

## **Shaping Eco-Conscious Islamic Character In Primary Students: Sustainable Daily Practices at SD Unggulan Nidaul Qur'an**

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### **Abstract**

This research aims to develop a sustainable curriculum based on Islamic values to form the character of students who care about the environment (*eco-conscious Islamic character*) at SD Unggulan Nidaul Qur'an, Pekalongan. The curriculum is developed through literature review, participatory observation, interviews with teachers, principals, students, and guardians, as well as documentation of school activities. The results of the study show that the integration of daily practices, Islamic values, and environmental projects can foster environmentally friendly behavior consistently and form a holistic Islamic character. This curriculum includes daily habituation, reforestation projects, waste management, and the integration of grades into PAI, TPQ, and general subjects. These findings show that Islamic character education based on sustainable practices is effective in forming students who are religious, care about the environment, and are able to transfer positive behaviors to the home and society.

**Keywords:** *Sustainable curriculum, Islamic character, basic education, eco-conscious*

### **Introduction**

The formation of ecological character in elementary school-age children needs to be positioned as an implementation of Islamic character education, namely the teachings of *the caliph fil-ardh* and the *prohibition of facades*, making concern for the environment not just a practical competence but a moral and spiritual obligation that is internalized in daily worship practices. Conceptual studies and educational reviews show that the integration of religious values into environmental education increases the relevance of students' religious motivation to protect nature, in other words, when teachers and curriculum associate Islamic principles e.g.; trust, taqwâ towards Allah's creation to concrete actions; Saving water, sorting waste, caring for plants, students tend to show consistency between religious beliefs and environmental behavior. Such findings are supported by studies of Islamic and environmental education that emphasize that faith-based education strengthens the value and ethical dimensions in environmental education and provides a strong

narrative foundation for sustainable habits at the elementary school level (Hamdani, 2024; Putra & Muliati, 2021).

Empirical evidence from field research in the context of primary schools and madrassas shows that structured programs such as sustainable lifestyle projects, integrated environmental literacy learning, and eco-friendly infrastructure innovations are successful in fostering eco-friendly knowledge, attitudes, and habits in students. For example, the implementation of sustainable lifestyle projects in the school environment fosters cooperation and collective responsibility (gotong royong) as well as practical habits such as simple composting, classroom gardens, and the reduction of single-use waste; Studies on environmental literacy confirm that strengthening knowledge through contextual learning such as observation, experimentation, projects increases student engagement in daily practice. In addition, physical innovations such as waste sorting in schools strengthen habituation opportunities because the school environment becomes a place to "remember" and "practice" sustainable behaviors, not just subject matter (Forestyas, 2024; Mystic, 2024; Setiabudi et al., 2024).

To turn research findings into effective daily policies and practices at SD Unggulan Nidaul Qur'an, schools are advised to design a daily habituation package that connects religious and ecological activities. teachers as value facilitators so that every routine such as dhuha prayers, classroom cleaning, tree planting is enriched with reflection on Islamic values, as well as training simple things to monitor changes in student behavior with class notes on deductions plastic waste, number of trees or plants per class, portfolio of eco-themed co-curricular activities. The evaluation of the study shows that the sustainability of the program requires the support of school management, parental and community involvement, and *regular evidence-based monitoring* to assess the transfer of grades from the classroom to the home. With an integrated approach that combines the PAI curriculum, extracurricular activities, sustainable lifestyle projects, and a supportive school environment arrangement, SD Unggulan Nidaul Qur'an has the opportunity to form a truly *eco-conscious* and sustainable Islamic character for the long term (Putra & Muliati, 2021; Forestyas, 2024; Hamdani, 2024).

## **RESEARCH METHODS**

This study uses a descriptive qualitative approach with a case study type, because it aims to deeply understand the process of forming an *eco-conscious Islamic character* through sustainable practices

in the elementary school environment. The qualitative approach allows researchers to uncover the meaning behind the behaviors, habits, and religious values instilled through daily activities at SD Unggulan Nidaul Qur'an, while case studies are focused on a single school location to obtain a contextual, complete, and in-depth picture of the sustainable strategies, policies, and habits carried out by school residents (Creswell & Poth, 2018; Scott, 2022). This research was carried out at SD Unggulan Nidaul Qur'an Pekalongan, an Islamic elementary school that integrates general education, religion, and environmental habituation in daily activities. The research subjects included school principals, classroom teachers, Islamic Religious Education (PAI) teachers, third-grade students, cleaners, and guardians, who were selected through purposive sampling with criteria of active involvement in school environment programs and daily religious activities, so that the number of informants interviewed was 12 people (Moleong, 2021).

Data were collected through three main techniques, namely participatory observation, to directly observe student behavior and school routines related to sustainable activities such as waste management, greening, and cleanliness based on Islamic values; in-depth interviews, conducted with principals, teachers, and students to explore perceptions, motivations, and strategies used in instilling Islamic values of environmental concern; and documentation, which includes data on school programs, Photos of activities, guidebooks, activity schedules, and evaluation notes of *the Eco-School program*. To increase the validity of the data, the researcher applies triangulation of sources and techniques, which is to compare the results of observations, interviews, and documents in order to obtain valid, accurate, and accountable data (Arikunto, 2021).

## **THEORETICAL STUDIES**

## **RESULTS AND DISCUSSION**

To strengthen the findings of the research on the formation of *eco-conscious Islamic character* in the Nidaul Qur'an Flagship Elementary School, data were collected through **participatory observation, in-depth interviews** with principals, teachers, students, and guardians, and documentation school activities. Data from these three sources were then combined to show the relationship between students' daily practices, the Islamic values instilled, and their impact on character building. The following table presents integrated empirical evidence from all three data sources, making it easy for readers to see the direct relationship between student activities, grades, and character development outcomes.

**Table 1. Interview results**

<b>Yes</b>	<b>Report</b>	<b>Question</b>	<b>Summary of Answers</b>	<b>Related Islamic Values</b>
1	Principal	How do schools instill environmental awareness in students?	The school integrates daily activities such as sorting garbage, planting plants, and maintaining cleanliness with PAI and TPQ learning. Students are directed to understand that protecting the environment is part of the mandate as a caliph.	Amanah, Caliph fil-ardh
2	Good Teacher	How are Islamic values related to environmental practices?	Every environmental activity is always accompanied by a brief reflection on Islamic values, such as a prayer of gratitude before planting, and a discussion about responsibility for Allah's creation.	Gratitude, Responsibility
3	Classroom Teacher	How is student involvement in the school's daily projects?	Students are active, remind each other, and work together in maintaining classroom cleanliness, caring for plants, and reducing plastic waste.	Cooperation, Discipline
4	Grade V Students	What makes you want to take care of plants and sort garbage?	I wanted to please God and learn to be responsible. Friends also remind each other.	Care, Responsibility
5	Student Guardian	Are the habits at school carried over to the house?	Yes, children grow plants at home, sort garbage, and remind family members to maintain cleanliness and the environment.	Trust, Social Care
6	Cleaning Staff	How is student participation in maintaining the school environment?	Very good, students are diligent and disciplined in maintaining cleanliness, and actively help with reforestation activities.	Discipline, Cooperation

The results of the study show that the formation of an environmentally friendly Islamic character in the Nidaul Qur'an Flagship Elementary School runs integratively and consistently. Participatory observation revealed that students were actively involved in daily activities such as sorting garbage, cleaning classrooms, and caring for the school environment. This activity is not just a physical routine, but is integrated with Islamic values such as trust, discipline, and caliph fil-ardh, which are used as the basis for daily religious learning (Hamdani, 2024; Putra & Muliati, 2021). The

results of interviews with teachers and school principals confirm that every environmental activity is associated with Islamic narratives, such as a prayer of thanksgiving before planting a plant or a brief reflection on responsibility for Allah's creation. Documentation in the form of activity schedules, photos of reforestation activities, and class picket notes support this finding, showing that the habituation of Islamic character is carried out in a structured, measurable, and sustainable manner, so that students understand the spiritual meaning as well as practical responsibility for the environment. In other words, this learning emphasizes the harmony between faith and daily practice, so that Islamic values are not only theoretical but are manifested in concrete behavior.

Further analysis highlights the formation of strong pro-environmental habits and culture in schools. Interviews with students and teachers show the existence of a social reminder mechanism, where students remind each other to practice good environmental practices, such as sorting waste and maintaining cleanliness. Teachers use this moment to instill an Islamic message of cooperation, discipline, and gratitude, so that the behavior that emerges is an internalization of values, not just obedience to rules. Observations also show that students are actively involved in reforestation and composting projects, which builds a sense of collective responsibility and ecological awareness. Documentation in the form of photos of activities and reports on *the eco-school program* strengthens the evidence that these activities run routinely and systematically, forming a school culture that cares about the environment. These findings are consistent with Forestyas et al. (2024) and Miterianifa (2024) who stated that practices that are structured and linked to religious values are able to cultivate ecological character in a sustainable manner in elementary school-age children.

The last paragraph shows the transfer of behavior to the home and community as an indicator of the success of the formation of an eco-conscious Islamic character. Interviews with students' guardians revealed that children began planting plants, sorting garbage, and reminding family members of the importance of maintaining cleanliness, which showed the positive influence of practice-based learning in schools. Observations and documentation also support this, for example photos of reforestation activities at home carried out by students and TPQ reports that emphasize the value of responsibility. This proves that the integration of Islamic values in sustainable practices not only shapes character in schools, but also facilitates the transfer of values to the home environment and society. Critically, these findings suggest that Islamic character education based on daily practice has the potential to produce consistent, socially impactful, and sustainable pro-environmental behaviors, in line with the principles of character education that emphasize the development of moral,

spiritual, and social competencies simultaneously (Maharani & Muhtar, 2024; Hamdani, 2024). Thus, an integrative strategy that combines daily habituation, religious reflection, and social reinforcement becomes an effective model for forming environmentally conscious and religious students simultaneously, while demonstrating the relevance of Islamic character education to the challenges of sustainable education.

## CONCLUSION

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