

SACRED CULTURE HABITUATION IN SHAPING STUDENTS' ECO-SPIRITUALITY AT MADRASAH TSANAWIYAH

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Abstract

This study aims to examine how the habituation of sacred culture contributes to the development of students' eco-spirituality in Madrasah Tsanawiyah. Departing from the issues of global environmental crises and the lack of integration between spiritual values and environmental education, this research positions the habituation of sacred values as a transformative approach. This study uses library research. The results showed that the habituation of sacred culture at Madrasah Tsanawiyah serves as an educational strategy embedded in students' daily lives, encompassing the values of cleanliness, purity, and spirituality. Practices such as thaharah, congregational prayer, Qur'an recitation, morning dzikr, maintaining cleanliness, and water conservation during ablution become consistent means of shaping students' spiritual and ecological character. The internalization of these values occurs through daily routines, teacher role models, and positive reinforcement that fosters personal awareness and responsibility toward Islamic values. Through reflective and contextual approaches, religious values are not merely conveyed verbally but are internalized and manifested through real actions. The contribution of sacred culture is evident in the emergence of eco-spirituality—an awareness that environmental stewardship is part of devotion to God. Therefore, the habituation of sacred culture must continue to be promoted as a foundation for raising a generation that is not only ritually devout but also environmentally conscious and committed to sustainability.

Keywords : Sacred Culture Habituation; Eco-Spirituality; Madrasah Tsanawiyah.

Abstrak

Penelitian ini bertujuan untuk mengkaji bagaimana proses habituasi budaya suci dapat membentuk eco-spirituality siswa di Madrasah Tsanawiyah. Berangkat dari permasalahan krisis lingkungan global dan lemahnya integrasi nilai spiritual dalam pendidikan lingkungan, penelitian ini menempatkan habituasi nilai-nilai sakral sebagai pendekatan transformatif. Penelitian ini menggunakan jenis penelitian library research. Hasil penelitian menunjukkan bahwa habituasi budaya suci di Madrasah Tsanawiyah merupakan strategi pendidikan yang menyatu dalam kehidupan siswa, mencakup nilai kebersihan, kesucian, dan spiritualitas. Praktik seperti thaharah, salat berjamaah, membaca Al-Qur'an, dzikir pagi, menjaga lingkungan, serta hemat air saat wudhu menjadi sarana membentuk karakter spiritual dan ekologis siswa secara konsisten. Internalisasi nilai-nilai tersebut terjadi melalui pembiasaan harian, keteladanan guru, dan penguatan positif yang membangun kesadaran serta tanggung jawab pribadi siswa terhadap nilai-nilai Islam. Melalui pendekatan reflektif dan kontekstual, nilai-nilai agama tidak hanya diajarkan secara lisan, tetapi dihayati dan diwujudkan dalam tindakan nyata. Kontribusi budaya suci juga terlihat dalam terbentuknya eco-spirituality, yakni kesadaran bahwa menjaga lingkungan adalah bagian dari penghambaan kepada Tuhan. Oleh karena itu, habituasi budaya suci harus terus

dikembangkan sebagai fondasi lahirnya generasi yang tidak hanya religius secara ritual, tetapi juga peduli dan bertanggung jawab terhadap keberlanjutan kehidupan dan alam.

Kata Kunci : *Habitulasi Budaya Suci; Eco-Spirituality; Madrasah Tsanawiyah.*

A. Introduction

The environmental crisis currently facing the world has reached an alarming level. Climate change, global warming, deforestation, air and water pollution, and species extinction are tangible examples of environmental degradation caused by human actions. The 2021 report from the Intergovernmental Panel on Climate Change (IPCC) affirmed that global temperatures have increased by 1.1°C since the pre-industrial era and are projected to exceed the 1.5°C threshold in the near future unless significant actions are taken (IPCC, 2021). This fact indicates that environmental issues are not merely technical or scientific problems, but also a moral crisis concerning human paradigms, values, and lifestyles (Kusuma Wardani, 2024).

In this context, environmental education plays a strategic role in fostering ecological awareness and individual responsibility towards nature (Jones, 2010). Unfortunately, current environmental education approaches tend to be cognitive and focus primarily on factual knowledge (Gunansyah et al., 2024). Affective and spiritual aspects are often neglected, even though these dimensions are crucial in promoting deeper and more sustainable behavioral changes. Therefore, a more holistic approach is needed, one that integrates spiritual dimensions into environmental education. One such relevant but under-researched approach is eco-spirituality, which refers to a spiritual awareness of the environment that regards nature as a sacred creation of God that must be preserved (Falah, 2023).

Eco-spirituality combines spirituality with ecological responsibility. In Islam, this is reflected in the principle that nature is a *kauniyah* sign—indicators of God's greatness that must be preserved and respected (Syarbini, 2014). Harming nature is considered a violation of spiritual and moral values. In educational practices, these values can be internalized through sacred cultural habituation, such as maintaining cleanliness as a form of worship, engaging in collective prayers, and reflecting on the beauty of nature as a form of *dhikr* (Ramli et al., 2024). This process is believed to cultivate student attitudes and characters that are not only religious but also ecological.

Several previous studies have contributed to this understanding. Research by Novia Elva Sara Elbiana (2019) shows that habituation methods are effective in shaping students' religious character and social awareness. Reni Dwi Yanti (2024) in her study at MTs Labbaika Samarinda demonstrated the influence of *thaharah* values on students' hygiene behavior. Jumardin La Fual et al. (2018) showed that Islamic values can be integrated into boarding school cleanliness programs to foster environmental awareness. Wan Nornajmiwati Wan Ab Rahman et al. (2018) highlighted the important role of teachers in internalizing spiritual ecology in special education. However, most of these studies have not specifically addressed the role of sacred cultural habituation as a sustainable educational strategy, particularly at the Islamic secondary education level such as *madrasah tsanawiyah*.

This study aims to explore and understand how the process of sacred cultural habituation in *Madrasah Tsanawiyah* environments can shape students' eco-spirituality. The focus includes the types of sacred cultures practiced in the school, the habituation mechanisms implemented by teachers and administrators, and the impacts on students' ecological awareness and behavior. This study also seeks to answer the following questions: (1) What forms of sacred cultural habituation are implemented in *Madrasah Tsanawiyah*? (2) How are these sacred cultural values internalized into students' daily lives? and (3) To what extent does sacred cultural habituation contribute to the formation of students' eco-spirituality? It is hoped that this study will enrich Islamic education and environmental education literature with an integrative and practical perspective.

Theoretically, this research is based on the assumption that sacred cultural habituation in *madrasahs* can serve as an effective medium for instilling eco-spirituality in students. Sacred cultural practices consistently carried out, such as maintaining cleanliness before and after worship, proper waste management, and water and electricity conservation, are believed to foster ecological awareness rooted in spiritual values. By internalizing these practices, students not only follow religious commands but also learn to understand their relationship with nature in a more holistic and responsible way. This study tests the hypothesis that the more intensive the sacred cultural habituation, the stronger the eco-spirituality formed within students. Consequently, *madrasahs* as Islamic educational institutions can become pioneers in nurturing a generation that is not only ritually pious but also environmentally conscious.

B. Research Method

This study employs a library research design as its primary approach. This method was chosen because the research focuses on exploring theoretical and normative concepts related to sacred culture, eco-spirituality, and Islamic education. Library research enables the researcher to examine various existing thoughts, theories, and literature-based data as the foundation for formulating a new synthesis. This research does not rely on direct field observations but rather on a critical review of relevant primary and secondary literature. The procedure in this approach includes selecting credible sources, examining the content and context of the texts, and conducting thematic analysis of key ideas. Through this method, the researcher is expected to establish a comprehensive and argumentative conceptual relationship between sacred cultural practices in *madrasahs* and the development of students' eco-spirituality.

The data analysis technique used in this study is content analysis. Content analysis is a method used to systematically examine the meaning, messages, and values contained in texts or documents under review. In the context of this research, content analysis is applied to identify key themes such as the concept of sacred culture, the principles of eco-spirituality, and the practices of Islamic education in *madrasahs*. Each source is analyzed by extracting key statements related to the research objectives,

which are then categorized into sub-themes to identify patterns and relationships. The researcher also considers the context of the source, the author's background, and the ideological perspective that may influence the text's content. Through this approach, the study aims to provide a comprehensive and in-depth understanding of how sacred cultural habituation practices in Islamic education can conceptually and practically shape students' eco-spirituality.

C. Results and Discussion

1. *Forms of Sacred Cultural Habituation Practiced in Madrasah Tsanawiyah*

Sacred cultural habituation in Madrasah Tsanawiyah refers to the continuous cultivation of values such as cleanliness, purity, and spirituality in the daily lives of students (Biantoro, 2025). One of the main forms of this culture is the habituation of *thaharah* or purification from both minor and major impurities. Students are taught the importance of maintaining personal hygiene, cleanliness of clothing, and environmental sanitation as prerequisites for valid worship, particularly prayer (Sakinah, 2024). This practice goes beyond theoretical *fiqh* lessons and is actualized through daily routines, such as performing *wudu* before congregational prayers and keeping school toilets clean. The phrase "cleanliness is part of faith" has become an internalized slogan in school culture (Widodo, 2021). Thus, the habituation of purification at the madrasah is not only ritualistic but also builds student character that values cleanliness as a spiritual virtue (Rustina, 2024).

In addition to *thaharah*, another form of sacred cultural habituation is the performance of congregational prayers within the madrasah. These are usually conducted regularly during *Dhuha* and *Dhuhr* prayer times. The practice of congregational prayer is not only intended as individual worship but also serves to instill collective discipline and enhance students' spirituality (Utomo, 2025). Teachers and staff play a crucial role in guiding the solemnity and orderliness of these acts of worship. True Islamic education is a process of instilling manners (*adab*) and spirituality in everyday actions (Al Ghifari, 2025). In this context, congregational prayer serves as spiritual discipline training, reflecting a harmonious relationship between humans, God, and fellow beings (Sari, 2025). It also encourages students to appreciate the sanctity of prayer spaces and to maintain the cleanliness of the school *musholla* as a form of reverence for sacred spaces.

Furthermore, the habituation of reciting the Qur'an and morning *dhikr* is an essential component of sacred culture in Madrasah Tsanawiyah. Each morning before classes begin, students are usually guided to recite the Qur'an collectively in class or open spaces. This is followed by group *dhikr* and prayer led alternately by teachers or students. This practice is intended to create a calm atmosphere, enhance learning focus, and internalize divine values into students' daily activities (Yuniarti et al., 2024). According to Berry (2006), spirituality developed through contemplative activities such as prayer and meditation positively impacts ecological awareness by fostering humility and reverence toward God's creations. Therefore,

the practice of Qur'an recitation and *dhikr* serves not only as a spiritual routine but also as a grounded process for developing eco-spirituality.

Maintaining the cleanliness of the school environment is another tangible form of sacred cultural habituation. Madrasah Tsanawiyah typically organizes regular programs such as "Clean Friday" or daily class cleaning rotations to involve students directly in creating and sustaining a clean, orderly environment. Through these activities, students learn that cleanliness extends beyond personal hygiene to include social responsibility for the surrounding environment (Nawawi et al., 2024). In Islam, environmental cleanliness is a noble character trait reflecting social piety. These practices also nurture empathy and awareness that nature is part of God's creation to be preserved and cared for (Agustin et al., 2023). As emphasized by Sabtina and Mahariah (2025), strengthening ecological character in Islamic education must begin with small, continuous habits that resonate with students' affective dimensions.

Another sacred cultural practice is the responsible use of water in daily activities, taught as part of Islamic values in Madrasah Tsanawiyah. In the practice of *wudu*, students are taught to use water moderately and avoid excess, in line with the Prophet Muhammad's teaching not to waste water even when performing *wudu* at a flowing river (HR. Ahmad). This habit instills a sense of responsibility toward natural resources, especially water as a source of life. Managing resources wisely is considered a form of worship in Islam, as it shows appreciation for God's blessings. Through this practice, students learn that purity need not involve wastefulness, and that spirituality also encompasses ecological sensitivity (Rita, 2022). This exemplifies the integration of spiritual values and environmental awareness, as emphasized by the concept of eco-spirituality, which highlights the interconnectedness between humans, God, and nature (Fox, 2019).

Another form of sacred cultural habituation is the practice of Islamic ethics in social interactions, such as greeting others with *salaam*, speaking politely, avoiding littering, and treating animals and plants with compassion. These values are often instilled through religious extracurricular activities, short-term Islamic boarding programs, and Islamic scouting programs. This habituation aims to form student character that is not only ritually pious but also morally upright in social interactions (Mokodanga & Beni, 2024). In this context, eco-spirituality is not only seen as a vertical relationship with God but also as a horizontal relationship with other creatures. Character education based on sacred cultural values expands the scope of worship into concrete actions within social and ecological life (Zulfikar, 2025). Therefore, such habituation serves as a foundational element in shaping Madrasah Tsanawiyah students into holistic, caring, and environmentally responsible individuals.

2. The Internalization Process of Sacred Cultural Values in Students' Daily Lives

The internalization of sacred cultural values in *Madrasah Tsanawiyah* takes place through a habituation approach that is implemented consistently and

repeatedly on a daily basis. According to Tilaar (2002), habituation is the most fundamental educational strategy for effectively instilling values in students, as it involves cognitive, affective, and psychomotor aspects simultaneously. At *Madrasah Tsanawiyah*, sacred cultural habits such as performing *wudu* before prayer, maintaining classroom cleanliness, and greeting teachers with *salaam* are integrated into students' daily routines. These routines are not merely formal activities, but are purposefully designed to strengthen values (Zunidar & Siti Norhidayah, 2024). When students engage in these practices every day within a structured environment guided by teachers, the values gradually become embedded in their consciousness. This marks the beginning of internalization, when external values begin to be embraced as part of the self.

The internalization of sacred cultural values is further reinforced through teacher role modeling and the school environment. Teachers function not only as instructors but also as role models whose values students tend to emulate. Modeling clean attire, polite speech, and environmental care becomes an effective educational tool (Devi et al., 2025). According to Bandura (1986), social learning occurs when individuals observe the behavior of others and adopt it as a reference for their own actions. At the *madrasah*, when teachers perform prayers punctually, reprimand students who litter, and demonstrate respectful communication, students indirectly learn and imitate these behaviors. Internalization takes place because values are not only conveyed verbally but are embodied in real actions (Pratama, 2023). This creates an integration between teaching and character formation within the framework of Islamic sacred culture.

In addition, value internalization is encouraged through the use of rewards and positive reinforcement provided by the school. Giving recognition to students who are diligent in worship, maintain cleanliness, or exhibit polite behavior can strengthen their emotional attachment to these values (Damayanti, 2024). Skinner (1953) emphasized that reinforcement is a key component in shaping behavior. At *Madrasah Tsanawiyah*, students who receive verbal or symbolic appreciation tend to repeat the positive behavior, which gradually becomes habitual (Amin & Zaimatur, 2024). Once a behavior becomes habitual, values such as cleanliness, obedience, and politeness are no longer seen as obligations, but as personal needs. This represents the deepest level of internalization—when individuals uphold values because they believe in them and consider them important, rather than due to external pressure.

Beyond behavioral approaches, the internalization of sacred cultural values is also fostered through emotional and spiritual engagement. Activities such as collective Qur'an recitation, morning *dhikr*, and daily prayers help create an emotional climate that facilitates the absorption of sacred values (Syahro, 2023). In a religious atmosphere, students not only listen to religious teachings but also experience them emotionally and spiritually. According to Lickona (1991), character is formed when values are internalized through emotional experiences that touch the heart. Therefore, creating a spiritual atmosphere in school is an

essential part of the internalization strategy. Religious activities performed sincerely and meaningfully serve as a unifying medium for students' thoughts, emotions, and actions within the framework of sacred cultural values.

Equally important, the internalization of sacred values in students' lives is reinforced through contextualization in their everyday experiences. This means that the values taught are not confined to the classroom or prayer room, but are applied in social interactions, the use of facilities, and the way students think when facing problems (Hasanah et al., 2025). For example, when students are taught the importance of cleanliness, teachers also relate it to environmental responsibility and its impact on health. This contextual approach makes the values more relevant and meaningful. According to Vygotsky (1978), learning is more effective when linked to students' real-life contexts. In the context of the *madrasah*, such contextualization helps students realize that sacred culture is not only a matter of worship but also encompasses broader social and ecological dimensions.

Furthermore, the internalization of sacred cultural values succeeds when supported by reflective and dialogical communication between teachers and students. In an ideal educational process, students are not merely passive recipients of values, but are given space to ask questions, engage in discussions, and reflect on the meaning behind each sacred cultural practice (Ridho, 2025). For instance, teachers may initiate a discussion about the importance of conserving water during *wudu* in relation to the global water crisis. According to Freire (1998), true education is a dialogue that liberates and empowers students to critically understand reality. In this context, value internalization occurs because students understand *why* they practice a value, not just *what* they are supposed to do. This deep understanding forms the foundation for authentic character development and eco-spirituality.

3. The Contribution of Sacred Cultural Habituation to the Formation of Students' Eco-Spirituality

Sacred cultural habituation plays a vital role in shaping students' eco-spirituality, as it fosters a connection between religious values and ecological awareness. Practices such as maintaining cleanliness, performing *wudu*, reciting the Qur'an, and participating in congregational prayers are not merely ritual acts but serve to instill a sense of respect for life and the surrounding environment. According to Berry (2006), spirituality that emerges from a transcendent relationship between humans and God naturally extends one's care for nature as a manifestation of His creation. In the context of *madrasah*, such practices encourage students to lead orderly, clean, and responsible lives (Nurhikmah, 2025). These values lay the foundation for eco-spirituality—an awareness that caring for the environment is not merely a moral duty but also a spiritual act of worship. Therefore, the more consistently sacred culture is practiced, the greater the potential for developing ecological awareness rooted in religious values.

The habituation of sacred culture in *madrasahs* contributes significantly to developing students' holistic mindset toward the environment. Through daily

practices such as conserving water during *wudu* (Puspitasari, 2021), disposing of trash properly (Puriana et al., 2021), and maintaining the cleanliness of the school mosque (Saputra, 2023), students are trained to consider the environmental impact of their actions. This approach aligns with Fox's (1999) view that eco-spirituality is an ethical and emotional awareness stemming from a deep understanding of the unity between humans, nature, and God. Sacred culture teaches that there is no separation between worship and daily life; all aspects of living, including interaction with nature, are part of servitude to Allah. Through this process, students begin to understand that ecological behavior—such as avoiding environmental damage, conserving resources, and loving nature—is an actualization of faith and spiritual obedience (Sari & Lukman, 2023).

The contribution of sacred cultural habituation is also evident in students' behavioral changes, which show increased environmental awareness in their daily lives. After becoming accustomed to sacred culture, students begin to apply clean, orderly, and frugal habits beyond the school environment. For example, they conserve water at home (Jainuddin, 2023), care for plants, and avoid littering in public spaces (Dekye, 2021). Tilbury (2011) emphasizes that value-based education, when conducted consistently, leads to long-term behavioral transformation. In this case, sacred cultural habituation acts as a bridge between religious teachings and real-world actions that positively impact the environment. Students not only understand eco-spirituality as a theoretical concept but also live it through daily behavior (Agung & Lil Sapnur, 2025). This illustrates how sacred culture can expand the scope of religious education from ritual space to the broader ecological sphere.

Moreover, the contribution of sacred cultural habituation to eco-spirituality formation extends beyond the individual level to the school community level. Collective activities such as congregational prayers, communal cleaning efforts, or the "Clean Friday" program help foster collective awareness that strengthens both spiritual and ecological values (Aidah et al., 2025). Vygotsky (1978) emphasized that social learning is highly effective when it occurs through group interaction. Within the *madrasah* community, students learn not only from teachers but also from their peers as they experience the meaning of togetherness, social responsibility, and environmental respect. Eco-spirituality becomes part of a living school culture that grows organically (Rohman, 2024). A *madrasah* environment that consistently implements sacred culture will create an educational ecosystem embedded with values of sustainability and spirituality.

However, the degree to which sacred cultural habituation contributes to the development of eco-spirituality depends greatly on the quality of guidance and the depth of meaning provided by teachers and school leaders. If sacred practices are performed mechanistically without meaningful explanation or linkage to ecological responsibility, the values of eco-spirituality may not develop optimally. Lickona (1991) emphasized that effective character education must include cognitive and reflective reinforcement, not merely behavioral aspects. In this regard, the teacher's

role as a spiritual and ecological mentor becomes crucial (Ab Rahman, 2018). Teachers must relate each sacred practice to sustainability values, explain the religious and ecological rationale behind every action, and encourage students to engage in reflective dialogue. In this way, sacred culture is transformed from a routine into a gateway for the formation of transformative ecological awareness.

Overall, sacred cultural habituation makes a substantial contribution to the development of eco-spirituality in *Madrasah Tsanawiyah* students. Sacred culture does not merely produce good ritual behavior, but it also cultivates a deep awareness that spiritual life must align with ecological responsibility. This process fosters the realization that the Earth is a trust from Allah that must be protected, and that every action affecting the environment carries spiritual consequences (Habibah et al., 2025). When these values are firmly rooted in students, a generation will emerge that is not only religiously devout in worship (Maulana et al., 2025) but also actively engaged in environmental preservation. This represents the ideal form of holistic Islamic education, as emphasized by Fauziah et al. (2024), which aims not only to enlighten the intellect but also to purify the soul and refine the relationship between humans, God, and nature. Therefore, the contribution of sacred cultural habituation is both relevant and strategic in shaping the eco-spiritual character of the younger generation.

D. Conclusion

Based on the results of the study, it can be concluded that the habituation of sacred culture at *Madrasah Tsanawiyah* represents an integration of values such as cleanliness, purity, and spirituality into the students' daily activities. Practices such as regular *thaharah* (ritual purification), congregational prayers, Qur'an recitation, morning *dhikr*, and maintaining the cleanliness of the school environment are concrete forms of educational efforts that go beyond ritual dimensions to shape students' character both spiritually and ecologically. These habits reinforce students' awareness that maintaining cleanliness and order is not merely a social obligation, but a profound act of worship. Furthermore, practices like conserving water during *wudu* and demonstrating Islamic ethics in social interactions show that religious values can be effectively instilled through meaningful, structured daily activities. Thus, the habituation of sacred culture not only serves as a means of preserving religious values but also lays the foundation for cultivating long-term environmental awareness and responsibility.

Furthermore, the process of internalizing sacred cultural values takes place effectively through consistent routines, teacher role modeling, and educational strategies that engage students' cognitive, affective, and psychomotor dimensions. The daily repetition of positive habits within the madrasah becomes part of a routine that gradually fosters personal awareness in students to uphold these values not out of compulsion, but from internal conviction and belief. Teachers who model behaviors such as maintaining cleanliness, speaking politely, and respecting the environment provide strong educational influence on students' character development.

Additionally, the use of rewards and positive reinforcement further embeds these sacred values into students' personalities. The contextualization of values in everyday life, along with reflective and dialogic communication between teachers and students, also proves effective in deepening their understanding of the meanings behind each religious practice. Therefore, the internalization of sacred culture is not merely formalistic, but capable of generating authentic spiritual and ecological attitudes.

Finally, the contribution of sacred cultural habituation to the development of students' eco-spirituality is both significant and strategic. By linking acts of worship with ecological awareness, students are trained to understand that caring for the environment is a form of devotion to God. Small behaviors—such as not littering, conserving water, and keeping prayer areas clean—serve as bridges between Islamic values and ecological responsibility. This contribution is evident not only at the individual level but also within the collective awareness of the school community, fostered through shared activities such as congregational prayer, community clean-ups, and the "Clean Friday" program. Nevertheless, the success of eco-spirituality development greatly depends on how teachers and madrasah institutions interpret and manage sacred cultural practices reflectively, rather than mechanically. Therefore, sacred cultural habituation must be continually supported by transformative pedagogical approaches to nurture a generation that is not only ritually devout but also environmentally conscious, responsible, and committed to preserving the earth as part of the spiritual mission of Islam.

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