



The Formation of Student Character Through Islamic-Based Environmental Education Activities

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Abstract: Maintaining environmental sustainability is the obligation of every human being. This is stated in the verses of the Koran, so self-awareness is needed to prevent environmental damage. The reality is that not everyone can protect the environment optimally. Therefore, it is necessary to instill good character. It is important to instill character education from an early age, especially in elementary/MI students. MIN 4 Gunungkidul shapes student character through Islamic-based environmental education activities. Given this, this study aims to describe the implementation of Islamic-based environmental education activities to shape the noble character of students in MIN 4 Gunungkidul. The method used in this research is a qualitative method with a field research approach. Data collection techniques are interviews, observation, and documentation. Data analysis is carried out by reducing, collecting, presenting data, and ending with conclusions. The research results show that Islamic-based environmental education at MIN 4 Gunung Kidul has been included in the MIN 4 Gunung Kidul Education unit-level curriculum. Islamic-based environmental education activities that are carried out regularly include familiarizing ablution activities with water-saving management before congregational midday prayers, clean Saturday waste collection activities & class picket healthy Saturday movements, and environmental day commemorations. Through the habit of environmental education activities, it is possible to instill in students an attitude of religious character as well as love and care for the environment.

Keywords: Character; Environment; Islam; MIN; Student

Introduction

The majority of people assume that success can be determined by intelligence alone. But in reality, success is also determined by emotional intelligence. Emotional intelligence is certainly related to a person's character (Kardiman, 2013). Based on the facts, currently, there are still people who underestimate this, so they cannot have good character, especially in terms of the environment and religion. Population growth spurs high consumption and waste production. That way, environmental problems tend to increase (Abrauw et al., 2023; Wardi, 2011). This proves that environmental policy has not been completely successful (Mina, 2016).

Until now, there are still people who throw rubbish carelessly (Wati et al., 2022), are dishonest, cheat, selfish,

arrogant, and so on. This reflects bad character. Behind all that, we hope that all Indonesian citizens, especially elementary school-age children, have noble character (Marzuki et al., 2019). Apart from environmental matters, the same applies to religious matters. Religion is also very important to instill in students. However, its existence has not run optimally. There are still obstacles, including the methods used, the facilities, and the environmental atmosphere which does not support the success of mental, spiritual, and moral education (Rouf, 2016).

Observing this condition, there are ways to overcome it, one of which is education. Education is all efforts to prepare students to develop their skills and can prepare future generations so that their lives in the future can go well. Education has a very urgent role in

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development. A person's character can be by the life values developed through education (Wahidin, 2017). One way is by instilling character education.

Character education is certainly oriented towards character formation. As is the case with previous research, it is stated that character education has a huge influence on forming the moral character of students (Japar et al., 2018). One way of character education can be through activities using the habituation method. Habituation is an activity that is carried out repeatedly so that you get used to it. Habituation can also be interpreted as activities that are routinely carried out every day by students and can form a pattern.

Likewise, the activities carried out at MIN 4 Gunungkidul. MIN 4 Gunungkidul is the only Islamic-based SD/MI in Pulutan Kepanewonan Village, Wonosari, Gunungkidul (Documentation, 12 August 2022). MIN 4 Gunungkidul is an Adiwiyata school and the only SD/MI that won the 2017 National Adiwiyata School award (Admin, 2017). The national curriculum implemented is integrated with the environment-based education unit curriculum. This school has a vision of realizing madrasah citizens who have noble character, are achievers, and care about the environment. In daily life at school, familiarize yourself with a culture of clean, healthy living behavior, love of the environment, and preserving it. So that a clean and healthy environment is created (Documentation, 12 August 2022). The environmental care movement at the Adiwiyata school has been written in the education unit level curriculum starting from the vision, mission, goals, and self-development programs and contained in the learning implementation plan (Eliyawati et al., 2023). The Adiwiyata program has the function of creating a school community that cares and has an environmental culture (Azmi et al., 2017). So that a character is formed who cares about the environment (Muharlisiani et al., 2021).

The aspects contained in an environmentally friendly school culture are by the Adiwiyata guidebook. Implementation of the Adiwiyata program includes environmentally friendly policies, an environmentally based curriculum, participatory environmental activities, and management of environmentally friendly supporting facilities (Permana et al., 2018). Understanding the environment is important because it makes someone know and understand environmental problems, able to solve environmental problems (Islami et al., 2023; Pettersson et al., 2012). As well as being able to behave well and be responsible for the surrounding environment (Ramdas et al., 2014). Environmental education also environmental awareness, lifestyle in daily life, and student behavior (Zsóka et al., 2013). Someone who has a high knowledge of environmental

literacy will have good attitudes and behavior toward the environment (Ashari et al., 2023).

Based on observations and the curriculum in force at MIN 4 Gunungkidul, school activities are carried out by familiarizing themselves with Islamic-based environmental education. Through these activities, it is hoped that religious character, love & care for the environment, and so on can be formed. Character formation is interesting to study and this research needs to be carried out because it can educate and provide references to other researchers that character education is very important. Without character education for students, it can cause a moral crisis and other problems. For this reason, this research aims to describe the implementation of Islamic-based environmental education activities to shape the noble character of MIN 4 Gunungkidul students.

Method

This research includes field research which is carried out by going directly to the research location (Ulfah et al., 2019). This research was carried out at MIN 4 Gunungkidul on 12 August - 1 October 2022. The research subjects used were the Principal and students of MIN 4 Gunungkidul. Researchers used descriptive qualitative methods. The descriptive qualitative method is a method used to research in natural conditions (Suryana, 2010) which is descriptive. The data that has been collected can be used as an illustration based on existing facts originating from the field and the relevant sources.

Data collection techniques that researchers use include interviews, observation, and documentation. An interview is data collection that takes place by conducting face-to-face questions and answers with the source (Hardani et al., 2020). Researchers conducted interviews with the principal, class 1 supervisor, and students of MIN 4 Gunungkidul regarding Islamic-based habits in the environment that have been ongoing to date.

Apart from that, researchers use observation techniques, which are observations and recording (Sodik et al., 2015) of important information carried out at the location by researchers to collect data. Researchers made observations by observing activities taking place at MIN 4 Gunungkidul related to Islamic habits and the environment within.

Researchers also use documentation techniques to complete the data that has been obtained through interviews and observations (Rosaliza, 2015). According to Sugiono (2016), documentation is a track record of events, which can be in the form of writing, images, works, and momentary works of a person (Pratiwi,

2017). Researchers used documentation techniques by taking photos and observing the MIN 4 Gunungkidul curriculum documents to dig up information about Islamic habits and the environment.

Researchers carry out data analysis by reducing, collecting, presenting data, and ending with conclusions from the research results (Ulfah et al., 2020). The results of the analysis are described narratively and supported by previous research so that the resulting data is valid

Result and Discussion

Implementation of the Integrated National Curriculum for Environmental and Islamic Education

The curriculum used by MIN 4 Gunungkidul is the 2013 curriculum (Interview with the Head of MIN 4 Gunungkidul). The 2013 curriculum includes 4 competencies, namely KI-1 (spiritual attitude core competency), KI-2 (social attitude core competency), KI-3 (knowledge core competency), and KI-4 (skill core competency) (Documentation, 12 August 2022). The curriculum is integrated with Islamic-based environmental education because MIN 4 Gunungkidul is an Adiwiyata school. This curriculum has of course been agreed upon by the State Minister for the Environment and the Minister of National Education on 21 February 2016 as stated in Decree Number 5 of 2013.

An environment-based curriculum is a curriculum that includes environmental education in activities inside and outside the school to make all school residents aware of efforts to preserve the environment (Widodo et al., 2020). Environmental education can provide benefits to individuals, society, and the environment (West, 2015). The curriculum used at the MIN 4 Gunungkidul School also has an interconnection with Islamic education. This interconnection is an effort to prepare students to be able to know, understand, and be inspired to believe in and practice Islamic teachings as a whole (Noorzanah, 2018). Apart from that, this curriculum can also motivate and encourage school members to gain knowledge and awareness so that it can be embedded in their souls so that they can form environmentally caring characters as a step in preserving the environment (Atiqoh et al., 2017).

The integration of environmental and Islamic education is carried out with 3 strategies, namely individual, group, and classical strategies. Implementation of individual strategies is by instilling, getting used to, observing, and assessing the level of understanding regarding attitudes and behavior of moderate diversity. Meanwhile, cultivating and strengthening group strategic character is carried out by mentoring in groups through intracurricular and extracurricular activities. Cultivating and strengthening

character is classically done by integrating it into learning and assignments.

This strategy is implemented with 4 approaches, namely: understanding, habituation, mentoring, and enrichment. The understanding strategy is carried out by the teacher providing students with an understanding of the importance of protecting the environment according to the teachings of the Islamic religion. Followed by a habituation strategy by building students' habits to form moderate attitudes and behavior in the environment, both in the madrasah, family, and community. Apart from that, teachers provide assistance and strengthening of students during the implementation of environmental education activities and linking Islamic religious education. As a step in the enrichment strategy, in this activity, the teacher strengthens students' moderate character towards themselves, their families, and society.

Apart from that, the implementation of environmental education is carried out by integrating it into activities such as learning and extracurricular activities. Environmental material was developed to cover cognitive and psychomotor aspects. These materials include love for the environment, waste processing, Small Planting, Adult Harvesting (KMDM), and saving natural resources (Documentation, 12 August 2022). Implementation of an integrated curriculum with the environment is a form of school responsibility to ensure the creation of attitudes, skills, knowledge, and values in students as a solution to environmental problems (Ibáñez et al., 2020). Here teachers have an important role in the process of implementing a curriculum that is integrated with the environment (Sharpe et al., 2009; Sihombing et al., 2023; Sukma et al., 2020).

Integration of Environmental Education with Religious Education

The activity on the Islamic-based habituation agenda is water management during ablution activities. Getting into the habit of living a clean life is an obligation for all humans, especially Muslims. It has been mentioned in the hadith that "Purity is Part of Faith". Likewise when Muslims pray, because when praying they must be clean and holy. The way Muslims purify themselves before prayer is by performing ablution. Ablution is carried out correctly and systematically so that all prayer services are accepted by Allah and protected from hadats and uncleanness. However, based on observations that have been made, there are still many students who have not practiced ablution properly, which is certainly very worrying and must be addressed immediately. Even using water for ablution tends to waste water. As a school with an environmental

culture, understanding the use of water for ablution based on the environment needs to be taken into account. Turn off the water tap immediately when you have finished ablution. This is related to environmental issues. The crisis of adequate clean water has become a global concern. So the importance of water needs to be balanced with preserving water (Bahagia et al., 2018).

Islam teaches the relationship between religion and caring for the environment through the practice of ablution. The practice of ablution is very conditional based on the conditions of the place and circumstances. Wudhu is one of the pillars of performing prayer. Meanwhile, prayer is an obligation for every Muslim. Prayer itself is one of the pillars of Islam, so everyone is obliged to pray. Because of the importance of prayer in Islam, people who do not pray are considered to have brought down the pillars of religion. Many propositions in Islam state the importance of prayer and its position in religion for every Muslim. The study returns to the position of ablution. Because it is part of the requirements for performing prayer, every Muslim is almost guaranteed to perform ablution every day.

In fiqh, ablution must use special water. When performing ablution, Muslims must not use water carelessly. What is meant by careless water is water that has been splashed with water used by oneself or water that has been entered by an object which causes the water to change color or change taste. Even though the water is not unclean, it cannot be used for ablution. The requirements for water used for ablution are complex, even though the water is still pure, especially if the water has become unclean. Unclean water is water that has been contaminated with human or animal waste. Water like this certainly cannot be used for ablution.

Considering the importance of ablution and the complicated requirements for water use, there is a teaching of integration between religion and protecting the environment. Because every Muslim must perform ablution with water that is still holy and can purify it, every Muslim must protect the environment. Protecting the environment is one of the main requirements for getting clean water. When water channels, for example, have been exposed to waste from the use of household waste, then the water certainly cannot be used for ablution. That is one form of integration of Islam and the environment through the activity of ablution.

Apart from the specificities related to the use of water, the practice of ablution also has specificities in the field of implementation. When performing ablution, every Muslim washes several parts of the body. Before washing, Muslims wash their hands first and rinse their mouths first. Washing hands and gargling are not part of the pillars of ablution. Rukun here means things that must be present in the implementation of a worship

service. Wudhu is a form of worship in the teachings of Islam. Returning to the pillars of ablution, several things that constitute the pillars of ablution are washing the face, hands, part of the head, both ears, and feet, all of these are carried out in sequence. This method of ablution provides health benefits, namely, it can clean dirt, bacteria, and viruses found in the mouth, teeth, nose, and ears, as well as facilitate the regeneration of mucous membranes so that it can prevent various diseases that enter through the ears, nose, and mouth, both diseases mild or serious illnesses. In the ablution section, there is also a reflection point (Afif et al., 2019).

In Islamic teachings, *thoharoh* is the concept of purification. So, Muslims purify themselves from *hadas* by means, one of which is, performing ablution. Apart from performing ablution, Islamic teachings also teach about taking a big bath. The difference in the practice of *thaharah* between performing ablution and taking a large bath is in the type of *hadas* that affects the Muslims. Muslims must perform *thoharoh* using ablution if Muslims have small *hadas*. What includes minor *hadas* are urination and defecation. Meanwhile, Muslims must perform *thoharoh* by taking a large bath if Muslims have large *hadas*. What is included in the major *hadas* is the discharge of semen from the genitals of Muslim men and women, as a result of childbirth, sexual intercourse between men and women, and for women, menstruation.



Figure 1. Students perform ablution to perform congregational prayers

Habituation of Environmental Education in MIN 4 Gunungkidul Students

Knowledge about the environment is very important to be given to students so that students can understand the importance of preserving the environment (Yani et al., 2023). For this reason, there is a need for habituation activities to protect the environment. The environmental education familiarization activities carried out by MIN 4 Gunungkidul students regularly at school include *Saber Pungli* (Clean Saturday for Collecting Waste) together with the *Healthy Saturday Movement*, waste

management, class picketing, and the commemoration of Environment Day.

The Saber Extortion and Healthy Saturday Movement activities are held every Saturday morning from 07.00-08.00. The implementation mechanism is alternate, on the first Saturday of the week there is morning exercise or a healthy walk and on the following Saturday, Saber Pungli is carried out. Morning exercise or healthy walking is followed by all school members, including students, teachers, and so on. Morning exercise is led by a gym leader who will be imitated by the school community.



Figure 2. Morning exercise activities

Meanwhile, the health walk is carried out by preparing a line of students and walking in the order around the village around the school.



Figure 3. Healthy walk

After the exercise, the entire school community cleans the school environment by sweeping, picking up rubbish, and throwing the rubbish in its place. Who is at school? All school residents help each other to clean the environment (Observation, 1 October 2022).



Figure 4. Saber extortion activities

This habit certainly shows and fosters the habit of living a clean, healthy, fit, safe life and making the most of free time (Documentation, 12 August 2022).

The next habituation activity is waste management. In theory, this activity can be carried out in 4 ways, namely reduce, reuse, recycle, and reuse as an effort to support Sustainable Development Goals (SDGs) (Linsler et al., 2020). Reducing is done by minimizing waste. Reuse is done by sorting the waste which will later be recycled. Recycling can be done by recycling used goods into new works. Replacement can be done by switching the use of ordinary plastic to environmentally friendly plastic (Ulfah et al., 2020). One form of training in environmental awareness that can be implemented in schools is waste management (Rada et al., 2016).

Waste management at MIN 4 Gunungkidul is by implementing recycling, namely recycling used goods which is carried out in an integrative manner through guided handicraft extracurricular activities.



Figure 5. Extracurricular handicrafts

The implementation mechanism is that the assistant or teacher asks students to bring used items such as cardboard, used plastic bottles, etc. Then the teacher explains how to make crafts to the students, then the students imitate the work steps exemplified by the teacher. The used goods are then recycled into creative handicrafts. For example, making crafts using paper, making pencil cases from used bottles, and making photo frames using cardboard (Observation, 29 September 2022).



Figure 6. Students work on making photo frames using cardboard

Another habituation activity is class picket. This activity is carried out by students after each lesson ends. The implementing mechanism is that students, after praying together, immediately share the task of cleaning their classroom with their picket group. Some are arranging tables and chairs, sweeping the floor, erasing blackboards, collecting rubbish, and throwing rubbish in its place (Observation, 5 September 2022). This activity is carried out regularly so that students can get used to cleaning the classroom.



Figure 7. Students picketing class

This can also foster cooperation in groups, mutual help, and taking care of oneself with family and peers. Apart from that, this activity can show love and concern for the environment.

The final event is the commemoration of Environmental Day. To foster a sense of care and love for the environment among school residents, especially among all students, one way is to commemorate Environment Day. Environmental Day commemorations include January 10 as Million Trees Day, February 2 as Wetlands Day, February 21 as Waste Awareness Day, March 20 as World Forestry Day, March 22 as Water Day, April 22 as Earth Day, May 22 as Biodiversity Day, June 5 as World Environment Day, September 16 as International Ozone Day, October 5 as Habitat Day, and November 5 as National Puspa and Animal Love Day.

MIN 4 Gunungkidul is used to holding International Ozone Day through activities outside the classroom by holding an Outbound attended by grade 6

students and teachers located at Telaga Jonge from 07.00-11.00.



Figure 8. Commemoration of international ozone day

This activity can make students aware of the importance of the environment and the need to preserve it. The implementation mechanism begins with games that students participate in as a group, followed by picking up rubbish at the location.



Figure 9. Picking up trash at the location

This activity ended with affixing stickers commemorating Ozone Day at the location.



Figure 10. Attaching stickers commemorating international ozone day

The habit of environmental education will certainly be able to develop the character of MIN 4 Gunungkidul students who love and care for the environment. The character value of caring for the environment can be seen from attitudes and behavior that always play a role in preventing damage to the natural environment and developing and mobilizing efforts to repair natural

damage that has occurred (Documentation, 12 August 2022). This activity also trains cohesion between groups, responsibility, mutual help, and so on. Schools have an important role in introducing environmental conservation so that students have insight into environmental conservation (Yusniza et al., 2023) through direct activities so that the goals of environmental education can be achieved (Krasny et al., 2009). Environmental education trains students to overcome environmental problems around students (Ibáñez et al., 2020). In elementary school students, habits that are directly related to environmental awareness activities will form sustainable caring behavior toward nature (Clayton et al., 2019; Zulkarnaen et al., 2023).



Figure 11. Outbound forms student character values

Character education is in line with the identified values originating from religion, Pancasila, culture, and national education goals sourced from the book of the Ministry of National Education, Research and Development Center for Curriculum and Books 2011. The 18 values include religion, Honest, Tolerance, Discipline, Hard Work, creativity, independence, Democratic, Curiosity, National Spirit, Love of the Motherland, Respect for Achievement, Friendly, Love of Peace, Love of Reading, Care for the Environment, Social Care and Responsibility (Wibowo, 2020).

Observing the data above, one of the factors that can shape and instill students' religious character and love of the environment is by using the habituation method. The habituation method is effectively used to improve students' character because students here are trained and accustomed to doing it routinely every day. Habits that are carried out every day and repeated continuously will make students remember and be ingrained in them so that it is easy to do them with their awareness (Ahsanul Khaq, 2019).

In line with Alawi's (2019) research, this is related to student character. Character education must be instilled from an early age and will have an impact on the nation later. Character formation can be done in the family, school, and other environments. The school also has a big influence on students' character. According to

Asep, one way of forming effective student character is through habituation activities. Habits at school will certainly have an impact on habits at home and can shape and improve students' morals (Alawi, 2019).

Hendriana et al. (2016) also stated that character education is very important. The formation of true character cannot be driven by theory alone, but by carrying out direct actions that are directed and take place continuously on an ongoing basis. One effective way to develop student character is by example and habituation. Actions that are repeated continuously will become a habit that will later form good character for students (Hendriana et al., 2017). Environmental education, the learning process of direct introduction to environmental issues makes students' knowledge more practical and effective (Artika et al., 2023). This is because there is a relationship between attitudes and knowledge towards environmental care behavior (Fetiana et al., 2022).

Conclusion

The research results show that Islamic-based environmental education at MIN 4 Gunung Kidul has been included in the MIN 4 Gunung Kidul education unit-level curriculum. Islamic-based environmental education activities are carried out regularly, such as familiarizing with ablution activities with water-saving management before congregational midday prayers, clean Saturday waste collection activities & class picket healthy Saturday movements, and environmental day commemorations. Through the habit of environmental education activities, it is possible to instill in students an attitude of religious character as well as love and care for the environment. Meanwhile, the implementation of environmental education habits that have been ongoing to date include morning exercise activities, Saber Pungli (Clean Waste Collection Saturday), waste management, class picketing, and environmental day commemoration. These activities are carried out in an integrative manner both in learning and extracurricular activities. This is done because the habituation method is an effective way to shape students' religious character and love and care for the environment. With daily habituation, it will certainly become a habit and then be ingrained in students with all their souls so that a religious and environmentally caring character is formed.

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Author Contributions

Sedyanta Santosa is tasked with conceptualizing ideas and determining ideology. Izzatin Kamala was in charge of writing the original draft, analyzing the data, revising the review results, and editing the article. Tsaqifa Taqiyya Ulfah was in charge of collecting data.

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Conflicts of Interest

The authors have no conflicts of interest. This research was carried out collaboratively with an informal agreement aimed at conducting joint research.

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