

Internalizing Islamic Education Values in Raising Environmental Awareness Character: a Case Study at Madrasah Tsanawiyah Negeri 2 Malang

Moch. Ainur Rofiq¹

¹ UIN Maulana Malik Ibrahim Malang

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*Correspondence Address:

ainurfq@gmail.com

Abstract:

Adiwiyata is one way to instill environmental awareness in the school community. MTs Negeri 2 Malang, as one of the participating schools in the Adiwiyata program, integrates the Adiwiyata program with subjects including religious subjects to internalize Islamic Education or PAI values so that students care about the environment. This study aims to determine the process of internalizing PAI values in raising environmental awareness character and their implications. This research uses a qualitative method with the type of case study research. The analysis used is descriptive. This study indicates that the PAI values internalized by students to foster environmental awareness characters are divided into three; aqidah, sharia, and akhlaq values. Internalizing these values goes through 3 stages; the value transformation, which focuses on cognitive abilities; the value transaction, which is a process of self-accustoming; and the transinternalization stage, where students are getting used to practicing the values that have been taught. From the internalization of values, there are changes in students' attitudes and behavior towards the environment.

Abstrak:

Adiwiyata merupakan salah satu cara menanamkan karakter peduli lingkungan hidup terhadap warga sekolah. Madrasah Tsanawiyah Negeri 2 sebagai salah satu sekolah peserta program Adiwiyata mengintegrasikan program Adiwiyata dengan mata pelajaran termasuk mata pelajaran Fiqih, Akidah Akhlak, maupun Quran Hadits sebagai upaya menginternalisasikan nilai-nilai PAI agar siswa peduli terhadap lingkungan. Penelitian ini bertujuan untuk mengetahui proses internalisasi nilai-nilai PAI dalam menumbuhkan karakter peduli lingkungan hidup serta implikasinya. Penelitian ini menggunakan metode kualitatif dengan jenis penelitian studi kasus. Analisis yang digunakan adalah analisis deskriptif. Hasil dari penelitian ini menunjukkan bahwa nilai-nilai PAI yang diinternalisasikan kepada siswa untuk menumbuhkan karakter peduli lingkungan terbagi menjadi tiga yaitu: nilai akidah, nilai syariah, dan nilai adab. Proses internalisasi nilai-nilai tersebut melalui 3 tahap yaitu: tahap transformasi nilai yang berfokus pada kemampuan kognitif; tahap transaksi nilai yang merupakan proses pembiasaan diri; dan tahap transinternalisasi yaitu siswa mulai terbiasa mengamalkan nilai yang telah diajarkan. Dari internalisasi nilai yang telah dilakukan, terdapat perubahan sikap dan perilaku siswa terhadap lingkungan.

INTRODUCTION

Education plays an essential role in sustainable development because, with behavior, education that supports the environment can be formed. Through education, the environmental awareness character can be formed so that a person decides and acts that conserve and preserves the environment.¹ To shape this character, the government launched the Adiwiyata program. This effort is the government's obligation to provide the understanding and make people aware of caring about the environment.²

MTs Negeri 2 Malang is an Islamic-based school that implements the Adiwiyata program to shape the attitudes and behavior of caring for the environment of its students. For this purpose, schools make several policies and rules to run the program. The rules set include the canteen not providing plastic wrappers, using school walls to encourage students to care about the environment, cultivating plants, building greenhouses, and teaching students to make bio pores. Through these activities, students are expected to have the attitude and behavior of *Akhlaqul Karimah* in caring for and maintaining the surrounding environment.

Implementing the Adiwiyata program at MTsN 2 Malang is not without obstacles from students, teachers, and families. Some of these obstacles include student participation and activeness in Adiwiyata program activities, lack of student awareness of

the environment, weak teacher responsibilities, and lack of support from parents.

It is necessary to internalize the form of an attitude of caring for the environment. Internalization is a way so that a person not only understands but also applies and even ingrains what he already knows and becomes a belief and awareness in his daily life.³ This internalization can be carried out through the values of Islamic Education or PAI because this subject aims to shape students' morals and spirituality.

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RESEARCH METHOD

This research is qualitative because the researcher tries to understand the phenomenon he wants to know and examines the problem he wants to study.⁴ This research includes case study research because the researcher wants to examine the internalization of PAI values at MTs Negeri 2 Malang in-depth, specific, and

¹Familia Novita Simanjuntak, "Pendidikan Untuk Pembangunan Berkelanjutan," *JDP* 11 Nomor 2 July 2017

² Undang-Undang Republik Indonesia No. 4 Tahun 1982 Pasal 9 Tentang Ketentuan-Ketentuan Pokok Pengolahan Lingkungan

³Laila Nur Hamidah, "Strategi Internalisasi Nilai-Nilai Religius Siswa Melalui Program Kegiatan Keagamaan (Studi Multi Kasus Di SMAN 1 Malang Dan MAN 1 Malang)" (Malang, Universitas Islam Negeri Maulana Malik Ibrahim, 2016), 36

⁴Lexy Moleong, *Metode Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2016), 5.

thoroughly. In addition, this research is also social and concludes inductively.⁵

Researchers collect data by observation, interviews, and documentation. Researchers observe and study school conditions, including existing infrastructure, learning activities, and student activities outside of lessons. The researcher also interviewed the deputy principal of the curriculum field, the head of the Adiwiyata program, teachers, and students to compare it with the observational data collected previously and analyzed.

Two types of data were used, namely primary data and secondary data. Primary data was obtained by researchers from the first source through observation, interviews, and documentation. At the same time, secondary data is obtained through other parties such as documents, journals, and publications.⁶

The researcher processed, analyzed, and tested the data validity using credibility, transferability, dependability, and confirmability tests.

RESEARCH RESULT

Internalization of PAI Values to Raise Environmental Awareness Character

PAI is an effort to teach students about the teachings of Islam so that they can recognize, live and believe in these teachings with tolerance for other religious people.⁷ PAI has values that must be lived and interpreted by

students. These values revolve around three things, PAI is an effort to teach students about the teachings of Islam so that they can recognize, live and believe in these teachings with tolerance for other religious people. PAI has values that must be lived and interpreted by students. These values revolve around three things, namely *aqidah*, *sharia*, and *akhlaq values*.⁸

The values of PAI are taught to students at MTs Negeri 2 Malang values in raising environmental awareness character revolve around three values, namely:

1. Aqidah Values

Aqidah, or faith, is related to one's beliefs. The value of faith that is internalized is faith. Faith is a form of one's belief in the oneness of Allah, the apostleship of the Prophet Muhammad, and the truth of his teachings. This faith must be believed with the heart, speaking with the tongue, and carried out with the limbs.⁹

One form of one's faith is in the form of actions, one of which is protecting the environment. Because one of the elements of faith is faith in the Qur'an, in the Qur'an, humans are forbidden to do damage. Therefore a person who believes will hold fast to the Koran and try to embody what he knows and believes in the Qur'an daily.

In internalizing the value of faith to students to grow their concern for the environment, teachers at MTs Negeri 2 Malang still convey it in general terms. The teacher only conveys one Hadith related to faith which explains that cleanliness is part of faith. Through this Hadith, the

⁵Masyhuri and M. Zainuddin, *Metodologi Penelitian (Pendekatan Praktis Dan Aplikatif)* (Bandung: PT. Refika Aditama, 2008), 35.

⁶Hadari Nawawi and Mimi Martini, *Penelitian Terapan* (Yogyakarta: Gajah Mada University Press, 1994), 73.

⁷Abdul Majid and Dian Andayani, *Pendidikan Agama Islam Berbasis Kompetensi (Konsep Dan Implementasi Kurikulum 2004)* (Bandung: Remaja Rosdakarya, 2006).

⁸Niken Ristianah, "Internalisasi Nilai-Nilai Keislaman Perspektif Sosial Kemasyarakatan," *Darajat : Jurnal PAI* 3, No. 1 (March 2020): 4-5.

⁹Muhammad Ibn Yazid Ibnu Majah, *Sunan Ibnu Majah*, vol. 1 (Maktabah Syamilah, n.d.), 74.

teacher teaches students used to live clean. Teachers can only teach the value of faith in general, and that cleanliness is part of faith.

The teacher has not provided more detailed material on several aspects of faith, such as faith in Allah, who has 99 Asmaul Husna, faith in the Qur'an, the Prophet, and other aspects. One aspect that students can teach about caring for the environment is faith in Allah, especially Asmaul Husna. One of the names of Allah related to the environment is al-Muhaimin. According to H. Husin Qaderi, quoted by Ainah and Abidin, al-Muhaimin means the very caring one.¹⁰ In line with that, H.M. Zukani, whom Ainah and Abidin also quoted, explained that Al-Muhaimin means the Most Sustainer.¹¹

By knowing the meaning of this asthma, a believer is taught to be able to imitate the name. Believers are taught to maintain a sense of security and love and maintain what is mandated. The mandate is to conserve the environment, for example, by not throwing garbage carelessly or picking up trash that is scattered and not in the right place.¹²

2. Sharia Values

Sharia is a rule or law of Allah SWT that regulates the procedures for worshiping Allah and relating to fellow creatures. Sharia values taught and internalized to students are suggestions to revive dead land. In a Hadith, it is narrated that whoever revives dead soil, then dead land will get a reward from that effort and from

something that is eaten from the results of that effort.¹³ From this Hadith, it can be understood that there was a suggestion from the Prophet to revive the dead land. This suggestion is realized by the existence of a reward for those who revive the dead land. Even plants that produce fruit, if animals eat the fruits, will get a reward, categorized as alms..

In another narration, Umar bin Khattab tried to cultivate barren land into useful and conserve it. In this narration, Umar bin Khattab ordered someone who owned the land to plant it. He even participated in cultivating the land.¹⁴

3. Akhlak Values

Several akhlaq or moral values are internalized in MTs Negeri 2 Malang through learning activities, especially the subjects of moral aqidah, religious activities, activities from the Adiwiyata program, and other activities at school. Among these values are:

a. Hard Work

A hard work attitude refers to being severe and high-spirited in doing something. This attitude is the key to success. In the Qur'an ar-Ra'du, verse 11 it is stated:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ
Meaning: "Indeed, Allah does not change the condition of a people until they change what is in themselves."

Just as science is the key to preserving and caring for the environment, so is hard work. Although equipped with the knowledge, the results obtained are also less than optimal if humans do not

¹⁰Nor Ainah and M. Zainal Abidin, "Studi Komparatif Pemikiran H. Husin Qaderi Dan H.M. Zurkani Jahja Tentang Konsep Al-Asma Al-Husna Yang Menunjukkan Perbuatan Allah," Studi Insania volume 2, No. 2 tahun 2014.

¹¹Ainah and Abidin, 154.

¹²Jakaria, "Berakhlaklah Kamu Dengan Akhlak Allah," Jurnal Pendidikan Karakter "Jawara" (JPKJ), 2, 2017

¹³Muhammad Ibnu Hibban, *Shahih Ibnu Hibban*, vol. 11 (Maktabah Syamilah, n.d.), 614.

¹⁴al-Hindi, *Kanzul Umal Fi Sunanil Aqwal Wal Af'al*, vol. 3 (Maktabah Syamilah, n.d.), 909.

work hard. Therefore, humans need to work hard in every activity.

b. Creative

Creativity is the ability to create or produce something new. This attitude is an ability that needs to be developed to preserve the environment. For example, managing accumulated waste requires thinking creatively so that waste no longer accumulates, such as by processing it into other materials such as bags, and lamp decorations, which are currently being developed. Without creativity, it will be challenging to do. Furthermore, this is what is being done at MTs Negeri 2 Malang. Students are taught to be creative not only through class lessons, but they are also taught direct practice in the field by processing waste into compost, processing ablution water waste, and other creatures in the form of assignments from the craft subject teacher still integrating with *Adiwiyata* and the environment.

c. Productive

Productivity is a person's ability to produce an item intelligently and the courage to try according to his field of expertise. With this attitude, a person fights his laziness to work and create. Productivity cannot be separated from perseverance and patience. In a Hadith, Rasulullah SAW forbade to leave a job as long as the job is still producing because that is God's way of providing him with sustenance.¹⁵

1) Attitude to Plants

Plants are living things that produce oxygen which humans and animals need for respiration. Lack of oxygen will be fatal for the survival of humans and animals. Oxygen is just as

vital as food. Both are basic needs for humans and animals. Oxygen for respiration while food for energy sources. A Hadith stated that whoever grows a fruitful plant, the fruit produced will become charity if eaten by animals or humans.¹⁶ In addition to producing fruit, plants also produce oxygen. That way, the air inhaled by humans and animals produced by these plants can also be *shadaqah* or alms for those who plant.

2) Attitude to Plants

Animals are one of God's creatures. There are various types of animals that exist on this earth. There are many, but not a few, types of almost extinct animals. Islam pays attention to animals by forbidding torture and preserving their existence. In a Hadith narrated by Ibn Umar, the Messenger of Allah forbade castration and decided on the breeding of livestock.¹⁷

One of how animal reproduction occurs is through the fertilization of sperm to the ovum. The testes are sperm producers. If the testicle is castrated, fertilization will not occur. So that reproduction cannot occur. Islam forbids it because it can reduce the animal population so that the balance of nature is disturbed. Not only farm animals are needed for human consumption, but also wild animals. In this Hadith, the Messenger of Allah forbade stopping the development of Allah's creatures, which wild animals, eagles, and livestock are included.

3) Destroying the Environment Prohibition

The environment is the habitat of human life. Excellent or lousy living habitats impact the quality of human

¹⁵Abu Abdullah Muhammad bin Yazid Ibnu Majah, *Sunan Ibnu Majah*, vol. 6 (Maktabah Syamilah, n.d.), 368.

¹⁶Ibnu Katsir al-Jazari, *Jamiul Ushul Fi Ahadits Ar-Rasul*, vol. 9 (Maktabah Syamilah, n.d.), 577.

¹⁷al-Baihaqi, *Sunan Al-Baihaqi Al-Kubro*, vol. 10 (Maktabah Syamilah, n.d.), 24.

life. A well-maintained environment will make people live comfortably. The impact is not only felt by humans but also by other living things.

Islam pays attention to environmental sustainability. Humans are forbidden to make mischief on this earth. In QS Al-A'raf, Allah SWT says:

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

In that verse, Allah forbids humankind to destroy the earth they live. Before the existence of humans, the earth existed and was in a sustainable condition. However, over time, damage occurs on earth due to human actions.

1) Maintaining cleanliness Suggestions

Keeping the environment clean is significantly related to one's faith because cleanliness is part of faith.¹⁸ So for someone who does not maintain cleanliness, his faith is also less than perfect.

Protecting the environment is part of faith if this is taken more broadly because maintaining cleanliness is one of the efforts to protect the environment. The Prophet also gave teachings to protect the environment by defecating in the proper place.

The values mentioned above are internalized to students at MTs Negeri 2 Malang to grow the character of caring for the environment. This value is conducted by integrating environmental character education into all subjects, including religious

subjects such as Fiqh, Akidah Akhlak, and Quran Hadith. With this integration, the internalization process becomes more optimal and effective primarily if integration is supported by school culture and a holistic approach.¹⁹

Internalization of PAI Values Process

The Internalizing PAI Values Process at MTs Negeri 2 Malang is an effort to grow the character of caring for the environment through 3 stages. The first stage is the transformation of values by delivering material to students, including the understanding of values, their arguments, and examples of their actions. The teacher made the delivery through learning in the classroom, *mauidhah*, during the *dhuha* prayer, and Friday sermon.

Teachers' provision of knowledge and understanding through learning and other means can develop student character. Students can understand what humans and humanities are, recognize values, get new ideas, increase natural, social, and cultural knowledge, and develop an upbeat character personality.²⁰ Thus learning in the classroom can grow and develop the student's environmental awareness character.

This stage is moral knowing, meaning that learning only focuses on conveying moral knowledge to students. Of the six elements in the moral knowing stage, implementation at MTs Negeri 2 Malang only contains

¹⁸Abu Isa Muḥammad ibn Isa as-Sulami aḍ-Ḍarir al-Bughi at-Tirmidzi, *Sunan At-Tirmidzi*, vol. 1 (Maktabah Syamilah, n.d.), 174. Lihat juga Abu Isa Muḥammad ibn Isa as-Sulami aḍ-Ḍarir al-Bughi at-Tirmidzi, *Sunan At-Tirmidzi*, vol. 11 (Maktabah Syamilah, n.d.), 423 dan Muhyiddin bin Syaraf an-Nawawi, *Riyadlus Sholihin*, vol. 2 (Maktabah Syamilah, n.d.), 129.

¹⁹Darmiyati Zuchdi, Zuhdan Kun Preasetya, and Muhsinatun Siasah Masruri, "Pengembangan Model Pendidikan Karakter Terintegrasi Dalam Pembelajaran Bidang Studi Di Sekolah Dasar," *Cakrawala Pendidikan*, Edisi Khusus Dies Natalis UNY, 2010.

²⁰Binti Maunah, "Implementasi Pendidikan Karakter Dalam Pembentukan Kepribadian Holistik Siswa," *Jurnal Pendidikan Karakter V*, No. 1 tahun 2015.

two elements, namely, knowing the moral value and moral reasoning. Knowing the moral value is the ability of students to know and apply various moral values. At the same time, moral reasoning is the ability to understand the meaning and reasons for having morals.²¹

The second is the habituation stage process, which refers to implementing the religious knowledge students learn in the classroom and *mauidhah* at the mosque. Students can reflect on and live the values they have learned more deeply at this stage.

This stage is carried out through several activities and regulations. Activities that familiarize students with protecting the environment include clean Saturdays, familiarizing students with bringing their lunch boxes, planting various plants, and treating ablution wastewater for reuse. In this activity, students, together with the teacher, clean the madrasa environment. Through this activity, students can get used to clean the surrounding environment and get a direct example from the teacher. Students not only get lessons on the importance of cleanliness, but students also get used to implementing these values.

School institution supports this habituation by publishing school regulations. School obliges students and prohibits them from doing some things so that they are accustomed to practicing the value of education, especially a concern for the environment. These regulations include prohibiting students from buying food with plastic wrap, prohibiting sellers from serving students who do not bring their lunch

boxes, and punishing students who throw trash out of place.

This school regulation plays an essential role in building student character. Students know what they can do and what they cannot do, not only for students but also for the entire school community with the rules.²²

Two-way communication and examples from teachers are needed. Students are asked to respond to the examples given to feel firsthand the importance of the values teaching the teacher to them.²³ This stage is carried out at MTs Negeri 2 Malang with value habituation. This stage can also be called the stage of moral feeling. The moral feeling is the ability to feel the value. Through habituation, it is hoped that students can experience the importance of the value of cleanliness, neatness, and concern for the environment. One of the moral feeling elements found in MTs Negeri 2 Malang loves the good, where students begin to like the value of caring for the environment.

The third is the stage of practicing values (transinternalization stage). At this stage, students begin to get used to practicing the values that have been taught. The role of the teacher at this stage continues to accompany students and continues to pay attention to their attitudes and behavior. The teacher also continues to set an example. This example is due to the tendency of students to imitate the mental attitude and personality of the teacher.

²²Wuri Wuryandani et al., "Pendidikan Karakter Disiplin Di Sekolah Dasar," *Cakrawala Pendidikan* XXXIII, No. 2 Tahun 2014.

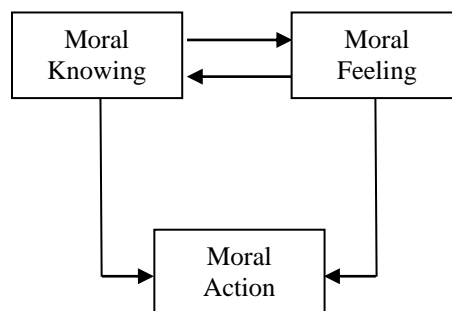
²³Muhammad Anas Ma'arif, "Internalisasi Nilai Multikultural Dalam Mengembangkan Sikap Toleransi (Studi Di Pesantren Mahasiswa Universitas Islam Malang)," *Nazhruna: Jurnal Pendidikan Islam*, 1, 2 (2019): 179.

²¹ Thomas Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility* (New York: Bantam Books, 2009), 34.

This stage is found in students' concern for the environment. Students can practice the values taught to them. These attitudes cover; students' awareness of maintaining cleanliness and reducing plastic use by bringing lunch boxes and drink bottles from home. Furthermore, managing waste according to its type, consuming water, lights, and air conditioning efficiently also help each other in planting plants, keeping the environment clean, and other activities.

This stage can also be called the *moral action stage*. At this stage, students can implement the values that have been learned. Students manifest their knowledge and feelings about the values that have been learned in everyday actions. They already have the competence, desire, and habit of doing these values.²⁴ These competencies can be seen in the ability of students to manage ablution water waste, process organic waste, reduce the use of plastic, and others. The desired aspect can be seen in the students' desire to bring their food boxes from home to reduce plastic waste and the desire to help teachers grow plants.

While the habit aspect can be seen in the students' habits of practicing some of the things mentioned above, these three aspects are interrelated. Competence is only a meaningless ability if there is no desire to do it. Furthermore, if the activities keep doing, they will become a habit. The attachment can be seen below.



The internalization process above is slightly different from the concept proposed by Krathwohl. According to him, the internalization process goes through 5 stages. First, students receive a stimulus from the teacher. Second, students began to respond to the stimulus. Third, students catch the stimulus and then make a perception of what they received. Forth, students began to develop attitudes within themselves. Fifth, attitudes become characteristics that are embedded in students.²⁵

Generally, implementing the internalization of Adiwiyata-based PAI values at MTs Negeri 2 Malang only uses an intra-curricular strategy. The internalization process is only carried out within the school environment through activities such as learning, school culture, habituation, co-curricular, and extracurricular activities. Schools still have not maximized the role of families and communities. These activities also make the internalization process less than optimal. Two strategies can be carried out in the internalization strategy, namely internal and external strategies. If students can implement the two strategies, the student's character will be formed and firm.²⁶

This school implemented several approaches, including habituation,

²⁴Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility*, 34.

²⁵Mawardi Lubis, *Evaluasi Pendidikan Nilai* (Yogyakarta: Pustaka Pelajar, 2008), 19.

²⁶Maunah, "Implementasi Pendidikan Karakter Dalam Pembentukan Kepribadian Holistik Siswa."

imitation, and rule enforcement. Habituation is an effort to stabilize attitudes in students. This effort begins with spiritual and physical activities. For this effort to be successful, efforts must be programmed in learning and implemented in student activities.²⁷

Several efforts to raise awareness for the environment through the Adiwiyata program at this school through; familiarizing students with activities related to the environment; familiarizing students with using and bringing their lunch boxes and water bottles; clean Saturday activities carried out by all school elements to clean the school area; gardens, classrooms, mosques, *ma'had*, waterways and others.

Students' environmental care character will be formed through these habits, and students will get used to maintaining, caring for, and preserving their environment. This can be seen in MTs Negeri 2 Malang. The habituation initiated by the school helps students form a caring character for the environment. Bahrudin²⁸, found that through habituation of environmental care behavior, environmental care characteristics would be formed, and students will become accustomed to maintaining, caring for, and preserving the environment.

The second approach taken is imitation. Instilling values can rely on verbal delivery needs to be demonstrated. Oral delivery of values is still abstract. Sometimes students still do not understand what the teacher means. However, by giving

direct examples from the teacher, students can see and understand what the teacher means.

This approach effectively internalizes values because students like to imitate what they see firsthand. Therefore, Islam emphasizes examples for students by making Prophet Muhammad (*Peace be Upon Him*) an example to be followed in behavior, morals, worship, and all other aspects of life.²⁹

To instill environmental awareness in students, teachers at MTs Negeri 2 convey values in learning and provide tangible examples in the field. In terms of cleanliness, students not only got a theory about the importance of cleanliness, the postulate about cleanliness, and other knowledge. However, the teacher also provides examples outside the classroom. When the teacher finds trash, the teacher gives an example by cleaning and throwing it in the trash. The teacher not only gives instructions for cleaning but also provides an example.

Another approach that can be used in internalization is rule enforcement. Enforcement of rules instills value in students by making rules that must be obeyed so that students are familiar with the values being taught.

However, this approach has drawbacks. Students are only afraid of the rules, not the person who gives the order. For this reason, students should be directed to take actions based on their awareness so that the values taught to them can be implemented even without rules and assistance from educators.³⁰

²⁷Ahmad Tafzir, *Filsafat Pendidikan Islam, Integrasi Jasmani, Rohani, Dan Kalbu Memanusiakan Manusia* (Bandung: Remaja Rosdakarya, 2006).

²⁸Mohammad Dendy Fathurahman Bahrudin, "Pelaksanaan Program Adiwiyata Dalam Mendukung Pembentukan Karakter Peduli Lingkungan Di SMA Negeri 4 Pandeglang," *Gea Jurnal Pendidikan Geografi* 17, no. 1 Tahun 2017.

²⁹Binti Maunah, *Metodologi Pengajaran Agama Islam* (Yogyakarta: Sukses Offset, 2009), 94.

³⁰Furqon Hidayatullah, *Pendidikan Karakter: Membangun Peradaban Bangsa* (Surakarta: Yuma Pustaka, 2010).

Policies at MTs Negeri 2 Malang are aligned with the Adiwiyata program and integrated curriculum. So are the existing regulations. The goal is to support the running of this program. The obligation to bring a lunch box and a water bottle is a part of the rule. Students who violate this rule will be punished. The amount of punishment is adjusted to the level of the violation, and the number of repetitions carried out. MTs Negeri 2 uses a point system. Points are added up. At a specific limit, students will get punished according to the number of points they get.

Internalization of PAI Values Impact

MTs Negeri 2 Malang has the vision to realize an Islamic, intelligent, superior, and environmentally friendly school institution. To achieve this vision, the school has formulated several missions, including focusing on environmental issues such as preventing pollution, preserving environmental functions, preventing environmental damage, and familiarizing all citizens with caring for the environment.

The school carries out efforts to achieve the vision and mission by integrating all activities in the school with the Adiwiyata program, including learning Aqidah Akhlak, Quran Hadith, and Fiqh. This clue follows Zuchdi, Prasetya, and Masruri (2010), which say that education can run well and effectively if it uses a comprehensive approach.

Internalization is not only implanted in learning in the classroom but also combined with various cultural activities in schools (*school culture*). Cultivation is intended so that students get used to a value. For the value to be embedded more firmly, the

school integrates it with other subjects.³¹

The integration results began to appear with changes in the attitudes of students and teachers. Among these changes is the emergence of student awareness to maintain cleanliness. Reducing plastic use, sorting out waste according to its type, and consuming water, lights, and air conditioning efficiently also help each other plant plants, keep the environment clean, and do other activities. Furthermore, students train to remind each other when other students violate and do not maintain cleanliness and environmental sustainability, and students become agents of spreading environmental care values.

These study findings show that the character of students' awareness of the environment is starting to be embedded. This character is the attitude and actions of students to prevent damage to the natural environment and repair the damage that has occurred.³²

This character can be seen through several indicators of efforts to prevent damage to the surrounding environment, namely 1) keep the environment clean and tidy; 2) reduce the use of plastic; 3) manage waste according to its type; 4) reduce carbon emissions; 5) save energy.³³

In addition, to indicators in preventing environmental damage, there are two additional indicators to repair environmental damage: 1) tree planting, which includes students'

³¹Zuchdi, Preasetya, dan Masruri, "Pengembangan Model Pendidikan Karakter Terintegrasi Dalam Pembelajaran Bidang Studi Di Sekolah Dasar."

³²Kemendiknas, *Pengembangan Pendidikan Budaya Dan Karakter* (Jakarta: Balitbang, 2010), 11.

³³Mustia Dewi Irfianti, Siti Khanafiyah, dan Budi Astuti, "Perkembangan Karakter Peduli Lingkungan Model Experiential Learning," *Unnes Physics Educations Journal* 5, No. 3 Tahun 2016.

views on the importance of planting trees to reduce carbon emissions, and 2) the use of used goods, which includes students' views on processing used goods to reduce waste.³⁴

The success of internalizing these values cannot be separated from the support of madrasas through regulations and infrastructure. MTs Negeri 2 makes a policy to integrate all subjects, especially religious subjects, with environmental education. In this way, the internalization process is more effective. Zuchdi et al. (2010) disclosed that the success of the value installation in question runs more effectively if it is integrated into all subjects with the volition value.³⁵

In addition to integrating subjects, the support of facilities and infrastructure also plays a significant role. MTs Negeri 2 Malang builds facilities and infrastructure that support students to study comfortably and practice the knowledge they get in the classroom. Madrasas build fish ponds, hydroponics, gardens, and greenhouses so that students can develop their abilities. Students are not only taught concepts in class but are also invited to practice them in everyday life. Without adequate facilities and infrastructure, this will be difficult to realize. This is to research conducted by Irfianti et al. (2016), who found that the school facilities influenced the students' environmental awareness. With this facility, students can learn about various problems related to the environment, such as environmental cleanliness, waste disposal behavior, and active tree

planting, which can arouse students' concerns.³⁶

The integration of environmental care character education can run well if it is planned through syllabus development and choosing the proper method for learning. Through this integration, students master not only the material being taught but also students know, practice, and consciously become characters in their lives.³⁷

In addition to the support factor of educational institutions in supporting the internalization of environmental care values in the form of infrastructure suggestions and curriculum integration, the selection of strategies has a direct role in learning success. The strategies implemented at MTs Negeri 2 Malang are exemplary, habituation, giving advice, promises and threats, and discipline.

The modeling strategy is a strategy for inculcating values by introducing good behavior through concrete examples.³⁸ The habituation strategy is to repeat an action until it is easy to do.³⁹ The strategy of giving advice is teaching values to students by giving warnings for goodness and truth in a way that can touch students' hearts, so they are motivated to practice.⁴⁰ The strategy of giving promises and threats is done by

³⁴Irfianti, Khanafiyah, and Astuti, 73.

³⁵Zuchdi, Preasetya, dan Masruri, "Pengembangan Model Pendidikan Karakter Terintegrasi Dalam Pembelajaran Bidang Studi Di Sekolah Dasar," 10.

³⁶Irfianti, Khanafiyah, dan Astuti, "Perkembangan Karakter Peduli Lingkungan Model Experiential Learning." Unnes Physics Educations Journal 5, No. 3 Tahun 2016.

³⁷M. Slamet Yahya, "Integrasi Pendidikan Karakter Peduli Lingkungan Dalam Kegiatan Pembelajaran Di SDIT Imam Syafi'i Petanahan Kebumen," *Insania* 24, No. 2 Tahun 2019.

³⁸Syafii Maarif, *Pemikiran Tentang Pembaharuan Islam Di Indonesia* (Yogyakarta: Tiara Wacana, 1991), 59.

³⁹Humaidi Tatapangarsa, *Pengantar Kuliah Akhlak* (Surabaya: Bina Ilmu, 1990), 67.

⁴⁰Tamyiz Burhanudin, *Akhlak Pesantren Solusi Bagi Kerusakan Akhlak* (Yogyakarta: ITTAQA Press, 2001), 58.

conveying to students a promise accompanied by persuasion that makes them happy about a value or threatens them with punishment if they do not do that value.⁴¹ Discipline strategy is to inculcate value to students by giving appropriate punishment according to the type of violation, accompanied by the educator's firm and wise attitude.⁴²

Several strategies can be applied to cultivate value in the educational environment; First, the power strategy is to force students to cultivate values through power. The second is a persuasive strategy in which students are led to their opinions through posters, slogans, and other media. The third is normative re-educative, in which students are educated so that a new paradigm is formed within themselves.⁴³

The three strategies above align with the approach proposed by Muhammad Alim, which includes five approaches. First, the indoctrination approach forces students to accept new doctrines. The second approach is moral reasoning, which invites students to think logically about which grades are suitable for the right reasons. Third, forecasting consequences where students are taught to think about the consequences of a bad score. Fourth, value classification invites students to determine which grades are high and low and what to choose. The fifth

approach *Amts'al* or to proverbs, is by presenting stories and parables.⁴⁴

CONCLUSION

After completing the research with a focus on internalizing the Adiwiyata-based PAI values to raise the environmental awareness character, the researcher takes the following conclusions:

1. The PAI values internalized in MTs Negeri 2 Malang to grow the character of caring for the environment cover *aqidah*, *sharia*, and *akhlaq* value. The *aqidah* value is the faith that is instilled in students. *Sharia* values are recommendations to revive dead and untreated land. At the same time, the *akhlaq* or moral values taught include commendable morals, knowledge, creativity, hard work, productivity, etiquette towards plants, animals, and prohibitions against damaging the environment.
2. In the internalization of the PAI process, three stages are passed, the first stage of providing knowledge and understanding (value transformation stage) with classroom teaching, delivering lectures, and sermons. The second stage of habituation (value transaction stage) is training students through activities and rules enforcement. The third stage is transinternalization, in which students begin to practice the values that the teacher has taught.
3. The internalization of PAI values impact involves the emergence of students' awareness to conserve the environment through implementing good habits and a

⁴¹Abdurrahman An-Nahlawi, *Rinsip-Prinsip Dan Metode Pendidikan Islam, Terjemah Dahlan & Sulaiman* (Bandung: CV. Diponegoro, 1992), 412.

⁴²Burhanudin, *Akhlaq Pesantren Solusi Bagi Kerusakan Akhlak*, 59.

⁴³Muhaimin, *Nuansa Baru Pendidikan Islam; Mengurai Benang Kusut Dunia Pendidikan* (Jakarta: Raja Grafindo Persada, 2006), 136.

⁴⁴Muhammad Alim, *Pendidikan Agama Islam Upaya Pembentukan Pemikiran Dan Kepribadian Muslim* (Bandung: Remaja Rosdakarya, 2006), 13.

positive attitude model from their teachers from the enforced rules of school support.

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