key pillars: Islamic eco-theology, pesantren-based conservation, sustainable social entrepreneurship, Islamic finance integration, and green strategy implementation (such as precision agriculture and circular economy). The synthesis confirms that pesantrens hold a strategic position as agents of ecological change through the moral authority of kyais, santri social capital, and economic independence. Real-world practices from pesantrens such as Biharul Ulum Agroecology and ath-Taariq demonstrate that environmental theology transformed into sustainable business actions can mitigate environmental crises while alleviating poverty. This review yields an integrative conceptual framework and recommends integrated curriculum development and pesantren business incubators as practical guidance for policymakers.

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INTRODUCTION

The escalating global challenges of environmental degradation, social inequality, and sustainable development have placed increasing pressure on societies and educational institutions to rethink their approaches to development. These challenges cannot be addressed solely through technological or economic interventions, as human behavior is deeply shaped by values, beliefs, cultural norms, and social institutions. Within Muslim societies, pesantren occupy a distinctive position because they function not only as centers of Islamic learning but also as institutions that cultivate moral character, social responsibility, and community engagement. Previous scholarship suggests that Islamic values such as *khalifah* (stewardship), *shukr* (gratitude), *tafakkur* (contemplation), *zuhud* (moderation), and *gotong royong* (collective cooperation) can provide a meaningful ethical foundation for ecological

responsibility and sustainable behaviour (Asyibli et al., 2025). Empirical evidence from several pesantren further demonstrates that religious education can be translated into concrete environmental conservation and community empowerment initiatives (Himmah, 2025; Khaled & Adnan, 2022). Therefore, strengthening pesantren management through the integration of Islamic ecological values and sustainable entrepreneurship is increasingly important for developing educational institutions that not only transmit knowledge but also cultivate agents of sustainable social and environmental change (Billah & Habsi, 2026; Habsi, 2025; Habsi et al., 2025).

Despite this potential, a fundamental problem remains in the management of Islamic educational institutions: religious education, environmental stewardship, and economic development are often addressed as separate domains rather than as interconnected dimensions of institutional development (Maemonah et al., 2023; Taslim et al., 2025). Pesantren generally possess substantial social capital, moral authority, community networks, and traditions of economic self-reliance, yet these resources have not always been managed within a comprehensive framework that simultaneously addresses economic, social, and ecological sustainability (Siauw, 2021). Existing literature indicates that technical responses to environmental degradation alone are insufficient when they are not accompanied by ethical transformation and ecological awareness (Hanafi et al., 2024; Usman et al., 2024). At the same time, social entrepreneurship has emerged as an important mechanism for addressing poverty through social innovation, employment creation, community empowerment, and inclusive economic development. However, entrepreneurial activities may generate new tensions when financial objectives are pursued without adequate consideration of social and environmental responsibilities (Budiyanto, Hartono, 2022; Pranata et al., 2024). The central challenge, therefore, is not simply how pesantren can establish productive business units, but how such economic activities can be managed according to Islamic ethical principles and sustainability objectives so that they generate economic value while simultaneously producing meaningful social and environmental benefits.

A growing body of educational and institutional practice indicates a gradual shift from conventional religious education toward more transformative approaches that respond to contemporary environmental and sustainable development challenges (Habsi, 2024; Islam & Alauddin, 2025). Within this emerging landscape, pesantren can be positioned not merely as institutions for transmitting religious knowledge but also as sites for ecological awareness, community empowerment, and sustainable economic innovation (Asyibli et al., 2025; Saihu, 2020). Evidence from ath-Taariq Islamic boarding school, for instance, illustrates how ecological education, plant nurseries, waste recycling into organic fertilizer, and reforestation activities have been informed by Sufi values such as zuhud, shukr, tafakkur, brotherhood, and mutual cooperation. Similarly, the Biharul Ulum Agroecology Pesantren demonstrates how community dialogue, Qur'anic learning under the guidance of a kyai, and

environmental conservation initiatives can be connected within a faith-based educational process (Habsi, 2024). At the same time, research on sustainable entrepreneurship has highlighted the growing relevance of frugal innovation, circular economy practices, precision agriculture, and green innovation as approaches for reconciling economic development with environmental responsibility (Maemonah et al., 2023; Mahmud, 2023). These developments suggest that pesantren have considerable potential to become institutional spaces where Islamic spirituality, education, entrepreneurship, and sustainability are integrated into a coherent model of social transformation.

Previous studies have established important foundations for understanding the relationship between religion, environmental sustainability, entrepreneurship, and education (Mashuri, 2020; Putri, 2024). Research on Islamic eco-theology emphasizes that Islamic teachings position human beings as morally responsible for the protection and responsible use of natural resources, while studies of faith-based environmental movements demonstrate the capacity of religious communities to mobilize collective action in response to ecological crises (Hayati et al., 2025; Mariyono, 2026). Within the pesantren context, Irawan (2022) demonstrates how Sufi principles can be translated into concrete environmental conservation practices, whereas Karman et al. (2023) show that Qur'anic learning grounded in Islamic eco-theology can stimulate environmentally conscious behavior and institutional transformation. Research on social entrepreneurship further indicates that social innovation, social value, and social impact are significant mechanisms for addressing poverty and strengthening community welfare (Meningkatkan et al., 2022; Ronan, 2018). Similarly, Shahid et al. (2023) demonstrate that frugal innovation can enable entrepreneurial activities to generate both social and environmental benefits. In the field of education, Filho et al. (2024) emphasize the importance of institutional commitment and student participation in implementing the SDGs through experiential, transformative, interdisciplinary, and project-based learning. Collectively, these studies demonstrate substantial progress within individual research domains, while also revealing the need for a more integrated perspective (Azizah et al., 2025; Sekolah & Di, 2024).

Nevertheless, the existing literature remains fragmented in several important respects. Studies of environmental conservation in pesantren tend to emphasize theological, spiritual, and ecological dimensions, whereas research on sustainable entrepreneurship predominantly examines business organizations, agricultural enterprises, or small and medium-sized enterprises. Likewise, studies concerning Islamic finance and environmental, social, and governance (ESG) performance have demonstrated the relevance of Sharia-based principles for sustainable development, but these investigations have largely focused on financial institutions rather than Islamic educational organizations. Consequently, relatively limited attention has been given to how Islamic eco-theological values can function as a managerial foundation for pesantren while simultaneously supporting sustainable business innovation and the achievement

of the SDGs. This gap is particularly significant because pesantren possess distinctive institutional resources, including the moral authority of kyai, the social capital of santri, extensive community networks, traditions of economic self-reliance, and the integration of formal and informal education. The challenge, therefore, is to move beyond disciplinary boundaries and develop a conceptual synthesis capable of connecting Islamic eco-theology, pesantren management, and sustainable entrepreneurship. Such an integration is necessary to explain how theological values can be institutionalized through management practices and translated into economically viable, socially beneficial, and environmentally responsible activities.

Against this background, the state of the art of this study lies in proposing an integrative perspective, namely the Pesantren Management Based on the Entrepreneurial Eco-Theology Model, as a conceptual framework for understanding pesantren as active agents of sustainable development. The novelty of this study does not merely arise from combining Islamic eco-theology with entrepreneurship; rather, it lies in positioning both as interconnected foundations of pesantren management directed toward the achievement of the SDGs. The proposed framework integrates Islamic eco-theological principles, including khalifah, shukr, and tafakkur, with pesantren management characterized by holistic education and community empowerment, while incorporating social entrepreneurship principles such as frugal innovation and the triple bottom line. These dimensions are further connected with practical sustainability strategies, including agroecological farming, circular economy, and green innovation. Through this framework, pesantren are conceptualized as institutions capable of translating theological values into ecological action, developing sustainable economic activities, and generating broader social benefits. This integrated perspective extends existing scholarship by positioning religious educational institutions not simply as recipients of sustainability agendas, but as potential producers of sustainable innovation and institutional transformation.

Conceptual Framework: Pesantren-Based Entrepreneur Eco-Theology Model for SDGs Realization

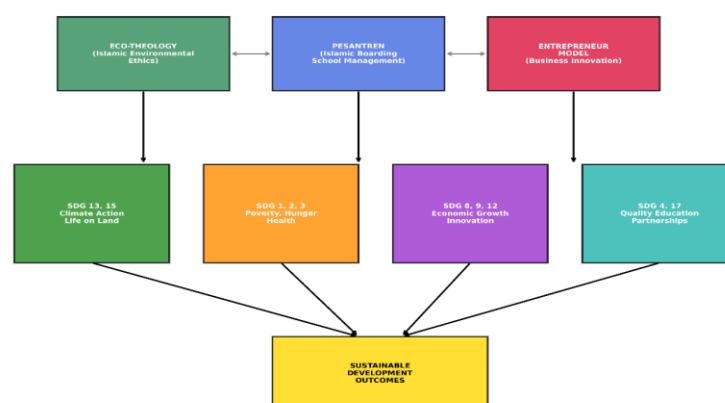


Figure 1. Integration of eco-theology with entrepreneur in pesantren for sustainable development

Based on the foregoing discussion, this literature review addresses the central question of how pesantren management can be integrated with an entrepreneurial eco-theology model to support the achievement of the SDGs through sustainable business innovation. More specifically, the study seeks to synthesize the theoretical foundations of Islamic eco-theology, examine the role of pesantren in environmental transformation, identify the principles and mechanisms of sustainable social entrepreneurship, explore strategies for implementing the SDGs within educational institutions, and formulate an integrative framework for pesantren-based sustainable business innovation. The central argument advanced in this article is that pesantren possess strategic institutional capacities to become agents of sustainable transformation because of their moral and spiritual authority, strong social networks, traditions of economic self-reliance, and integration of formal and informal education. Theoretically, this study contributes by bringing together three research domains that have largely developed independently—Islamic eco-theology, pesantren management, and sustainable entrepreneurship—within a unified conceptual framework oriented toward the SDGs. This framework provides a theoretical basis for developing integrated curricula, pesantren-based business incubators, multi-stakeholder partnerships, and context-sensitive sustainability indicators, thereby expanding the theoretical understanding of how Islamic educational institutions can contribute to sustainable development in the twenty-first century.

METHOD

This study employed a Systematic Literature Review (SLR) to examine and synthesize scholarly research on Islamic eco-theology, pesantren management, environmental conservation, sustainable entrepreneurship, and the Sustainable Development Goals (SDGs). The review analyzed 116 scholarly articles addressing the relationship between Islamic environmental ethics, pesantren-based conservation, social entrepreneurship, sustainable business innovation, Islamic finance, and sustainability-oriented strategies. The literature was organized according to its relevance to the central research question concerning the integration of pesantren management with an entrepreneurial eco-theology model. Particular attention was given to studies examining Islamic ecological values such as *khalifah*, *shukr*, *tafakkur*, and *zuhud*, as well as empirical practices involving environmental education, conservation, community empowerment, and sustainable economic activities within Islamic educational institutions. The review also incorporated broader studies on social entrepreneurship, higher education and SDGs, Islamic finance, circular economy, precision agriculture, and green innovation to provide an interdisciplinary foundation for the analysis.

The collected literature was analyzed through thematic synthesis and comparative analysis by identifying recurring concepts, comparing findings across studies, and examining areas of convergence, divergence, and limitation. Five major themes were synthesized: Islamic eco-theology, pesantren-based environmental conservation, sustainable social entrepreneurship, Islamic finance and sustainability, and sustainable business innovation. The comparative analysis revealed that previous studies have largely examined these dimensions separately, creating a conceptual gap in explaining how Islamic theological values can be institutionalized through pesantren management and translated into sustainable entrepreneurial practices. Based on this synthesis, the study developed an integrative conceptual framework connecting Islamic eco-theology, pesantren management, and social entrepreneurship with practical strategies such as agroecological farming, circular economy, frugal innovation, and green innovation, while linking these dimensions to relevant SDGs. The resulting framework serves as the theoretical basis for understanding pesantren as institutions capable of integrating spiritual values, educational functions, economic self-reliance, environmental responsibility, and community empowerment within a sustainable development paradigm.

RESULT AND DISCUSSION

Result

Islamic Eco-Theology and Environmental Ethics

The synthesis of the reviewed literature demonstrates that Islamic eco-theology provides a substantive theological foundation for environmental conservation. The Islamic perspective positions nature as fulfilling both the incorporeal and physical needs of human beings, while human existence is understood in relation to serving the Creator and promoting the highest good for individuals, communities, and the wider world (Gulzar et al., 2021). Within this framework, *shukur* (gratitude) emerges as an important ethical orientation that encourages appreciation of natural resources and supports environmentally responsible behavior. The findings indicate that such an orientation can help Muslims resist excessive worldly desires and avoid wasteful and exploitative practices toward the environment. Environmental responsibility, therefore, is not presented merely as a technical or regulatory concern but as an integral dimension of religious ethics. The reviewed literature further indicates that environmental degradation can be understood as a consequence of neglecting theological responsibility toward creation. Consequently, the protection and responsible use of natural resources become essential for maintaining ecological balance and supporting the broader principle of sustainable development.

The findings further reveal a growing convergence between environmental movements and contemporary religious discourse. Religious and spiritual communities increasingly recognize the global ecological crisis as a shared concern, resulting in a transformation in how religion and spirituality are understood in relation to environmental responsibility (Reuter, 2015). The synthesis indicates that environmental awareness has increasingly become

incorporated into religious worldviews, including forms of eco-spirituality that place ecological responsibility within broader understandings of human existence and the natural world. Within major religious traditions, including Islam and Christianity, increasing recognition is evident regarding the intrinsic value of other forms of life and humanity's responsibility to protect nature (Reuter, 2015). This development represents a significant shift from earlier interpretations that tended to position nature primarily in relation to human interests. The results therefore suggest that the convergence of environmental movements and religious discourse has strengthened the potential of religious traditions to contribute to environmental sustainability. By reconsidering humanity's relationship with nature and the sacred, religious discourse can provide an important normative foundation for broader environmental initiatives.

The synthesis also demonstrates that religious communities constitute important social actors in environmental mobilization. Spiritual values contribute to communitarian behavior by strengthening social cohesion, interconnectedness, collective responsibility, and commitment to shared goals (Puglisi & Buitendag, 2022). The reviewed findings indicate that these characteristics become particularly significant in responding to contemporary environmental and climate challenges, as religious communities possess established networks, moral authority, and shared value systems that can facilitate collective action. The role of religion in environmental sustainability therefore extends beyond individual ethical behavior to include broader processes of social mobilization and community engagement. Furthermore, the ecological crisis is presented not only as an ethical dilemma but also as an ontological and theological issue requiring new ways of understanding the relationship between human beings, nature, and the sacred (Puglisi & Buitendag, 2022). This perspective strengthens the argument that environmental sustainability requires both behavioral and worldview transformation. Accordingly, the increasing recognition of religious leaders and organizations within global sustainability initiatives, including the United Nations' 2030 Agenda and the "Faith Plans for People and Planet" program, demonstrates the strategic role of faith communities in supporting environmental action and sustainable development.

Pesantren-Based Environmental Conservation and Social Entrepreneurship for Sustainable Development

The synthesis of the reviewed literature demonstrates that pesantren have significant potential to function as agents of environmental transformation by integrating Islamic teachings, ecological practices, and community-based initiatives. Evidence from the ath-Taariq Islamic boarding school in West Java identifies two major dimensions of Sufi-based environmental conservation (Irawan, 2022). First, environmental conservation is incorporated into students' educational experiences through ecology lessons, plant seedling production, and

the recycling of waste into organic fertilizer. Second, the institution has undertaken substantial efforts toward reforestation and nature conservation, motivated by Sufi values and doctrines, including zuhud (asceticism), gratitude, brotherhood, mutual cooperation, love and blessings, and tafakkur (contemplation). These findings demonstrate that environmental conservation within pesantren can extend beyond technical environmental activities and become embedded within religious and spiritual education. The Biharul Ulum Agroecology Islamic Boarding School (BUAP) in Bogor provides further evidence of this transformation. Its environmental initiatives have developed through communal dialogues concerning local challenges, intensive Qur'anic study under the guidance of a kyai, and subsequent conservation activities initiated by the boarding school (Karman et al., 2023). Thus, Qur'anic learning can function as a catalyst for environmentally conscious behavior and community-based ecological action.

The findings further indicate that faith-based approaches constitute an important mechanism for strengthening environmental conservation. Indonesia's position as home to approximately 10% of the world's tropical rainforests and as the world's most populous Muslim country provides a significant context for utilizing religious teachings in conservation efforts (McKay et al., 2013). Islamic teachings contain several Qur'anic principles that establish humanity's responsibilities toward nature and provide a theological basis for environmental stewardship. Evidence from conservation-oriented sermons on water management, delivered by trained religious leaders in mosques and Islamic boarding schools during Ramadan, indicates that conservation interventions should place greater emphasis on strengthening awareness of the relationship between Islam and environmental conservation rather than focusing exclusively on technical conservation principles (McKay et al., 2013). The findings also show differences in environmental knowledge among respondents, with female respondents demonstrating greater knowledge and understanding of Islamic teachings concerning the environment and the ecosystem services provided by watershed forests, as well as a greater likelihood of contributing to conservation activities. These findings suggest that religious communication can serve as an important channel for translating environmental knowledge into community participation and conservation behavior.

The literature also identifies Sufi values as an important spiritual foundation for environmental stewardship. The study of ath-Taariq pesantren contributes to the development of scholarship connecting Sufism with environmental conservation and offers directions for incorporating contemporary Sufi teachings into Islamic educational institutions (Irawan, 2022). The findings show that zuhud encourages restraint in consumption and rejection of excessive materialism, while tafakkur encourages contemplation of Allah's creation and develops respect for nature. Similarly, syukur promotes appreciation of natural resources, while gotong royong strengthens collective responsibility for environmental action. These values provide a spiritual

foundation through which environmental responsibility can be integrated into educational and community practices.

SDG Implementation, Islamic Sustainability, and Institutional Transformation

The synthesis of the reviewed literature demonstrates that educational institutions, particularly higher education institutions (HEIs), play a strategic role in achieving the Sustainable Development Goals (SDGs), especially SDG 4: Quality Education, which aims to “ensure inclusive and equitable quality education and promote lifelong learning opportunities for all” (Filho et al., 2024). Schools and universities are positioned at the forefront of integrating the SDGs into teaching, research, institutional operations, and community outreach. The findings indicate that HEIs contribute not only to the development of professional competencies but also to the formation of values, resilience, and leadership capacities required for sustainable development. Preparing future professionals therefore requires a systemic approach to educational reform. The reviewed literature identifies environmental education, interdisciplinary and transdisciplinary learning, experiential learning, transformative learning, project-based learning, and leadership development as important pedagogical approaches for embedding sustainability within educational institutions (Filho et al., 2024). These findings demonstrate that SDG implementation requires a transformation of educational systems rather than the incorporation of sustainability as an isolated subject or institutional program.

Student participation emerges as another important factor in the implementation of the SDGs within educational institutions. Evidence from a study involving 602 students from 53 countries indicates that student participation in SDG-related activities is associated with the level of institutional commitment of HEIs to SDG implementation (Filho et al., 2024). The findings further indicate that students who have taken courses or pursued academic fields related to the SDGs demonstrate greater familiarity with sustainability issues, while graduate students are more familiar with the SDGs than their undergraduate counterparts. The reviewed case studies identify several institutional strategies for strengthening student engagement, including digital learning platforms for sustainability education, climate literacy programs for students and stakeholders, strategic plans focused on the SDGs, sustainability assessment and reporting, and collaborative projects with other HEIs. In addition, the literature recommends providing students with opportunities to develop and present their own sustainable development solutions, utilizing technology to strengthen their understanding of global sustainability challenges, and encouraging participation in clubs and organizations dedicated to sustainable development (Filho et al., 2024). These approaches indicate that active student participation can transform sustainability education from a theoretical concern into an experiential and participatory institutional practice.

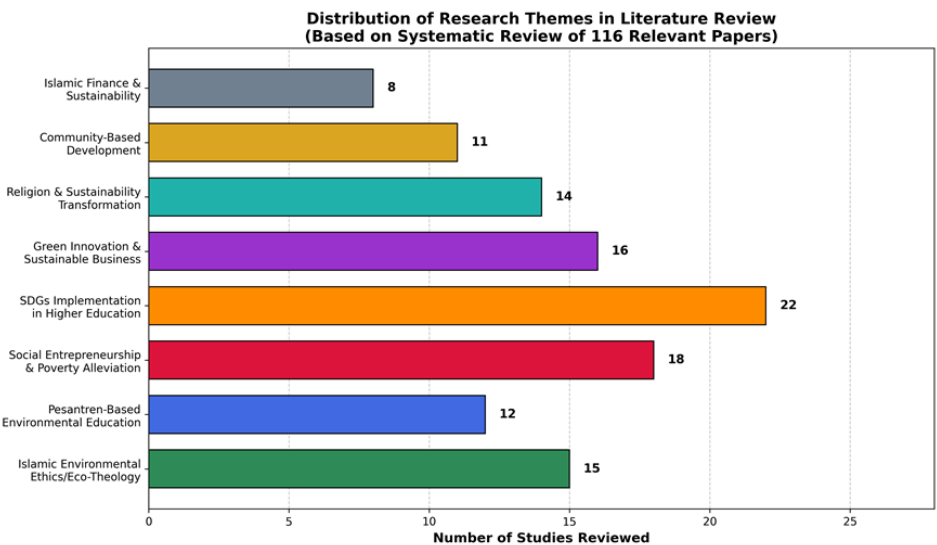
The findings further reveal a significant relationship between Islamic financial principles and sustainable development, particularly through the alignment of Islamic banking sustainability indicators with the UN SDGs. Research indicates that aligning Islamic banking sustainability indicators with the SDGs can provide a roadmap for addressing economic, environmental, and social challenges, including those emerging from the COVID-19 pandemic (Jan et al., 2021). The reviewed literature highlights the ECA methodology – exploration, categorization, and alignment – as an approach for connecting business policies and sustainability indicators with the UN SDGs. This approach represents a reverse extension of the “SDG Compass” developed by the Global Reporting Initiative and provides a mechanism for incorporating sustainability objectives into different banking instruments. The findings suggest that integrating the SDGs into financial and institutional practices can help address challenges across the triple bottom line of people, planet, and profit, while simultaneously strengthening the broader sustainable development agenda. Within an Islamic institutional context, this finding demonstrates that sustainability can be connected with existing religious and organizational principles rather than treated as an external framework.

The synthesis also identifies evidence concerning the relationship between the Islamic identity of financial institutions and environmental, social, and governance (ESG) performance. Empirical research examining Islamic companies in Indonesia and Malaysia indicates that firms characterized by lower debt, lower non-Sharia-compliant revenue, and higher ethical standards demonstrate stronger environmental and social performance (Qoyum et al., 2021). After controlling for several variables, the studies consistently show that companies with an “Islamic” label exhibit better environmental and social performance. The findings further indicate that Sharia governance contributes positively to ESG performance, with enhanced Sharia Supervisory Board (SSB) attributes demonstrating greater effectiveness than operational procedures in promoting ESG outcomes (Boudawara et al., 2023). Enhanced SSB attributes strengthen the corporate governance framework, while well-designed procedures contribute to social activities by emphasizing Sharia compliance. These findings suggest that religious governance mechanisms can play a substantive institutional role in strengthening sustainability performance, providing an important basis for understanding how Islamic values and governance structures can be incorporated into broader sustainability-oriented management systems.

The reviewed literature also identifies Islamic crowdfunding platforms (ICFPs) as an emerging institutional mechanism through which Islamic principles interact with broader sustainability and corporate social responsibility practices. ICFPs operate through an overlap between mainstream Western institutional logic and Islamic institutional logic, which influences how corporate social responsibility is interpreted, practiced, and incorporated into decision-making processes (Testa et al., 2022). Three ideal types of ICFPs are identified:

Western-mimicking, which adopts decoupling or compartmentalizing strategies; Islamic-driven, which focuses on a single applicable logic; and Syncretism-inspired, which adopts hybridizing practices. These findings demonstrate that Islamic institutional actors do not necessarily operate within a single rigid framework but may combine different institutional logics in developing sustainable financial and social practices. In the broader context of Islamic educational institutions, this finding is relevant because it illustrates the potential for integrating Islamic values with contemporary institutional mechanisms and sustainability-oriented practices.

Taken together, the findings indicate that SDG implementation, Islamic sustainability principles, and institutional transformation are interconnected dimensions of sustainable development. Educational institutions provide the foundation for developing sustainability competencies and engaging future generations, while Islamic financial and governance practices demonstrate how religious values can be institutionalized within economic and organizational systems. The evidence concerning student engagement, Islamic banking indicators, ESG performance, Sharia governance, and Islamic crowdfunding collectively suggests that sustainability can be strengthened when values, institutional structures, education, governance, and practical mechanisms operate in an integrated manner. For the context of Islamic boarding schools, these findings provide a conceptual basis for extending sustainability beyond environmental education toward broader institutional practices involving education, governance, economic self-reliance, social responsibility, and sustainable business innovation. This integration creates an important foundation for developing sustainable business innovation strategies within pesantren, particularly through approaches that connect Islamic ethical values, institutional management, environmental responsibility, and economic empowerment.



Discussion

This The findings demonstrate that Islamic eco-theology, pesantren management, and sustainable entrepreneurship should not be understood as separate dimensions, but as interconnected components of institutional transformation. The values of khalifah, shukr, zuhud, tafakkur, and gotong royong provide an ethical foundation for developing environmentally responsible behavior, while pesantren provide an institutional environment in which these values can be translated into educational and community practices. This interpretation is consistent with previous studies showing that religious values can strengthen environmental awareness, collective responsibility, and conservation practices (Irawan, 2022; Karman et al., 2023; McKay et al., 2013). At the same time, the findings concerning social innovation ($\beta = 0.376$, $p < 0.05$), social value ($\beta = 0.314$, $p < 0.05$), and social impact ($\beta = 0.231$, $p < 0.05$) indicate that entrepreneurial activity can extend the social function of pesantren beyond education toward community empowerment and poverty alleviation. Thus, the integration of Islamic ecological ethics with social entrepreneurship offers a more comprehensive approach to sustainability because it combines moral responsibility, environmental stewardship, social empowerment, and economic value creation.

The findings further suggest that the implementation of the SDGs in Islamic educational institutions requires a shift from fragmented sustainability programs toward an integrated institutional model. Evidence concerning student participation, Islamic finance, ESG performance, Sharia governance, and sustainable innovation indicates that sustainability becomes more effective when embedded within education, governance, economic activities, and institutional decision-making. In this context, the proposed Pesantren-Based Entrepreneur Eco-Theology Model extends previous scholarship by connecting Islamic theological values with pesantren management and sustainable entrepreneurship while simultaneously linking these dimensions to relevant SDGs. The model positions pesantren not merely as educational institutions that respond to sustainability challenges, but as potential producers of ecological knowledge, social innovation, and sustainable economic practices. Theoretically, this finding contributes to the literature by bridging three previously fragmented domains—Islamic eco-theology, pesantren management, and sustainable entrepreneurship. Practically, it suggests that pesantren can develop integrated curricula, environmental conservation programs, business incubators, circular economy initiatives, and multi-stakeholder partnerships to strengthen their contribution to sustainable development.

CONCLUSION

This study concludes that pesantren possess substantial potential to function as agents of sustainable development through the integration of Islamic eco-theology, pesantren management, and sustainable entrepreneurship. The systematic synthesis demonstrates that Islamic values such as khalifah, shukr, zuhud, tafakkur, and gotong royong provide a strong ethical and spiritual

foundation for environmental stewardship, while pesantren offer an institutional setting for translating these values into education, conservation, community empowerment, and economic activities. The findings further demonstrate that social entrepreneurship, particularly through social innovation, social value, and social impact, can strengthen poverty alleviation and community empowerment. At the same time, the implementation of the SDGs requires sustainability to be embedded within educational processes, institutional governance, and economic practices rather than treated as a separate program. These findings reinforce the importance of connecting religious values with practical mechanisms of environmental and socioeconomic transformation.

The study therefore proposes the Pesantren-Based Entrepreneur Eco-Theology Model as an integrative conceptual framework that connects Islamic eco-theology, pesantren management, social entrepreneurship, and sustainable business innovation with the SDGs. The model positions pesantren not merely as institutions for religious and academic learning, but as potential centers of ecological awareness, social innovation, sustainable economic development, and community transformation. Theoretically, this study contributes by bridging three domains that have largely been examined separately: Islamic eco-theology, pesantren management, and sustainable entrepreneurship. Practically, the framework provides a basis for developing integrated sustainability curricula, environmental conservation programs, pesantren-based business incubators, circular economy initiatives, green innovation, and multi-stakeholder partnerships. Future research should empirically examine the proposed model across different pesantren contexts and develop measurable indicators to assess its effectiveness in contributing to environmental sustainability, social empowerment, economic self-reliance, and the achievement of the SDGs.

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