



INTERNALIZING ECO-THEOLOGICAL VALUES IN SCHOOL CULTURE: PRINCIPALS' STRATEGIES FOR CREATING SUSTAINABLE GREEN SCHOOLS IN JUNIOR HIGH SCHOOLS

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Abstract

Environmental degradation in areas affected by oil palm plantations and mining requires schools to play an active role—not merely by pursuing administrative awards such as the Adiwiyata Award, but by appealing to the deepest moral consciousness of the school community. The objective of this study is to analyze the strategies employed by the principal to instill eco-theological values into the school culture in order to build a sustainable green school at public junior high school (SMPN) 3 Parenggean. This study employs a qualitative case study approach. Data was collected through in-depth interviews, supplemented by direct observation and document analysis. Data analysis was conducted in stages, from data sorting and presentation to drawing conclusions, with data validity ensured through triangulation. The findings indicate that the principal successfully drove change through three steps of ecological leadership. First, at the policy level, the principal transformed the school's vision by establishing eco-theology as the moral foundation for changing the mindset of the school community to foster greater care for the environment and the Earth. Second, at the curriculum level, the principal integrated religious values and environmental conservation into subjects such as science and religion to cultivate students' critical thinking regarding environmental degradation in their surroundings. Third, in the realm of school culture, the principal successfully established green habits that took root without coercion. Obstacles, such as objections from some cafeteria staff and vendors outside the cafeteria, were successfully resolved through persuasive and communicative dialogue. The environmentally friendly behavior of the school community has now evolved from what was initially merely a fear of punishment by teachers into a sincere spiritual awareness. This study implies that the utilization of religious values has proven effective as a powerful source of moral strength for maintaining the long-term sustainability of a green school culture.

Keywords *Sustainable Green Schools, Ecotheology, School Culture, Principal Leadership*

INTRODUCTION

Global environmental damage has now reached an alarming stage, characterized by extreme climate change, global warming, and massive ecosystem degradation. (Anderegg et al., 2021). Environmental degradation is no longer merely a biophysical issue; rather, it stems from a moral and spiritual crisis among humans who view nature through an anthropocentric lens—regarding it solely as an object to satisfy economic needs (Keraf, 2014; Nasr, 2020). Educational institutions, as agents of social change, bear a crucial responsibility to deconstruct this destructive worldview by transforming the ecological consciousness of the younger generation (Kahn, 2010; Orr, 2020). To achieve such sustainability, schools are called upon to shift from conventional educational models toward the concept of a "sustainable green school," which integrates nature conservation into every aspect of school life. (Knuteson et al., 2026).

In reality, however, the implementation of green school programs in Indonesia often gets bogged down in administrative formalities. Many schools pursue the *Adiwiyata*

(Green School) designation solely for the sake of ceremonial awards and the completion of physical documentation, without successfully bringing about lasting changes in the actual behavior of the school community (Khresma Tombang et al., 2026). When a competition ends, the "green culture" within a school tends to fade because environmental policies are not rooted in deeply held values. This is where ecotheology demonstrates its importance. Ecotheology reconstructs the relationship between humanity, nature, and God, affirming that preserving the Earth is an integral part of the expression of faith and worship (White, 1967; Vella & Ahmad Rizal, 2024). Integrating eco-theology into the school ecosystem is believed to be capable of transforming the school community's motivation for environmental stewardship—shifting it from a basis of bureaucratic compulsion to one of transcendental spiritual awareness.

The successful instilling of these eco-theological values hinges on the principal's leadership style. Grounded in eco-leadership theory, the principal acts not merely as an administrative manager but as an ecological leader capable of recognizing the interconnectedness between school culture and the sustainability of the surrounding environment (Imran & Almusharraf, 2024; Western, 2019). Exercising their authority, the school principal formulates strategic policies that internalize the environment's values of faith into the organizational structure and curriculum (Aqbil Daffa Siahaan, 2026; Fullan, 2020; Bush, 2024). When a leader successfully and consistently internalizes these values, a strong school culture emerges—one in which environmentally conscious behavior shifts from mere wall displays to a fundamental assumption lived out daily by teachers and students (Schein & Schein, 2018).

Extensive research on principal leadership and green schools has actually been conducted by previous researchers. Some studies focus on the administrative management of the Adiwiyata program (Maimunah et al., 2026; Sidik et al., 2021), while other studies examine the effectiveness of the environment-based curriculum separately (Anwar, 2025). Nevertheless, there is a distinct knowledge gap, as prior research has rarely linked green school leadership with religious eco-theological approaches—particularly within the context of public secondary schools serving students from diverse backgrounds in palm oil plantation and mining areas.

SMPN 3 Paringgean, an educational institution located in East Kotawaringin Regency, Central Kalimantan Province, serves as a unique and strategic site for research. The Paringgean district is shaped by the dynamics of the palm oil plantation and large-scale mining industries, which directly expose students to issues such as land degradation, pollution, and landscape alteration. These geographical and sociological conditions necessitate a strong foundation of environmental morality among the students. The school principal addresses this challenge by implementing a leadership strategy rooted in spiritual-ecological values, aiming to cultivate a school ecosystem that is both adaptive and environmentally sustainable.

Therefore, this study aims to conduct an in-depth analysis of the principal's strategies for internalizing ecotheological values into the school culture to foster a sustainable green school at SMPN 3 Paringgean. The study's novelty lies in its multidisciplinary synthesis—integrating ecological leadership theory, environmental

theology, and organizational culture—to address challenges regarding green school sustainability in regional settings. The findings are expected to offer theoretical contributions to the development of ecosystem-based educational management and serve as a practical guide for other principals in establishing green schools grounded in spiritual values.

METHODS

This study employs a qualitative approach with a case study design. The qualitative approach was selected to gain a deep, holistic, and contextual understanding of the interpretive phenomena surrounding the principal's strategies for naturally internalizing the abstract values of eco-theology into the school culture (Creswell & Poth, 2018). The researcher acts as the primary instrument to capture the meaning behind management actions, social interactions, and the habitualization of a green culture within the school environment.

The research was conducted at SMPN 3 Parenggean, located in Parenggean District, East Kotawaringin Regency, Central Kalimantan Province. The location was purposively selected based on its unique context: the school is situated in an area characterized by oil palm plantations and mining activities, yet it has successfully initiated a spiritually grounded "green school" movement.

Research subjects or informants were selected using a purposive sampling technique based on criteria requiring them to possess relevant information and be directly involved in policy formulation and the implementation of the "green school" culture. The key informants in this study were: 1) the School Principal (as the policymaker and primary implementer of eco-leadership), 2) the Religious Education and Character Building Teacher (as the articulator of theological-conceptual values), 3) the Head of the Green School Development Team (as the program's technical coordinator), and 4) Student Representatives (Student Council members) (as subjects who internalize the school culture).

Research data were collected simultaneously using three primary techniques to ensure data depth: 1) In-depth interviews, conducted face-to-face in a semi-structured manner using an interview guide. These interviews focused on reconstructing the principal's vision, strategies for internalizing eco-theological values, management obstacles, and the transformation of school culture as perceived by teachers and students; 2) Active participant observation, wherein the researcher conducted direct observations by engaging personally in school activities. The observation focused on three levels of organizational culture: physical manifestations (artifacts)—such as waste-sorting facilities, eco-friendly zones, and green spaces—and the daily behavioral expressions of the school community during teaching-learning activities and religious habituation practices; and 3) Document study, involving the examination of relevant formal school documents, including the Educational Unit Curriculum (KSP), the School Activity and Budget Plan (RKAS), official decrees (SK) regarding environmental programs, and photographic documentation of theo-ecological activities.

The data analysis process was conducted interactively and continuously—spanning from fieldwork data collection to report compilation—using the model proposed by Miles, Huberman, and Saldaña (2014). This model comprises three stages: 1) Data Condensation, involving the selection, simplification, abstraction, and transformation of raw data (from field notes, interview transcripts, and documents) into meaningful units relevant to the focus areas of the principal's strategy, eco-theological values, and school culture; 2) Data Display, organizing the condensed data into narrative matrices, flowcharts illustrating variable relationships, or categorization tables to facilitate understanding of the phenomenon and the formulation of preliminary conclusions; and 3) Conclusion Drawing and Verification, interpreting the displayed data and identifying patterns, relationships, and theoretical novelties, which are then cross-verified against field data and theories of eco-leadership and organizational culture to produce valid final conclusions.

To ensure data validity and avoid researcher subjectivity bias, verification was conducted using two primary strategies outlined by Lincoln and Guba (1985): 1) Source Triangulation, which involves comparing and cross-checking the credibility of information obtained from different sources—for instance, by cross-referencing data from principal interviews with statements from religious education teachers and the realities described by students; and 2) Technique Triangulation, which entails verifying data accuracy from the same source but employing different data collection methods. In this study, claims regarding the principal's strategies made during interviews were verified against physical evidence from document analysis (specifically the School Budget and Activity Plan/RKAS) and empirical realities recorded in school environment observation sheets.

RESULTS

Principal's Policy Strategy

Research findings indicate that the school's transformation into a sustainable green school began with the principal comprehensively reorienting the school's vision. Faced with the geographical challenges of the Parenggean District—an area surrounded by large-scale oil palm plantations and mining operations—the principal took a bold step: rather than adopting a green school concept devoid of theological elements, the principal incorporated a transcendental dimension (eco-theology). The principal held the view that normative motivations—such as striving for the *Adiwiyata* (Green School) award—would not be enduring unless underpinned by faith-based awareness.

This point was reinforced by the principal's statement during an in-depth interview:

*"You see, if we simply instruct children to dispose of trash or plant trees out of fear of punishment, for the sake of academic grades, or to meet *Adiwiyata* (Green School) requirements, that habit vanishes once they graduate or are at home. Here, I emphasize to all teachers and staff that this land of Karang Sari in Parenggean District is a trust from God that has been damaged by greed. Maintaining cleanliness and greening the school grounds is an act of worship. We are reconstructing the school's vision: not merely to excel in science and technology, but to excel in preserving the environment created by Allah Ta'ala."* (Interview with the Principal, January 8, 2026).



Figure 1. Vision and Mission of SMPN 3 Parenggean

This conceptual policy goes beyond mere rhetoric. As part of an eco-leadership strategy (Western, 2019), the school principal provided it with structural legitimacy by revising the School-Level Curriculum (KSP) document and restructuring the School Activity and Budget Plan (RKAS). The principal independently allocated operational funds to procure adequate waste disposal facilities, create green open spaces, and purchase plant seedlings, without waiting for external assistance. This move demonstrates systems thinking, wherein the leader recognizes the interconnectedness between environmental degradation outside the school and policy interventions within it (Sullivan, 2010).

Theoretically, the principal's move to reorient the school's vision toward a theological model represents a deconstruction of modern educational pragmatism. Previous educational management journals have often been constrained by the assumption that administrative efficiency is the key to green school governance (Vella & Ahmad Rizal, 2024). However, a critical analysis of field findings demonstrates that in remote areas besieged by rapid natural resource exploitation—such as Parenggean—a purely administrative approach proves ineffective. When industrialization outside the school system promotes a logic of materialism and aggressive consumerism, educational institutions cannot simply counter it with official technical guidelines.

In this instance, the school principal successfully harnessed what is termed the community's collective spiritual capital. By reframing bureaucratic mandates as a theological calling, the principal transcended the confines of mere formal compliance. This shift in vision fundamentally altered the program's basis of legitimacy, transforming it from a response to external compulsion into an expression of inner conviction or faith. This conceptual success offers a novel insight: the resilience of a "green school"—particularly in regions dominated by palm oil plantations and mining industries—hinges on the strength of the religious values instilled by its leader, serving as an antithesis to the surrounding logic of exploitation.

Internalizing Eco-theological Values through Curriculum Policy

Regarding implementation, the principal's strategy focuses on the systemic integration of values across all subjects—particularly Islamic Religious Education and Character Building, Natural Sciences, and Local Content—as well as within the "Strengthening the Pancasila Student Profile" (P5) project activities. Rather than increasing the curriculum load by introducing new subjects, the principal encourages teachers to infuse eco-theological values into instructional materials, such as teaching modules.

An Islamic Religious Education teacher at the school explains how this internalization is put into practice in the classroom, as described in the following interview excerpt:

*"In fact, the Principal has instructed us to ensure that Quranic verses regarding environmental preservation or the concept of human stewardship (*khalifah*) on earth are not merely memorized for exams. During Islamic religious education lessons, we encourage students to reflect on issues such as flooding or the dust kicked up by palm oil trucks in their vicinity as consequences of the fractured relationship between humans and nature. Even the practice of *wudhu* (ritual ablution) is taught with a water-conservation mindset as an expression of faith-based responsibility." (Interview with an Islamic Religious Education Teacher, January 9, 2026).*

This statement demonstrates a synchronization between theological aspects and local sociological realities. The application of this eco-pedagogy method (Kahn, 2010) is further supported by observations from the Natural Science teacher, who noted a significant shift in the depth of students' understanding when ecosystem topics were linked to cosmic responsibility, as illustrated in the following interview excerpt:

"In the past, when teaching the topic of environmental pollution, students viewed it merely as theory to be memorized for good grades. However, following the directive to align the curriculum with ecotheological values, we took the students to see a murky ditch near an oil palm plantation. We explained the scientific impact and then connected it to the sin of damaging God's creation. The students' emotional response was far stronger; they became more sensitive and critical." (Interview with a Science Teacher, January 9, 2026).



Figure 2. School Greenery as a Natural Laboratory

The phenomenon of value infusion occurring in classrooms demonstrates a comprehensive dialectical model of curriculum. Previous research on "green schools" generally separates empirical, science-based environmental education from dogmatic religious education (Aqbil Daffa Siahaan, 2026). Orr (2020) has criticized this dichotomous pattern for producing scientists who are cognitively brilliant yet blind to environmental morality. Findings from this research site challenge that dualism through an integrative-interconnective approach. When polluted ditches and dust from palm oil trucks are examined through chemical-biological lenses while simultaneously being analyzed from a theological perspective, a new synthesis of awareness emerges within the students.

Scientifically, this internalization operates through a process of cognitive-affective association. The degradation of the local ecosystem—which students witness in their daily lives—is transformed into a personal-spiritual issue. This process fosters what is known as critical ecological literacy. The principal's success in overseeing this curricular policy demonstrates that internalizing eco-theological values does not diminish the scientific integrity of the subject matter; rather, it imbues the science with meaning and purpose. The logical outcome is that the knowledge students acquire transforms into a moral commitment to avoid becoming agents of environmental destruction in the future.

Manifestations of Green School Culture and Ongoing Challenges

The principal's success in internalizing values is tangibly manifested across the three layers of school organizational culture, as theorized by Schein & Schein (2018). At the level of artifacts, the school's physical environment has undergone an aesthetic and ecological transformation: green open spaces have been created, the cafeteria enforces a strict "zero-plastic zone" policy, and students are required to bring their own food containers and water bottles.

However, the pinnacle of the principal's leadership lies at the level of "basic assumptions," where environmentally conscious behavior has become an automatic, subconscious action for the school community. This phenomenon is reflected in the following statement from a Student Council member:

"You see, Sir, at first we were compelled to bring our own water bottles and sort our trash every morning because the Principal was watching us closely from the front office. But now, if we see a friend littering or a tap running needlessly, something feels wrong and we feel uncomfortable. We immediately correct each other without waiting for a teacher to step in." (Interview with the Student Council President, January 10, 2026).

This shift in behavior—from superficial compliance to the internalization of enduring values—demonstrates the success of the principal's ecological leadership. However, the process of cultivating this culture was not without significant external resistance. The head of the Green School Development Team outlined the obstacles encountered in maintaining program consistency, as described in the following interview excerpt:

"Our biggest hurdle was resistance from some canteen operators and vendors outside the school grounds during the first year. They complained because students were prohibited from buying snacks packaged in plastic. There were even parents who felt the tree-planting initiative placed an undue burden on the students. This was the moment that truly tested the principal's leadership. He invited the school committee and the

vendors to an open dialogue, where he explained the faith-based philosophy behind the movement in a compassionate manner, eventually winning their support." (Interview with the Head of the School Development Team, January 11, 2026).

Success in mitigating social resistance from the canteen and external vendors indicates that the principal's leadership has reached a mature stage of "eco-leadership"—specifically, the ability to transform sociological friction into social integration. From a structural-functional perspective, a school does not exist in a vacuum; it is interconnected with external systems, such as the local community and the flow of industrial capital. Initial obstacles—manifesting as complaints from vendors and parents—highlighted a clash between the school's "green" values and the pragmatic, instant-gratification logic of the external market.



Figure 3. Students performing ablution while conserving water.



Figure 4. Green Open Environmental Area

The principal's success in mediating this conflict scientifically demonstrates that the establishment of a sustainable green school must not be exclusive or elitist—confined merely within the school grounds. Through a communicative approach that transformed economic resistance into a shared moral awareness, the principal successfully expanded the cultural sphere. By shifting students' attitudes from a sense of compulsion to spontaneous awareness, and transforming community opposition into active participation, the initiative proved that the spiritual capital of eco-theology possesses broad sociological reach. Ultimately, the green culture cultivated at SMPN 3 Parenggean is no longer fragile, as it is now underpinned by a natural and sustainable partnership ecosystem.

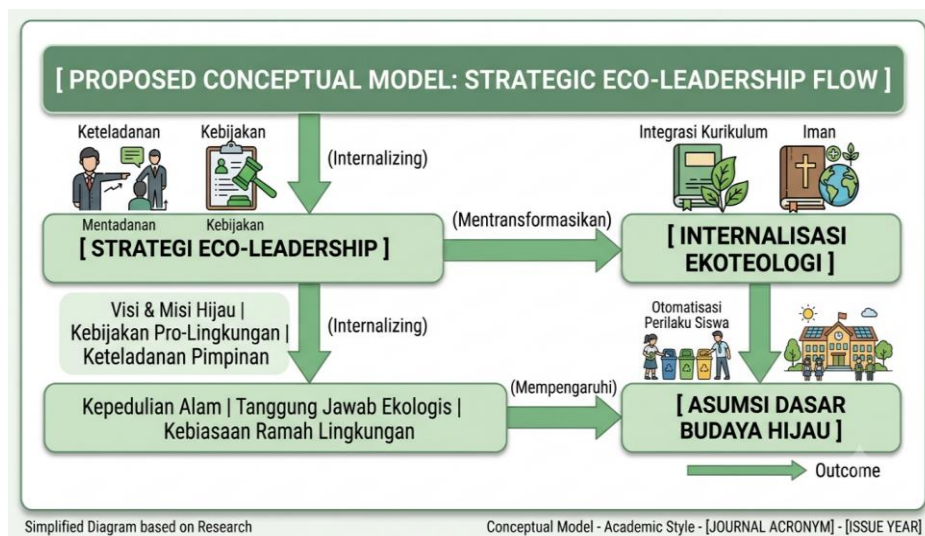


Figure 5. Eco-Spiritual Leadership Strategy



Figure 6. Poster Supporting Green Culture

DISCUSSION

Research at SMPN 3 Parenggean demonstrates that a principal's leadership strategy integrating eco-theological values can transform the school culture from one of mere administrative compliance into one of sustained spiritual awareness. Amidst a surrounding

ecosystem degraded by the expansion of oil palm plantations and the mining industry, the school cannot afford to remain an ivory tower. The principal of SMPN 3 Parenggean has successfully implemented "ecological leadership" that transcends the formalities of the *Adiwiyata* (Green School) program.

This strategy is comprehensively analyzed through three key pillars: a vision-driven spiritual policy, a transformative curriculum, and a culture-building process rooted in persuasive dialogue.

The Policy Realm through the Reconstruction of Vision and a Shift in Mindset

The principal initiated change by reconstructing the school's strategic governance documents—specifically, by revising the school's vision to establish ecotheology as its moral foundation. A vision is not merely wall decoration; it is a politico-educational tool designed to transform the mindset of the school community. In strategic management theory, a vision serves as an organization's compass. By incorporating elements of ecotheology—the relationship between humanity, God, and nature—into the vision, the principal shifted the school's paradigm from an anthropocentric view (where nature exists solely for human exploitation) to an ecocentric or theocentric-ecocentric one (where preserving nature is an act of worship). This shift is particularly significant in a region dominated by palm oil plantations and mining operations, where students and teachers witness nature being commodified—valued strictly in monetary terms—on a daily basis. This new vision serves as a form of counter-culture, reminding the community that the Earth possesses a spiritual right to be preserved.

The Curriculum Realm through Interdisciplinary Integration and the Strengthening of Critical Thinking

The second strategy involves integrating religious values and nature conservation into the Natural Science and Religious Education curricula. The school principal ensures that the curriculum is not taught in a fragmented manner. In Natural Science lessons, students learn about the scientific aspects of environmental degradation—such as the impacts of deforestation, biodiversity loss, and water pollution caused by mining. Simultaneously, Religious Education provides a moral-spiritual basis for understanding that damaging nature constitutes a compromise of one's faith—citing concepts such as *Khalifah fil Ardh* (Steward of the Earth) in Islam or the obligation to care for Creation in Christianity. Rather than merely rote memorization of theories, this integrated approach stimulates students' critical thinking regarding their surrounding environment. Students begin to perceive issues like flooding, road dust, and local deforestation not merely as ordinary natural phenomena, but as real-world problems that demand a sense of moral responsibility.

The Realm of School Culture through the Manifestation of Green Habits and Persuasive-Dialogic Conflict Resolution

Shaping school culture is the most challenging phase because it involves directly confronting long-standing habits. The principal of SMPN 3 Parenggean successfully

fostered "green habits" that developed organically and without coercion. This is exemplified by the conflict resolution efforts involving canteen vendors; significant resistance arose from the school's micro-economic sector—specifically, objections from some vendors (both inside and outside the school grounds) regarding restrictions on single-use plastics and Styrofoam. Instead of resorting to an authoritarian approach involving sanctions or expulsion, the principal employed persuasive and communicative dialogue. The principal explained the long-term impact of plastic waste on the future of the vendors' own children, who also attended the school. This approach led to a mutually beneficial agreement (a win-win solution) rooted in awareness rather than fear. Furthermore, regarding the transformation of behavioral motivation—and drawing on Kohlberg's theory of moral development—human behavior evolves from the pre-conventional stage (driven by fear of punishment) toward the post-conventional stage (guided by universal awareness). Research findings indicate that the school community has shifted from merely disposing of trash or tending to plants out of fear of teacher-imposed penalties to a state of sincere spiritual awareness, recognizing that maintaining the school's cleanliness is part of preserving the integrity of God's creation.

The success of SMPN 3 Parenggean makes a significant contribution to the discourse on "Green Schools" in Indonesia, particularly by challenging the "Adiwiyata Formalism" trap—often termed "Adiwiyata Syndrome"—where schools appear green and clean only when evaluation teams arrive, solely to secure a certificate. This study demonstrates that eco-theology serves as the primary driver of sustainability. Even after the certificate was obtained, the green culture at SMPN 3 Parenggean did not fade, as it was propelled by a spiritual engine rather than administrative paperwork. Furthermore, the school leveraged local spiritual and moral strengths, proving that religious values are the most effective instrument within Indonesia's religious society; encouraging students to care for the environment as a divine mandate resonates far more deeply within their hearts than doing so merely to comply with school regulations.

Overall, the findings of this study refute the conclusions of previous research stating that the success of green school programs is always directly proportional to the level of financial support provided through official bureaucratic budgets (Sidik et al., 2021). Amid the geographical reality of Central Kalimantan—a region exposed to massive degradation caused by the mining industry—the leadership strategy of the school principal successfully maximized a non-material aspect: the reinterpretation of environmental theology as the primary driver for restoring organizational culture.

The synergy among eco-leadership, eco-theology, and school culture gives rise to a robust model of green educational governance. This model demonstrates that when environmental conservation mandates are elevated to the status of a transcendental calling, resistance among the educational community to behavioral change diminishes drastically. This logical framework offers a novel theoretical contribution to the field of ecosystem-based educational management: the true sustainability of a "green school" lies not in administrative *Adiwiyata* reports, but rather in the transformation of the school community's fundamental spiritual assumptions regarding the universe.

CONCLUSION

This study concludes that a school's success in transforming into a sustainable green school—particularly in areas exposed to the impacts of palm oil plantations and mining—hinges on the synergy of three key strategies employed by the principal. First, in the policy realm, the principal adopts an ecological leadership style by redefining the school's vision and mission. Through an eco-theological approach, the orientation toward nature conservation shifts from merely fulfilling administrative requirements for the *Adiwiyata* (Green School) program to embracing a form of moral responsibility and a transcendental call of faith. Second, in the curricular realm, the principal oversees the systemic integration of these theo-ecological values into the learning curriculum (specifically in Natural Sciences and Religious Education) using an eco-pedagogy approach. This initiative successfully fosters critical ecological literacy, enabling students to connect real-world environmental issues in their surroundings with spiritual consequences. Third, in the realm of school culture, the principal successfully institutionalizes green values, embedding them deep within the fundamental assumptions held by the school community. Through consistent role modeling and the persuasive resolution of social resistance, environmentally friendly behavior at the school has evolved from superficial compliance driven by fear of punishment into an automatic, daily consciousness.

This research demonstrates that the sustainability of a green school is determined by the leader's adeptness in leveraging spiritual capital. Integrating eco-theology into eco-leadership functions offers a new theoretical model in educational management: religious values can serve as a moral reinforcement that accelerates the adoption of an environmentally friendly organizational culture. Practically, these findings provide an actionable guide for principals in regional areas. To cultivate an enduring, environmentally conscious character in students, environmental policies should not be imposed through repressive directives; instead, they should be transformed into a moral movement rooted in spiritual values that resonates with the inner consciousness of the school community.

Several recommendations are highlighted: For the Principal of SMPN 3 Parenggean, it is suggested to maintain consistent, ongoing supervision of the "green culture" and to initiate strategic partnerships with the surrounding industrial sector (palm oil or mining) through Corporate Social Responsibility (CSR) schemes. These partnerships could focus on acquiring green technologies for the school—such as solar panels—or establishing natural laboratories or local forests. For the East Kotawaringin Regency Education Office, it is recommended that this eco-theology-based ecological leadership model be adopted as a reference for school principal enrichment programs. The model demonstrated by SMPN 3 Parenggean could be replicated in other schools sharing similar regional characteristics. Regarding future research, given that this study employed a qualitative approach with a single case study, subsequent researchers are advised to conduct replication studies using quantitative methods (such as path analysis or Structural Equation Modeling/SEM). This is crucial for testing the strength of the influence and the generalizability of eco-leadership and eco-theology variables on student behavior across a broader population scale.

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