

The Role Of Educators In Instilling Environmental Awareness In Students At The Ihya Ulumuddin Nur Sufiyah Islamic Boarding School (IUNS) In Amuntai

Mulia¹ Muhammad Ikhsan², Maulana Sasty³
^{1,2,3}STAI Rasyidiyah Khalidiyah Amuntai, Indonesia
Corresponden E-mail: ikhsancoy69@gmail.com

Abstract

Environmental awareness is part of Islamic values that teach balance and human responsibility as khalifatullah. This study aims to explain how teaching, guidance, and habituation are given by educators in an effort to foster environmental awareness based on Islam in the Ihya Ulumuddin Nur Sufiyah (IUNS) Amuntai Islamic Boarding School environment. This study uses a qualitative method. The subjects of the study were caregivers, ustadz/ ustadzah, dormitory supervisors, senior students and cleaning staff. Data were collected through observation, interviews, and documentation. The research data analysis technique used the Miles and Huberman interactive model. Data validity was checked through triangulation. The results of the study showed that the role of educators in instilling environmental awareness. First, through the integration of learning moral values towards the environment in the classroom. Second, teacher role models are the main factor in the success of teaching environmental awareness. Third, the existence of environmentally friendly behavior habits. This study found that the combination of school curriculum, Islamic boarding school curriculum, and daily activities in Islamic boarding schools can be a holistic method in educating students to care about the environment. This study recommends this holistic method as a strategy to create a generation with broad insight based on Islamic values.

Keywords: *Environmental awareness, Attitude teaching, Holistic.*

1. INTRODUCTION

Islamic education is a learning process that incorporates Islamic values to shape individuals who possess knowledge, skills, and morals consistent with Islamic teachings. This education, grounded in the Quran and Hadith, aims to foster piety and foster an awareness of their responsibilities as servants of God and caliphs on earth, through concrete actions to preserve the environment. Maintaining environmental sustainability is a shared responsibility as emphasized in QS Al-A'raf verse 56

﴿وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ﴾

Meaning: Do not cause corruption on the earth after it has been properly established. Pray to Him with fear and hope. Indeed, Allah's mercy is close to those who do good.

This verse explains to remind us that humans are prohibited from causing damage when utilizing natural resources that Allah SWT has provided for the continuation of human life. (Khoirun lin et al., 2023, p. 3). This prohibition was conveyed because it could lead to actions that exceed the limits and also emphasizes that Allah did not create anything in vain. This reminds us that humans must protect and care for everything on earth instead of abusing it by using it excessively. If humans apply the values in Islamic teachings correctly, then everything will be good, the nation will be good, and the country will be good.

This verse relates to the goal of national education, which is to create a comprehensive and high-quality education system that provides equal opportunities for all Indonesians to develop

themselves and contribute to the nation. Education in Indonesia is regulated by Law Number 20 of 2003 concerning the National Education System. (Aghnina & Yusuf, 2023, p. 74) It serves as the legal basis for regulating Indonesia's education system, emphasizing the importance of education, such as instilling environmental awareness through religious education at Islamic boarding schools (pesantren), which also contribute to character building. Law No. 20 of 2003 does not directly address environmental awareness education, but it could incorporate Islamic religious education into national education, thus implementing the values contained in Surah Al-A'raf, verse 56. Indonesia boasts abundant natural resources and a predominantly Muslim population. Therefore, Islamic values should not only be practiced individually but also instilled in others, particularly through educational institutions from an early age.

Islamic boarding schools, as communities and educational institutions, are numerous and widespread throughout the country and have contributed significantly to the formation of religious Indonesians. These institutions can more deeply teach and instill values of environmental concern, fostering awareness of environmental preservation based on Islamic teachings. They can also directly apply these values to students' daily lives, such as teaching them to maintain cleanliness and care for the environment, fostering awareness that living in harmony with the environment can lead to the realization of environmentally friendly Islamic boarding schools (Adiwiyata).

Ihya Ulumuddin Nur Sufiyah Amuntai Islamic Boarding School is one of the Islamic boarding schools in Amuntai, North Hulu Sungai Regency. Its educational concept combines general knowledge, Islamic studies, and social values to foster character education while instilling environmental awareness in its learning activities. This Islamic boarding school not only serves as a center for religious learning but also strives to create an environmentally friendly environment through the implementation of the Adiwiyata school concept. Therefore, the role of educators is crucial in improving the quality of human resources through instilling environmental awareness. The purpose of this study is to determine: The role of Ihya Ulumuddin Nur Sufiyah Islamic Boarding School in instilling environmental awareness. Integration of Islamic learning at the Ihya Ulumuddin Nur Sufiyah Islamic Boarding School towards environmental awareness.

This research is expected to provide a deeper understanding of how the environmental program at IUNS Islamic Boarding School can be adapted and implemented in other Islamic boarding schools. The results are expected to provide recommendations for the development of environmentally-based education policies, particularly in Islamic boarding schools and broader institutions.

2. METHODS

This research uses a qualitative approach with a descriptive method. Qualitative methods produce descriptive data in the form of written words about something observed. (Mardiansyah, 2024, p. 204) The approach chosen to deeply understand the role of educators in instilling environmental awareness at the Ihya Ulumuddin Nur Sufiyah (IUNS) Islamic Boarding School in Amuntai. The subjects of this study consisted of:

- a. The caretaker/leader of the boarding school, whose role is to provide overall direction and supervision.
- b. Ustadz/Ustadzah, who plays a role in learning in class.
- c. Dormitory supervisor, whose role is to guide students in their daily lives.
- d. Senior students, who act as role models for other students in implementing environmental awareness values.
- e. Cleaning staff, whose role is to provide a real example by creating a clean and comfortable environment as part of their duties.

This research uses data collection techniques such as:

- a. Observation, by observing through data obtained directly.
- b. Interview, by conducting question and answer activities with Ustadz/Ustadzah, dormitory supervisor, dormitory leader and senior students to obtain information about the methods and strategies used in instilling environmental awareness at IUNS Amuntai.
- c. Documentation, in the form of notes from interviews, photos and data on Islamic boarding school policies related to instilling environmental awareness at IUNS Amuntai.

The data analysis used is Miles and Huberman's interactive analysis which consists of three (3) processes that need to be gone through, namely: data reduction and presentation, and drawing conclusions. (Haryati et al., 2024, p. 3727) This data analysis technique has three main stages: First, data reduction which is carried out by selecting, simplifying, and summarizing data obtained from the results of observations, interviews, and documentation. Second, data presentation which is carried out by compiling the information obtained in the form of descriptive narratives to facilitate understanding. Third, conclusions and verification are carried out by evaluating the research results and ensuring the validity of the data with triangulation techniques. To ensure the validity of the data or data validity, this study uses triangulation techniques by comparing and confirming data from various sources obtained from interviews, observations, and documentation to obtain accurate and reliable results.

3. DISCUSSION

Research Data

The Ihya Ulumuddin Nur Sufi'iyah (IUNS) Islamic Boarding School in Amuntai plays a crucial role in instilling environmental awareness in its students through various educational programs and extracurricular activities. Based on our data, this Islamic boarding school offers educational levels ranging from Islamic Early Childhood Education (KB & TK), Islamic Elementary School Full Day School, to Islamic Junior High School (SMP) and High School (SMA). These educational levels demonstrate that the students' character development is carried out in stages, including in the aspect of environmental awareness. Furthermore, the extracurricular programs featured on the boarding school's official YouTube channel reflect efforts to build environmental awareness, such as through religious activities and student collaboration in maintaining the cleanliness and sustainability of the boarding school environment.

Based on the facilities obtained from the Basic Education Data (Dapodik), Ihya Ulumuddin Nur Sufi'iyah Islamic Junior High School has infrastructure that supports student learning and activities. The Islamic boarding school's environmental facilities, such as classrooms, a library, laboratories, and other facilities, demonstrate a conducive learning environment. Good infrastructure can support the implementation of environmentally-based education, such as the provision of green areas, plant-planting programs, and cleanliness policies within the Islamic boarding school environment.

Furthermore, the use of social media is also a crucial aspect of environmental education. The Islamic boarding school's official Facebook and Instagram accounts publicize various student activities, including posts about cleanliness activities and welcome messages for new students. This shared content can be an effective educational tool for spreading environmental awareness, including calls for cleanliness and waste management, as well as documentation of environmentally-based activities that can inspire other students.

Islam instills awareness in the context of environmental education, which can be achieved by integrating Islamic values that emphasize the importance of preserving nature as a trust from God. Students are encouraged to understand that cleanliness and environmental preservation are part of their worship and responsibility as caliphs on earth. Research shows that an educational approach based on religious values can be an effective method for instilling environmental

awareness. Therefore, IUNS Amuntai has great potential in shaping the character of students who not only possess strong Islamic insight but also demonstrate an awareness of the importance of environmental protection. In addition to the educational approach, student involvement in hands-on activities also plays a crucial role in fostering environmental awareness. By involving students in direct activities, they will gain direct experience in preserving the environment, so that the understanding gained is not only theoretical but also implemented in everyday life.

Interview

Ihya Ulumuddin Nur Sufiyah (IUNS) Islamic Boarding School in Amuntai has an educational system that balances academics, religious education, discipline, and character building for its students. The role of mentors and educators is crucial in fostering good habits, particularly in discipline and environmental awareness. Interviews with student mentors, female teachers, and students at IUNS revealed that the system includes habituation, educational sanctions, and extracurricular programs that foster students' environmental awareness and good morals.

Based on an interview with the head of the Mu'allim Yusran Islamic boarding school, he explained that in order to create a clean environment, it is crucial to instill an awareness of cleanliness in every individual. Cleanliness is not solely the responsibility of a specific group, but rather a shared responsibility. Everyone, not just children, needs to care about environmental cleanliness. He emphasized that we shouldn't be told to dispose of trash properly; rather, there must be awareness and concern from each individual. To build environmental awareness, he also emphasized the importance of role models from those around him, especially parents and teachers. Without role models, it is very difficult to teach students to care about cleanliness. As he said, "Teachers pee standing up, students pee running," illustrating the powerful influence of teacher example. If teachers set a good example, such as maintaining cleanliness and order, students will imitate.

He believes that environmental awareness cannot be taught simply through words but must also be implemented through concrete actions. This Islamic boarding school, which encompasses diverse regional backgrounds and customs, requires a thoughtful approach. Mutual cooperation (gotong royong) is also practiced. Every time a new student arrives or leaves, all parties, including the ustadz (teacher), ustadzah (female teacher), and the students, work together to maintain a clean environment. The boarding school provides trash bins for everyone to dispose of their trash properly, and cleaning staff are also present to ensure the environment remains clean.

Awareness and concern for cleanliness must be instilled not only in Islamic boarding schools but also at home. All individuals must have a responsibility to maintain cleanliness wherever they are. Furthermore, in educational systems such as the Merdeka curriculum, these values are also taught to strengthen awareness of the importance of cleanliness and environmental stewardship. Nurhaliza, a mentor at IUNS, explained that mentors are tasked with supervising students almost 24 hours a day, except during lectures. They ensure discipline, guide learning activities, and direct various extracurricular activities such as religious study groups (ta'lim), debates, muhadharah (religious study groups), muhadatsah (religious study groups), and habsyi/burdah (religious study groups). The pesantren's rules consist of three forms: general rules of conduct for the pondok, rules for each part of the pondok's structure, and unwritten rules implemented by each mentor in each room. Evaluation of student compliance is carried out every night in a discussion or court, which not only serves as a forum for conveying complaints but also to find solutions and enforce a system of sanctions based on the level of violation. One violation related to environmental awareness is littering, where students will be punished by cleaning the pondok environment as a form of learning.

However, being a mentor is not easy for him, as he must balance his time between lectures, mentoring, teaching, and organizational activities. He also needs to help new students adapt to the Islamic boarding school environment and shape the character of the 11th-grade students who are being prepared to become student organization administrators. Despite this, the students continue to express their appreciation for him, both through letters of apology and a desire to emulate him. This demonstrates that the mentor's exemplary role model is crucial in fostering discipline and environmental awareness among the students.

In addition to their mentoring role, educators at IUNS also contribute to instilling environmental awareness. Ustadzah Muna Izzati emphasized that school cleanliness rules are strictly enforced, such as the prohibition on littering, which, if violated, requires students to recite *istighfar* (repentance) or face sanctions commensurate with the severity of the offense. More serious violations, such as damaging plants, result in more severe consequences. Environmental stewardship is also taught through lesson materials, such as the theme of environmental stewardship, where students are given the task of bringing plants. Punishments and rewards are also implemented, such as the removal of class stars if students violate rules. The biggest challenge in educating students is building habits from an early age, especially for lower-level students, and providing role models for upper-level students to be more responsible.

Daysha Nanda Aditya, a 9th-grade Tahfidz student, said that IUNS not only focuses on Islamic religious education, but also provides space for students to develop practical skills. Crafts is one of her favorite subjects, which shows that the Islamic boarding school provides a balance between academics, Islamic religion, and life skills. To maintain cleanliness, the boarding school implements a classroom cleaning schedule system, where students who do not carry out their duties are subject to sanctions such as writing *surah*. This system not only instills discipline but also reinforces Islamic values in every aspect of the students' lives. Furthermore, she said, the character of the educators at IUNS is known to be firm but friendly. Firmness is needed to ensure students obey the rules, while friendliness creates a harmonious relationship between educators and students. The boarding school also implements the 5S culture (Greetings, Politeness, Courtesy, Smile, and Greeting) to build the character of students who have good morals in daily interactions.

Daysha assessed the Islamic boarding school environment as excellent, particularly with the Sunday cleaning activities aimed at instilling the habit of maintaining cleanliness. In terms of facilities, the Islamic boarding school provides air conditioning in students' rooms and cleaning equipment such as brooms, mops, and dustpans provided by the school. Beyond the facilities, the social environment at IUNS is also positive. Students support each other, creating a conducive and comfortable learning environment. This has led many students, including Daysha, to want to continue their education at IUNS, as they feel the boarding school has created a comfortable and high-quality learning environment.

Observation

Internalization is the process of transferring human reality from the objective world to the subjective world and reabsorbing it. According to Berger & Luckmann (1994:5), internalization is the process by which humans reabsorb reality and transform it from the structure of the objective world into the structure of subjective consciousness. (Hilmansyah & Handoyo, 2023, p. 187) Based on the results of interviews with a number of sources, this can be proven by the existence of banners/writings regarding invitations to care for the surrounding environment at the IUNS Amuntai Islamic boarding school. Based on this documentation, it can be concluded that the Ihya Ulumuddin Nur Sufiyah (IUNS) Islamic Boarding School in Amuntai has successfully internalized environmental values among its students. This aligns with Berger & Luckmann's

(1994) internalization theory, which states that social realities can be instilled through learning and social interaction. However, further efforts are needed to raise awareness among students who still lack an understanding of the importance of environmental awareness.

4. CONCLUSION

In efforts to instill environmental awareness, various parties play a crucial role, particularly the Ustadz/Ustadzah (Islamic teachers), Islamic boarding school leaders, mentors, and students. With its various positive activities, IUNS can continue to grow. Integration of environmental learning is also carried out by incorporating environmental values into various subjects. This is done through a contextual approach, namely linking lesson materials to environmental issues surrounding students. Furthermore, increasing documentation and publication of student activities on social media can be an effective strategy to introduce the Islamic boarding school education system to the wider community. Islamic boarding schools can also expand their extracurricular programs by adding a choice of activities that support the development of student skills. With a continuously evolving approach, IUNS can further strengthen its role as an Islamic boarding school that excels in academic education, religious education, and discipline, as well as character building students who care about the environment and have noble morals.

REFERENCES

- Aghnina, D., & Yusuf, I. (2023). Peran Guru PAI Dalam Membentuk Karakter REeligius Siswa di SDIT Mutiara Rahmah. *Journal of Educational Reserch And Practice*, 1(1), 74.
- Haryati, H., Andri, A., & Nabila, M. (2024). Pengembangan Model Manajemen Pendidikan Islam Berbasis Teknologi untuk Meningkatkan Akses dan Kualitas Pendidikan. *Jurnal Syntax Admiration*, 5(10), 3725–3733. <https://doi.org/10.46799/jsa.v5i10.1638>
- Hilmansyah, R. E. B., & Handoyo, P. (2023). Konstruksi Kesadaran Peduli Lingkungan Dalam Sekolah Berbasis Adiwiyata (Studi Kasus Warga SMAN 12 Surabaya). *Paradigma*, 12(03), 187.
- Khoirun Iin, Didik Agus Dewantoro, Azizah Khoirun Nissa, Septi Fitriani, & Susi Fitriana. (2023). Pendidikan Kesadaran Lingkungan melalui Pembelajaran Surat Al-A’Raf:56. *Jurnal Abdikarya Pembangunan*, 1(2), 1–10. <https://doi.org/10.53627/jap.v1i2.5167>
- Mardiansyah, D. (2024). Pengembangan Kurikulum Pembelajaran Kitab Kuning: Strategi Transformatif Model Pondok Pesantren Nurul Huda Sukaraja. *Al i'tibar jurnal pendidikan islam*, 11(3), 204.