STRATEGIC MANAGEMENT FOR INTEGRATION OF ENVIRONMENTAL EDUCATION AND ISLAMIC EDUCATION

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Abstract

The purpose of this research describes the integration of environmental education and Islamic education through strategic management concepts. Problem research focuses on integrating environmental and Islamic education in Islamic educational institutions. It was conducted in the qualitative method of case studies and analyzing strategic management data using Wheelen and Hunger's theory. The results were divided into four steps to integrate environmental education and Islamic education, which are as follows: 1). Environmental scanning by SWOT (Strengths, Weaknesses, Opportunities, and Threats) matrix; 2). Strategy formulation interprets environmental scanning into mission, objectives, strategies, and policy; 3). Strategy implementation emphasizes programs, budgets, and procedures; 4). Evaluation and control are the performance of teachers' and students' behavior toward the environment; in conclusion, that integration can be shaped if four strategic management steps are run in Islamic educational institutions.

Keywords: strategic management, environmental education, Islamic education

INTRODUCTION

Environmental issues recently become a huge topic in many sectors, including education. The essential of education is a way to educate humans to be better on the whole side. Education for environmental issues aims to shape people to take good information about the environment. The foundations of Environmental Education (EE) begin with awareness, knowledge, attitudes, and skills and end with participation (AFED, 2019). EE has been deemed capable of re-connect today's youth with the natural environment, thus, helping them to become a more ecologically responsible citizen (Reis & Scott, 2018).

EE in Indonesia generally still has problems considering some formal policies (Sekarwinahyu, 2019), Those were caused by EE practices in schools that have not worked on the track. Therefore, nothing of the significant impact of EE on students' behaviour toward the environment. This is also in Islamic educational institutions; EE has not been seen as such a concern to develop as a subject integrated with Islamic education subjects. Islamic education has a solid foundation for transforming Islamic values into a vast context of the environment. Theological point of Islamic education to reinforce environmental ethics in EE; conservation reason is based on Al-Quran and Hadits.

Islam pays attention to Environmental issues,' Attir (Bsoul et al., 2022) said that the Qur'an refers in many chapters/surahs and verses to the concept of the environment and essential principles for preserving it, as it sets general rules that determine the extent to which humans benefit from various natural resources. Al-Qur'an in surah Al'Araf verse 56 : "*And cause not corruption upon the earth after its reformation. And invoke Him in fear and aspiration. Indeed, the mercy of Allah is near to the doers of good*"(The Quran. English Translation, 2004). This verse calls on humans to make conservation of the earth sustainable for future generations. That implies to standing of sustainable development runs in the life system, and its key of education is the foundation in every growth of civilization.

This paper describes a case study of environmental issues among Indonesian Muslims to take participation in it. In flexibility way, they in the educational community have an environmental pedagogy formally. The critical reasoning of this case is supported by the Muslims Congress for Sustainable Indonesia (Kongres Umat Islam untuk Indonesia Lestari) held on July 28-29, 2022, in Jakarta. The collaborators of this congress were Majelis Ulama Indonesia (MUI), Majelis Lingkungan Hidup (MLH) PP Muhammadiyah, Lembaga Penanggulangan Bencana dan Perubahan Iklim (LPBI) Pengurus Besar Nahdhatul Ulama (PBNU), Republika, Departemen Politik dan Pemerintahan

(DPP) Universitas Gajah Mada (UGM), dan Istiqlal Global Fund (IGF) (Republika, 2022). They have committed to seven treatises recommended to Indonesian Muslims. Focus on treatise number seven about that relation; *Islamic institution, such as mosque and Islamic educational institutions (including Islamic Boarding School), must develop knowledge, eco-friendly behaviour, and provide strategic spaces for expanding discourse, initiative, implementation, and innovation are involved actively in climate change issues* (Republika, 2022). This congress was the first step to making plans for environmental agreement and tangible actions for sustainability later. Treatise number seven explicitly put forward to Islamic educational institutions engaging with environmental issues, for instance, climate change. In other words, the congress recommendation at number seven asked Islamic educational institutions to construct environmental discourse integrated with the Islamic education format.

Some journals explored environmental discourses and Islamic education, for example *An Islamic Approach towards Environmental Education* (Haddad, 2006)*; Islam and the Environment: Education Perspective* (Fathil et al., 2015); *Islamic View of Environmental Conservation Education in Pondok Pesantren Nurul Haramain Lombok Barat – Indonesia* (Efendi et al., 2017)*; Pendidikan Islam dan Pendidikan Lingkungan Hidup* (Imamah et al., 2022)*.* These explained, in general, the

correlation between environmental discourse and Islamic education. Description in those journals told that critical of EE in Islamic educational institutions must be actualized soon; as such, advancing this topic is viewed through strategic management; it is a variance of the research to emphasize strategic management for the integration of environmental education and Islamic education.

Considering Islamic educational institutions accommodate EE is a vision to look at as a communication vehicle and the basis for the "sustainability mindset" (Zaleniene & Pereira, 2021). Communication is a key to delivering a message of the program, also this perspective, in the educational effort, is likely to produce a change mentality on the part of the individual relating to the environment (Constantinescu, 2014). However, EE in educational institutions should balance to practice of concepts outdoors that advocate directly "face to face" to explore the environment (Bonnett, 2023).

The fundamental reason for strategic management to integrate EE and Islamic education in this research will be one of the responses of Islamic educational institutions toward global issues about environmental problems. The Congress for Sustainable Indonesia in 2022 encouraged Islamic educational institutions to take responsibility for environmental issues (climate change). It needs strategic management to reach its purpose; this concerns Islamic

educational institutions' existence in dynamic challenges. The approach of strategic management is always a top-down system, which means strategic management fully needs leader commitment, and some research showed strategic management would make better performances (Indrajit, 2013).

It is a concept of strategic management prominence toward integrating EE and Islamic education. The strategic management model applied in this research is the strategic management model from Wheelen and Hunger (Wheelen & Hunger, 2012). They explained that strategic management consists of four essential elements: 1). Environmental scanning, 2) Strategy formulation, and 3). Strategy implementation; 4). Evaluation and control. This is a comprehensive model to asses at every level in Islamic educational organizations and to scan the external and internal environment as a beginning of consideration to take definite strategies for the organization. The problem of this research is how strategic management integrates EE and the Islamic education process. This research aims to know the integration of EE and Islamic education through strategic management analysis. Then, the gain of this research becomes a recommendation to all stakeholders of Islamic educational organizations to enhance quality for facing global issues on environmental problems.

METHOD

This research was conducting a qualitative method that is begun with assumptions, a worldview, the possible use of a theoretical lens, and the study of research problems inquiring into the meaning individuals or groups ascribe to a social or human problem (Creswell, 2007). The theoretical lens used to research the problem was the strategic management of Wheelen and Hunger's model. The qualitative method deals with theory development that is built through data (Sugiyono, 2013). The qualitative method designates to any research whose results are captured in words, images, or non-numeric symbols (George, 2008). Therefore, representing data in this research will be displayed descriptively.

Collecting data technique through the literary study was taken from primary data in seven treatises of Muslims Congress for Sustainable Indonesia (Kongres Umat Islam untuk Indonesia Lestari) held on July 28-29, 2022, in Jakarta, with a focus on treatise number seven about that relation; *Islamic institution, such as the mosque and Islamic educational institutions (including Islamic Boarding School), must develop knowledge, eco-friendly behavior, and provide strategic spaces for expanding discourse, initiative, implementation, and innovation are involved actively in climate change issues.* This research has held for two months, February- March 2023.

Analysing data for integrating EE and Islamic education was applied

strategic management theory (Wheelen & Hunger, 2012). This was used to make detailed steps of EE and Islamic education integration, which are 1). Environmental scanning; 2) Strategy formulation; 3). Strategy implementation; 4). Evaluation and Control.

RESULT AND DISCUSSION

Integrating EE and Islamic education as an Islamic value transformation toward the environment. The awareness process of students in EE will build the sustainability paradigm, and eco-friendly behavior will appear in their daily activities. This integration shapes strong characters through the Islamic foundation in environmental education. The first principle that directs Islamic teaching toward environmental sustainability is the concept of guardianship (deputy). Surah Al Baqarah verse 30:" *And (mention, O Muhammad), when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority," They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You? He (Allah) said, "Indeed, I know that which you do not know"* (The Quran. English Translation, 2004).

The fact that a person is considered the caliph or guardian implies that he can benefit from what God has created without overindulgence because it is not for him alone but for society and future generations (Bsoul et al., 2022). Guardian (Chaliph) is a manager who cares about the environment and needs technical systems. Knowledge and skill are instruments to manage environmental conservation. However, more than technical preparation is needed; it also needs a theological reason (belief). Muslims' activities must be oriented only to Allah SWT. Surat Al An'am verse 162 : " *Say, "Indeed, prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds""* (The Quran. English Translation, 2004)

Laroche et al (Vicente-Molina et al., 2013), *Environmental* knowledge can be defined as one's ability to identify several symbols, concepts, and behavior patterns related to environmental protection. In the early perspective, there was a model that environmental knowledge is linked with environmental attitudes.

The oldest and simplest models of pro-environmental behaviour were based on a linear progression of environmental knowledge leading to environmental awareness and concern (environmental attitudes), which in turn was thought to lead to pro-environmental behavior (Kollmuss & Agyeman, 2002).
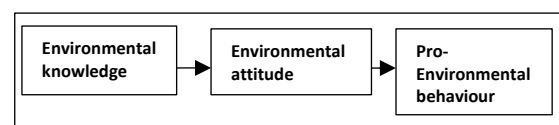
Figure 1. Early Models of Pro-Environmental Behaviour (Kollmuss & Agyeman, 2002)

These models from the early 1970s were soon proven to be wrong. Research showed that increases in knowledge and awareness did not lead to pro-environmental behaviour in most cases. Yet today, most environmental Non-Governmental Organisations (NGOs) still base their communication campaigns and strategies on the simplistic assumption that more knowledge will lead to more enlightened behaviour (Kollmuss & Agyeman, 2002). Therefore, the core of the integration is an environmental attitude according to Islamic belief. Akhlak (attitude) is a display of a Muslim belief appearance. That is the significance of this research refers to Islamic principles in EE. Islam teaches character building; it was one of Prophet Muhammad's SAW missions how to complete character to be good.

EE in Indonesia has not yet had a good impact on the environment; it indicates low participation of society toward environmental issues, a lack of understanding of teachers about EE influences on EE development in educational institutions, and infrastructure and policies that EE has not yet supported EE. (Sekarwinahyu, 2019). Those indications, particularly in Islamic educational institutions, EE must be merged with Islamic education. EE discourse is about awareness (character) of the environment, while Islamic values in EE will drive that character as an Islamic character. The official policy of this integration needs regulations and agreements because it engages all stakeholders of Islamic educational organizations. Conceptually, strategic management in this integration will use the theoretical lens to look integration of EE and Islamic education as the purpose of Islamic value realization. The global agenda also supports Sustainable Development Goals (SDGs).

SDGs in education contexts have a subject nomenclature: Education for Sustainable Development (ESD). Today, a distinction is rarely made between EE and ESD, where both terms are used interchangeably, with little note of their fundamental meanings and differences. Arguably, there are many similarities between EE and ESD, particularly concerning their purpose, mechanisms, and the direction of their evolution. However, while in its strictest terms, EE encompasses issues related to natural resources such as water, energy, agriculture, biodiversity, rural development, sustainable urbanization, and disaster prevention and mitigation, the environmental aspect is only one dimension of ESD. ESD also encompasses socio-cultural issues that tackle human rights, peace and human security, gender equality, cultural diversity, and others, in addition to economic issues that address poverty reduction, corporate responsibility and accountability, and re-orienting the market economy (AFED, 2019).

However, a Professor of Ecological Linguistics at the University of

Gloucestershire, UK, Arran Stibbe, prefers the Education for Sustainability term to EE or ESD. The terms 'sustainability' and its counterpart 'sustainable development' have a long history of use and abuse since sustainable development became prominent in Our Common Future. The term 'development' originally referred to an altruistic goal of poverty reduction in developing countries by helping their economies to grow. It then became 'equitable development' to emphasize contributing to a fairer society, then 'sustainable development' to ensure that the environment was protected too. However, the term 'sustainable development' was co-opted by rich countries to refer to maximizing their economic growth while reducing damage to the environment. More recently, the term 'sustained growth' was coined, with the environment forgotten and the focus on international competition to build the wealth of already-rich countries at the expense of poorer ones. He added, therefore, refers only to intrinsic goals, i.e., goals that are valuable in themselves, as opposed to extrinsic goals such as profit or economic growth, which are at best a means to an end and never an end in themselves (Stibbe, 2019).

Those are the terms at a glance; all the terms have the same aim a balance of life in natural resources used for maintaining sustainability. Nomenclature subjects of EE in Indonesia can also take the meaning of ESD or Education for Sustainability if those are connected with Islamic education because this holistic view is based on every single verse in the Al Quran. Surah Al Qalam verse 27: "*And if whatever trees upon the earth were pens and the sea (was ink), replenished thereafter by seven (more) seas, the word of Allah would not be exhausted. Indeed, Allah is Exalted in Might and Wise*" (The Quran. English Translation, 2004).

Environmental Education and Islamic Education

According to Tbilisi declaration in 1977, environmental education is a learning process that increases people's knowledge and awareness about the environment and associated challenges, develops the necessary skills and expertise to address the challenges, and fosters attitudes, motivations, and commitments to make informed decisions and take responsible action (UNESCO, 1977). Tbilisi declaration organized by UNESCO in 1977 was a milestone of EE worldwide.

EE in Tbilisi declaration indicated that people in all countries must face global environmental problems. Recommendation No.8 of Tbilisi declaration in the sub-topic of the target population for environmental education that EE must be run at all social stages. This education should be provided at every age and all levels of formal education, for pupils and teachers, and in the various non-formal education activities for young people and adults,

including people with disabilities. In this education, voluntary organizations may play an important role (UNESCO, 1977).

In Indonesia, Kelompok Kerja Pendidikan Konservasi Sumber Daya Hutan dan Lingkungan Hidup (Pokja PKSDH & LH) divided EE history into three periods as follows: 1).1963-1983, preparation of environmental foundation period. One of the moments in this period was IKIP Jakarta (Universitas Negeri Jakarta) in 1975 as a pioneer in developing EE in Indonesia, they arranged guidelines for EE (Garis-garis Besar Pendidikan dan Pengajaran (GBPP)): 2). 1983-1993, socialization period. EE at this period began in formal and nonformal education. EE was integrated with the national curriculum in 1984; 3). 1993-now, development period. There was a prominent memorandum between the Educational and Cultural Department and the Ministry of Environmental Affairs in 1996. This memorandum is an official policy to spread EE to educational institutions massively (Sekarwinahyu, 2019).
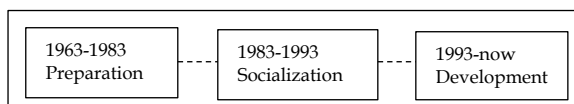

Figure 2. Timeline of EE History in Indonesia

EE in Indonesia still needs help: 1). Low participation of society to face environmental issues; 2). Lack of understanding of EE teachers showed their commitment to EE that influences

the learning process; 3). Assumption of formal education that EE is not a critical subject causes EE teaching and learning in school cannot to run comprehensively; 4). Material and method in EE subject are inappropriate and impact purposes accomplishment; 5). Facilities and Infrastructure do not support EE; 6). Financial problem; 7). Powerless coordination among institutions; 8). Official policies of EE, particularly at the regencies level, have not been firmed yet (Sekarwinahyu, 2019).

Those problems have been occurring in Islamic educational institutions too. Even though Islamic educational institution has an Islamic foundation, generally, they do not concern with EE. Al Quran, as the principal source of Muslim, has verses about ecology, more than 750 verses about nature, 14 surahs are named after animals and natural phenomena, and terms of ecology, for example *bahr* (sea), *maa* (water), *nahr* (river), *rih* (cloud and wind), *al habb* (plant), *al dabbah* (animal), *al ard* (the earth), *al bi'ah* (environment) (Rodin, 2017). Environmental principles in the Al Quran concept are as follows: 1). Tauhid, understanding that God is only the one, and He only created the universe; 2). The environment is part of signs of the Greatness of Allah SWT; 3). Human as guardian (Chaliph) on the Earth; 4). Responsibility as guardian to manage the Earth; 5). Fairness; 6). Equilibrium principal; (Rodin, 2017).

Islamic educational institutions should transform these principals into EE, whose purpose is to raise awareness of environmental attitudes based on Islamic views. The mission of Islamic educational organizations will be the significance of integrating EE and Islamic education. It needs strategic management to form that integration which started from broad policies to technical tasks in Islamic educational institutions such as madrasahs and pesantren.

Strategic Management

The strategic management process is based on the belief that organizations should continually monitor internal and external events and trends to make timely changes as needed. The strategic-management process is dynamic and continuous. A change in any one of the significant components in the model can necessitate a change in any or all of the other components (David, 2011).

Adapting to change is the way of organization survives and grows. It needs environmental scanning to know what kind of change influences the organization's performance. Dynamical change in the external environment occurs every day. Thus, strategic management is a dynamic and continuous process in an organization. It is not a rigid system but a flexible one; it is a term of "art" in the definition of strategic management. This needs a sense of art to be creative to formulate strategies. *Strategic management* can be defined as the art and science of formulating, implementing, and evaluating cross-functional decisions that enable an organization to achieve its objectives. (David, 2011). Three stages of strategic management in David's model have been adopted widely in education, business, and government.

The strategy formulation stage includes environmental scanning in David's model. Strategy formulation includes developing a vision and mission, identifying an organization's external opportunities and threats, determining internal strengths and weaknesses, establishing long-term objectives, generating alternative strategies, and choosing particular strategies to pursue (David, 2011).

That is different from Wheelen and Hunger's model of four stages for strategic management. They defined *strategic management* as a set of managerial decisions and actions that determines the long-run performance of a corporation. It includes environmental scanning (both external and internal), strategy formulation (strategic or long-range planning), strategy implementation, and evaluation and control (Wheelen & Hunger, 2012). This research will implement Wheelen and Hunger's model for more specific analysis in the environmental scanning stage. It is essential to identify external environmental in EE cases because EE has a link to global environmental issues. These suggested UNESCO

declared EE in the Tbilisi declaration in 1977.

Four essential elements of strategic management are environmental scanning, strategy formulation, strategy implementation, evaluation, and control. These elements will interact with each other, their interaction in the figure.3 describes perspective and rational model. The perspective model is about the decision of Islamic educational organizations in what they should do in the strategic management process. Then, the rational planning model is the adaptation of Islamic educational institutions toward environmental issues.
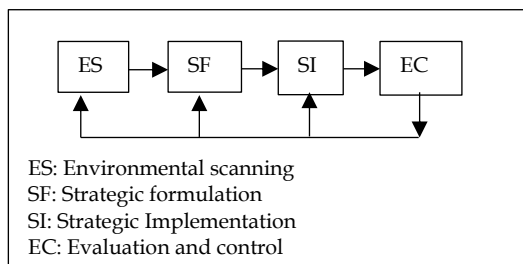
Figure 3. Basic Elements of the Strategic Management Process (Wheelen & Hunger, 2012)

Generally, the strategic management model of Wheelen and Hunger in the environmental scanning stage is a process of gathering information from the external and internal environment; this information becomes a foundation of strategic formulation to shape the mission, objectives, strategies, and policies. The next stage is strategic implementation; in this step, all strategies formulated in the previous stage will be implemented in Islamic educational institutions. The institutions must arrange programs, budgets, and procedures. The last stage in evaluation and control will be seen as the result in the performance of an institution that must be evaluated and controlled; these processes give feedback to every stage until environmental scanning to look at impact and change; thus, strategic management is called a dynamic and continuous process.

Environmental Scanning

Environmental scanning is the monitoring, evaluating, and disseminating of information from the external and internal environments (Wheelen & Hunger, 2012). Analyzing external and internal environments for integrating EE and Islamic education will use SWOT (Strengths, Weaknesses, Opportunities, and Threats) analysis. SWOT Analysis tool is used for strategic planning and strategic management in organizations. It can be used effectively to build organizational strategy and competitive strategy (Gurel & TAT, 2017).

This stage will analyze the external and internal sides of the environment. The external environment consists of variables of opportunities and threats; these are outside the organization and not typically within the short-run control of top management (Wheelen & Hunger, 2012). These variables form the context of an Islamic educational institution; the existence of the

institution will agree with the context of the environment; in other words, the Islamic educational institution adapts the change.

The variables scanning of this research will be displayed in the SWOT matrix. The external environment integrating EE and the Islamic education process will be identified as opportunities and threats. Opportunities variables scanned in this research consist of: 1). Islamic values transformation (Islam rahmatan lil 'alamin); 2). Muslims Congress on environmental issues (Muslims Congress for Sustainable Indonesia, July 28-29,2022); 3). Muslim scientists of environmental studies; 4). Strategic sites for international defense, such as Kalimantan forest, is the world's lung.

Internal / External	Strength (S) 1). Teachers have Islamic knowledge qualifications (mostly graduation from Islamic universities);2). Islamic view as the foundation of the institution; 3). Islamic education subjects (Al Quran-Hadits, Fiqih, Aqidah Akhlak, and so on)
Opportunities (O) 1). Islamic values transformation (Islam rahmatan lil 'alamin); 2). Muslims congress on environmental issues; 3). Muslim scientists of environmental studies; 4). Strategic sites for international defense, such as Kalimantan forest, is the world's lung	**SO strategies** 1). Research and journal publishing on environmental issues; 2).Agreement with the government in official regulation about integrating EE and Islamic education; 3).The environmental assessment and award such as Adiwiyata; 3). Annually Muslim Congress on environmental issues with broad participants.
Threats (T) 1). Environmental issues (climate change, global	**ST strategies** 1). Environmental research center officially (government),

warming, deforestation, water and air pollution, waste management); 2). The official regulation of integration of EE and Islamic education; 3). Socio-economic impact of environmental degradation (poverty, health, and sanitation problems) | Islamic university level, Non-governmental organizations (NGOs), or think tank; 2). Environmental innovation, such as recycling technology; 3). EE through entrepreneurship programs, for example, urban farming.

Continue

Weakness (W) 1). Low teacher and student participation toward environmental issues; 2). Facilities and infrastructures do not support EE; 3). Islamic education subjects do not merge with environmental discourse
WO strategies 1). Seminary and training on environmental issues are based Islamic view; 2). Eco friendly culture in Islamic educational institution; 3). Muslims collaboration on environmental issues movement
WT strategies FGD (forum group discussion) about environmental issues from an Islamic perspective: 2). Effective and efficient in resource usage, for instance, paperless, daylighting, and water usage.

Figure 4. SWOT Matrix of Environmental Scanning For Integration of EE and Islamic Education

Threats variables are scanned: 1). Environmental issues (climate change, global warming, deforestation, water and air pollution, waste management); 2). There is no official regulation of integration of EE and Islamic education; 3). Socio-economic impact of environmental degradation (poverty, health, and sanitation problems).

Part two of environmental scanning, is internal environment variables. Scanning strengths consist of 1). Teachers have Islamic knowledge qualifications (mostly graduation from Islamic universities); 2). Islamic

principles as the foundation of the institution; 3). Islamic education subjects (Al Quran-Hadits, Fiqih, Aqidah Akhlak, and so on). Scanning weaknesses consist of 1). Low participation of teachers and students toward environmental issues; 2). Non-optimal facilities and infrastructure of Islamic educational institutions; 3). Islamic education subjects do not merge with environmental discourse.

Opportunities and threats variables are responded to by strengths and weaknesses of the internal environment (structure and culture of institution). That will be the capitals and potencies description of the organization to face external scanning.

Strategy Formulation

Strategy formulation is the development of long-range plans for effectively managing environmental opportunities and threats in light of the organization's strengths and weaknesses (SWOT). It includes defining the corporate mission, specifying achievable objectives, developing strategies, and setting policy guideline (Wheelen & Hunger, 2012). After environmental scanning, Islamic educational institutions must determine the mission, objectives, strategies, and policies.

Islamic educational institutions' mission is to adapt SWOT analysis on environmental scanning. It is evidence that Islamic educational institution is ready to be concerned about environmental issues. Mission informs about the Islamic educational institution's action toward opportunities and threats. The mission must define the fundamental purpose, scope, and service. It means mission has significant power to Islamic educational institution existence. The mission's words must describe Islamic educational institutions' vision for the future.

Some people consider vision and mission as two different concepts: Mission describes what the organization is now, and vision describes what the organization would like to become. Wheelen and Hunger prefer to combine these ideas into a single mission (Wheelen & Hunger, 2012). Two types of missions define the organization, mission broadly and narrowly. A broad mission is so general and unspecific. A narrow mission is very clearly stating the organization. It is focused on the organization's service.

For example, in industry case, research indicates that a narrow mission statement may be best in a turbulent industry because it keeps the firm focused on what it does best; whereas a broad mission statement may be best in a stable environment that lacks growth opportunities (Wheelen & Hunger, 2012).

Islamic educational institutions' mission statement has to direct statement what it does best to address environmental issues. The statement concerns how to service Islamic

transformation by integrating EE and Islamic educational institutions.

The next part of the formulation strategy is objectives. Objectives are the results of planned activity. They should be stated as action verbs and tell what is to be accomplished by when and quantified if possible (Wheelen & Hunger, 2012). Objectives should be action-oriented and begin with the word "to", for example, the objectives of a travel agent *to serve your hajj journey* in 2022. It differs from the goal; this is an open-ended statement of what one wants to accomplish, with no qualification of what is to be achieved and no time criteria for completion. The master plan to achieve the mission and objectives is called strategies. Strategies result from analysis and vision (mission).

Taking determine strategy depends on the position of the organization level at the strategy hierarchy. The hierarchy strategy of Wheelen and Hunger's model consists of corporate, business, and functional strategies. It is converted into the educational context of Fidler's model (Fidler, 2002) and translation into specific educational hierarchy levels in Indonesia by Kholis (Kholis, 2014), These are: 1) Corporate strategy or organization level such as educational department (Ministry of Religious Affairs); 2) Business strategy or directorate level; 3) Functional strategy in educational institutions.
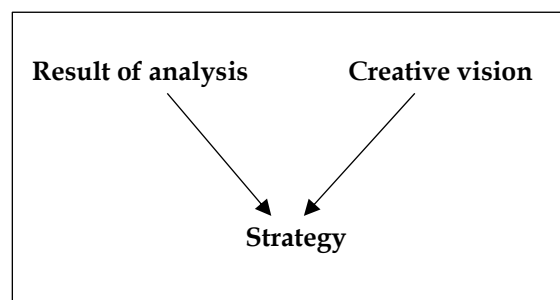
Figure 5. Strategy Resulting From Analysis and Vision (Fidler, 2002)

Integrating EE and Islamic education will be started from the policy of the Ministry of Religious Affairs, such as laws or regulations. A policy is a broad guideline for decision-making that links the formulation of a strategy with its implementation (Wheelen & Hunger, 2004). The next step is given to the directorate level as a business strategy. This level analyzes the competitiveness among schools and maintains quality. Strategy at a functional level in schools or Islamic educational institutions such as madrasahs and pesantren forms tasks of every unit in the structure of the school. Islamic educational institution conducts integration of EE and Islamic education under official instructions from the Ministry of Religious Affairs at the corporate strategy level.
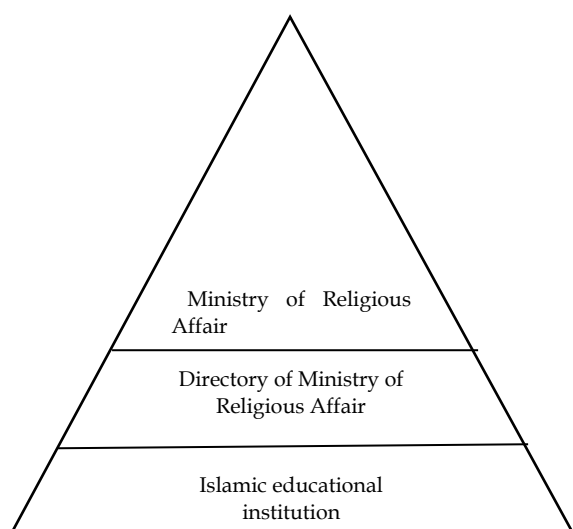
Figure 6. Hierarchy of Strategy in Integration of EE and Islamic Education

Strategy Implementation

Strategy implementation is a process by which strategies and policies are implemented by developing programs, budgets, and procedures. This process might involve changes within the overall culture, structure, and management system of the entire organization (Wheelen & Hunger, 2012). This consists of programs, budgets, and procedures. A program is a statement of the activities or steps needed to accomplish a single-use plan. It makes a strategy action-oriented. It may involve restructuring the corporation, changing the company's internal culture, or beginning a new research effort (Wheelen & Hunger, 2012). To achieve integration of EE and Islamic education, Islamic educational institutions may restructure the structure, reevaluate the recruitment system, and make effective and efficient resource usage.

This program considers internal structure weaknesses and is changed for the execution program. For example, the SWOT matrix analyses one of the weaknesses is teachers' competencies in EE, which means the recruitment process has to be fixed to get qualified teachers of EE. A significant factor in running a program is budget. It will be a problem if Islamic educational institutions which do not have good financial management. The Audit Commission has suggested that schools construct a 'base' budget that represents their minimum spending level. The difference between the current budget and the base budget represents opportunities foregone; that is, it represents discretion that has been used in a particular way and is no longer available (Fidler, 2002). A budget allocation using a base budget can make more focus on the program. It deals with the detail of tasks in the program. Thus, there is no discretion in budgeting.

The efficiency of budgeting implies running the program on the procedures track. Procedures, sometimes is termed Standard Operating Procedures (SOP), is a system of sequential steps or techniques that describe in detail how a particular task or job is to be done (Wheelen & Hunger, 2012).

Evaluation and Control

Evaluation and control is a process in which corporate activities and performance results are monitored so

that actual performance can be compared with desired performance (Wheelen & Hunger, 2012). Even though these are the final stage of strategic management, it can also pinpoint weaknesses in previously implemented strategic plans, thus stimulating the entire process to begin again. Performance is the result of activities. It includes the actual outcomes of the strategic management process. Strategic management is justified in terms of its ability to improve an organization's performance. For evaluation and control to be effective, managers must obtain explicit, prompt, and unbiased information from the people below them in the corporation's hierarchy (Wheelen & Hunger, 2012).

The performance of Islamic educational institutions after integrating EE and Islamic education will appear from teachers' and students' culture and behavior (akhlak). They transform Islamic views into environmental conservation, widely will support SDGs achievements, and at the same time, the evaluation and control will run continually.

CONCLUSION

Strategic management for integrating EE and Islamic education has four stages: 1) Environmental scanning. It uses a SWOT matrix to analyze the external and internal environment. Environmental damage is one of the threats to the external

environment for Islamic educational institutions. Thus, Islamic education subjects must be integrated with EE; 2) Strategy formulation interpreting environmental scanning into mission, objectives, strategies, and policy. The hierarchy of strategy in integrating EE and Islamic education started broadly with policies from the Ministry of Religious Affairs. Then the process was given to the directorate level and narrowly policies to Islamic educational institutions such as madrasahs and pesantren; 3) Strategy implementation. This stage emphasizes programs, budgets, and procedures. Islamic educational institutions should construct the base and current budget. It will be more effective and efficient to run programs procedurally; 4) Evaluation and control. This is the final step of strategic management which is appeared in the performance of teachers' and students' behavior to environmental conservation while evaluation and control functions keep processing. Islamic behavior toward the environment is the purpose of integrating EE and Islamic education; teachers and students will use Islamic views to conserve the environment, supporting SDG's achievements.

This paper aims to research further, essentially government policy, to frame the integration of EE and Islamic education. The legal aspect will extend the environmental protection spirit; it turns EE management into the curriculum. Then, that also suggests

shaping environmental innovation engages with technology which grows among teachers and students.

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