

## Eco-Faith Movement Waste Sorting Movement as a Reflection of Faith and Environmental Morals at MA-Ulya Islamic Centre Bin Baz Yogyakarta

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### Abstract

This study aims to analyze the Eco-Faith Movement through the Waste-Sorting Program as a reflection of faith and environmental ethics at MA-Ulya Islamic Centre Bin Baz Yogyakarta. This movement seeks to integrate Islamic spiritual values with ecological responsibility, positioning waste management not merely as a duty of cleanliness but also as a form of worship and an expression of faith. The research employed a descriptive qualitative approach, utilizing in-depth interviews, participatory observation, and documentation with teachers, administrators, and students involved in the waste-sorting activities. Data analysis followed the interactive model of Miles and Huberman, which includes data reduction, data display, and conclusion drawing, with source triangulation used for validation. The findings indicate that the Waste-Sorting Program successfully integrates environmental education with religious practice through habituation and exemplary behavior in students' daily routines. This activity cultivates ecological awareness, discipline, and a sense of responsibility as manifestations of faith in Allah's creation. Beyond improving the cleanliness and comfort of the pesantren environment, the program also fosters a circular economy system by managing waste with economic value. Overall, the Eco-Faith Movement at MA-Ulya Islamic Centre Bin Baz serves as a concrete model of environmentally-based Islamic education that nurtures religious character while encouraging care for environmental sustainability.

**Keywords:**  
Eco-Faith Movement;  
Waste sorting;  
Islamic education;  
Environmental ethics;  
Boarding.

### Abstract

Penelitian ini bertujuan untuk menganalisis Eco-Faith Movement melalui Gerakan Pilah Sampah sebagai refleksi keimanan dan akhlak lingkungan di MA-Ulya Islamic Centre Bin Baz Yogyakarta.

**Kata Kunci:**  
Eco-Faith Movement;

Gerakan ini berupaya mengintegrasikan nilai-nilai spiritual Islam dengan tanggung jawab ekologis, sehingga pengelolaan sampah dipandang bukan hanya sebagai kewajiban kebersihan, tetapi juga sebagai wujud ibadah dan kesadaran iman. Penelitian ini menggunakan metode kualitatif deskriptif dengan teknik pengumpulan data melalui wawancara mendalam, observasi partisipatif, dan dokumentasi terhadap ustadzah, pengurus, serta santri yang terlibat dalam kegiatan pilah sampah. Analisis data menggunakan model interaktif Miles dan Huberman yang mencakup reduksi data, penyajian data, dan penarikan kesimpulan, dengan validasi menggunakan triangulasi sumber. Hasil penelitian menunjukkan bahwa Gerakan Pilah Sampah berhasil memadukan pendidikan lingkungan dengan praktik keagamaan melalui pembiasaan dan keteladanan dalam kehidupan sehari-hari santri. Kegiatan ini membentuk kesadaran ekologis, kedisiplinan, serta rasa tanggung jawab sebagai manifestasi keimanan terhadap ciptaan Allah. Selain berdampak pada kebersihan dan kenyamanan lingkungan pesantren, program ini juga menciptakan sistem ekonomi sirkular melalui pengelolaan sampah yang bernilai guna. Secara keseluruhan, Eco-Faith Movement di MA-Ulya Islamic Centre Bin Baz menjadi model nyata pendidikan Islam berbasis lingkungan yang menumbuhkan karakter religius sekaligus peduli terhadap keberlanjutan alam.

Pilah sampah;  
Pendidikan Islam;  
Akhlak lingkungan;  
Pesantren.

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## 1. Introduction

Environmental problems in the modern era have become an increasingly urgent global issue, especially related to the increasing volume of waste that is not properly managed (Ni Wayan Sri Suliartini et al., 2022). In Indonesia, waste production reaches millions of tons every year and continues to grow along with the increasing population, consumption patterns, and lack of awareness of waste management from the source (Sasoko et al., 2022). Low public awareness in properly sorting and managing waste has led to the accumulation of waste at the Final Disposal Site (TPA), increased pollution, and the threat of ecological disasters such as landslides that have occurred at the Leuwigajah Landfill (Yunik'ati et al., 2019). This condition gives rise to various ecological impacts such as soil, water, and air pollution, as well as an increased risk of environmental disasters (Amiruddin, 2021).

More than that, the environmental crisis also reflects the declining moral and spiritual quality of society in viewing nature as God's mandate that must be maintained and managed responsibly." (Pudjiastuti et al., 2021). In the Islamic perspective, cleanliness and concern for the environment are inseparable parts of faith, as the Prophet said. ﷺ that "cleanliness is part of faith" (Abror et al., 2019). This paradigm requires that every Muslim has a moral-spiritual obligation to protect the environment, so that Islamic educational institutions such as pesantren play an important role in instilling environmental moral values (*Akhlaq*

*bi al-bi'ah*) through learning and real practice in daily life (Akhsanty, 2020). Ecological awareness is ideally embedded from an early age, especially through institutions that are central to character formation, such as Islamic boarding schools (Mardianto et al., 2024).

Pesantren as a traditional Islamic educational institution has a distinctive cultural strength in the process of fostering morals, discipline, and habituation of student behavior (Mardiah Astuti et al., 2023). It is in this context that the concept of faith-based environmental movements becomes relevant, considering that Islamic teachings strongly emphasize the importance of maintaining cleanliness, maintaining the balance of nature, and avoiding damage (*façade*) on the earth (Kaharudin et al., 2022). An approach to environmental education based on religious values is considered more effective in shaping sustainable ecological behavior than a purely technical approach (Purnamasari et al., 2024). Therefore, there is a need to develop an environmental education model that integrates spiritual values, discipline, and direct practice in an integrated manner.

Theoretically, this research is based on the concept of Moral-Based Islamic Education, which emphasizes the integration of faith, knowledge, and charity in character formation (Lubis, 2022). In the ecological context, this theory is closely related to the concept of Islamic eco-theology which places humans as caliphs *fi al-ardh* (guardians of the earth) with a moral responsibility to maintain the balance of nature (Nasr, 2020). In addition, educational theory is value-based and concept-based *Eco-pesantren* shows that ecological awareness can be formed effectively when spiritual values are integrated with systematic environmental management practices. (Pudjiasuti et al., 2021).

A number of previous studies such as Aaron (Aaron, 2020) and (Sukmawati, 2020) shows that pesantren have great potential in building a culture of caring for the environment, but most of the implementation still focuses on technical aspects of cleanliness such as community service activities and routine waste disposal. The involvement of the spiritual dimension, especially related to the internalization of environmental faith and moral values through ecological activities, is still rarely studied in depth (Syafiqurrohman, 2020).

Although some Islamic boarding schools have implemented cleanliness and waste management programs, implementations that truly integrate aspects of faith, spirituality, discipline, and environmental education simultaneously are still rare (Mahendra & Alpizar, 2024). In that context, *Eco-Faith Movement* through the Waste Sorting Movement at MA-Ulya Islamic Centre Bin Baz Yogyakarta, it presents a faith-based environmental education model that deserves in-depth research.

This movement not only targets changes in the behavior of students in sorting waste, but also builds ecological awareness that comes from religious values such as trust, responsibility, simplicity, and concern for fellow living beings (Pratiwi & Rohman, 2022). This pesantren implements a structured waste sorting system, continuous education, examples of *ustadzah* and *musyrifah*, as well as participatory mechanisms involving all elements of the pesantren.

This model reflects the application of actualized spiritual values in hygiene practices, waste reduction, organic waste processing, and the circular economy

of Islamic boarding schools. (Prima Yustitia Nurul Islami, 2022) This movement shows that Islamic education can make a real contribution to solving environmental problems through an approach to *action-based religious education* (Oktari & Kosasih, 2019).

Based on these gaps, this study seeks to analyze the Eco-Faith Movement through the Waste Sorting Movement at MA-Ulya Islamic Center Bin Baz Yogyakarta as a form of reflection on faith and environmental morals. This pesantren is an example of the real application of environment-based Islamic education by involving all elements of leadership, ustadzah, and students in waste management practices oriented to religious values and social responsibility. The purpose of this research is to understand how the waste sorting movement can internalize the values of faith in the ecological behavior of students, as well as how this movement contributes to the formation of a sustainable spiritual character and environmental culture in the pesantren environment.

## **2. Method**

This study uses a descriptive qualitative approach that aims to deeply understand the religious meaning and values behind the implementation of the Eco-Faith Movement through the Waste Sorting Movement at MA-Ulya Islamic Center Bin Baz Yogyakarta. The research location was carried out in the MA-Ulya Islamic Center Bin Baz Islamic boarding school, Yogyakarta, with a three-month implementation time, from May to July 2024. The research population includes all pesantren residents, namely students, ustadzah, and dormitory administrators who are involved in waste sorting activities. From this population, the research sample was selected using purposive sampling techniques, taking into account direct involvement in the program and understanding of the implementation of the movement.

The research data was collected through three main techniques, namely in-depth interviews, participatory observations, and documentation studies. Observations were carried out directly on waste sorting activities, cleanliness habits, and the dynamics of student participation in the pesantren environment. The validity of the data is tested through source and method triangulation techniques to ensure the consistency and accuracy of the findings. Using this method, the study was able to comprehensively explain how the Waste Sorting Movement in Islamic boarding schools not only functions as a cleanliness activity, but also as a means of religious education and environmental character building, which is a tangible form of applying Islamic values in the context of environment-based education.

## **3. Results and Discussion**

### **a. Background and Encouragement of the Waste Sorting Movement at MA-Ulya Islamic Centre Bin Baz Yogyakarta**

The waste sorting movement at MA-Ulya Islamic Centre Bin Baz Yogyakarta is a form of ecological and spiritual response to the increasing waste problem in the pesantren environment. This initiative was born out

of the deep concern of the pesantren caregivers about the dirty, smelly, and poorly managed environmental conditions, even though garbage bin facilities have been available at various points. The main problem lies in the absence of a separation system from the source, so that all types of waste are mixed together and have the potential to pollute the pesantren environment.

The initial effort was carried out through observation of the behavior of students for two months, which showed that most of them still threw waste without sorting between organic and inorganic. Based on these findings, the management team designed a sorting system from the source starting from the students' room by providing two separate containers for organic and inorganic waste. This simple step proved to be effective. The pesantren environment became cleaner, the smell decreased, and the students began to understand the importance of waste sorting as a form of social and religious responsibility. The sorting system, which originally included only four categories (organic, sanitary napkins, dry paper, and used bottles and cardboard) then expanded to 32 types of sorts through cooperation with collectors. Each type of waste, such as bottles, paper, and cardboard, is classified in more detail based on its material and selling value. This system change provides additional economic value, while strengthening ecological awareness among students and administrators. In its development, organic waste management is directed to the maggotization program, where food waste is used to cultivate maggot as fish and chicken feed. Meanwhile, dried leaves and other organic waste are processed into compost, which is then used for reforestation activities in the pesantren area. For inorganic waste, some is handed over to collectors, and residues that are not of sale value are managed through a transparent paid system.

**b. Implementation of Eco-Faith Movement Waste Sorting Movement as a Reflection of Faith and Environmental Morals at MA-Ulya Islamic Center Bin Baz Yogyakarta**

The implementation of the waste sorting movement at MA-Ulya Islamic Centre Bin Baz Yogyakarta reflects the real practice of the *eco-faith movement*, an ecological movement based on the values of faith and environmental morals. This program places waste management not only as a matter of cleanliness, but as part of a Muslim's worship and moral reflection on Allah's creation.

**1) Implementation and Education of Ecological Awareness in the Waste Sorting Movement at MA-Ulya Islamic Centre Bin Baz Yogyakarta**

The waste sorting program at the pesantren is implemented systematically, starting from the students' room as the main source of waste. Each room has two organic and inorganic sorting containers. This waste sorting activity is scheduled at two main times every day, namely in the morning at 06.00–06.30 after the dawn tahfidz activity, and in the afternoon at 17.00–17.30 before the evening study time.

The schedule coincides with the student picket time, so that cleaning activities are an integral part of daily discipline at the pesantren. This process is supervised by *musrifah* and *Qism Nadhofah* who are in charge of maintaining discipline and cleanliness order.

The sorting was carried out in detail until it reached 32 categories in the Final Shelter (TPA) of the internal Islamic boarding school. This innovation creates a circular economy, where the proceeds from the sale of inorganic waste such as bottles, plastic, and paper are reused for cottage needs. Thus, pesantren apply the principles of *reduce, reuse, recycle* in the framework of Islamic values and economic independence.

### **c. Stakeholder Participation and Collaboration in the Eco-Faith Movement**

The Waste Sorting Movement has an important role in supporting the creation of a clean, healthy, and Islamic Islamic boarding school environment. This form of support is manifested through the active involvement of all elements of the pesantren ranging from leaders, teachers, dormitory administrators, to students.

#### **1) Motivational Approaches and Strategies to Increase Student Participation**

In motivating students, accompanying *ustadzah* and *Qism Nadhofah* use an exemplary approach (*uswah hasanah*) and faith-based education. This spiritual message serves to foster awareness that maintaining cleanliness is not just a routine, but a worship that reflects faith. *Ustadzah* also gave advice in touching language, such as an invitation not to litter because it is a form of neglect of Allah's mandate.

Other motivation strategies are carried out with habituation and appreciation. Each room is given a morning and afternoon cleanliness picket schedule, and the cleanest room is announced periodically. Giving simple appreciation, such as praise or positive assessment on the information board, encourages students to be more disciplined and enthusiastic about protecting the environment.

#### **2) Contribution and Role of Stakeholders in the Implementation of the Waste Sorting Movement**

In its implementation, pesantren receive support from various parties who play a role in accordance with their respective responsibilities.

##### **a) The Role of Islamic Boarding School Leaders**

Islamic boarding school leaders play an active role in providing policies, direction, and moral support for the waste sorting program. They ensure that this activity is in line with the vision of the pesantren to give birth to a generation of Islam who is knowledgeable, faithful, and environmentally moral. In addition, the leadership also supports the provision of facilities such as

separate garbage cans in each room, storage warehouses, and waste processing facilities.

b) *The Role of Qism Nadhofah* and Musyrifah

*Qism Nadhofah* as part of the cleanliness of the pesantren plays the role of the main technical implementer. They are in charge of daily supervision, waste collection, and further sorting to the internal Final Shelter (TPA). *Muysrifah* in each dormitory assists in the implementation of activities at the student room level. These two parties also foster the spirit of leadership and collective responsibility, because each member has an active role in maintaining the cleanliness of the Islamic boarding school.

c) *The Role of Santri*

Santri is the main actor in this movement. They are responsible for sorting twice a day, keeping the room and the surrounding environment clean, and ensuring that the system runs on schedule. Santri also innovated by making *ecobricks*, compost, and simple recyclable items. Through this involvement, students learn the meaning of care, cooperation, and independence which are part of noble morals.

**d. The Impact and Implications of the Waste Sorting Movement on the Environmental Morals and Spirituality of Students at MA-Ulya Islamic Center Bin Baz Yogyakarta**

1) Perception and Response of Students to the Implementation of Waste Sorting

Based on the results of interviews with several students and caregivers, the response to the implementation of *the Eco-Faith Movement* or the Waste Sorting Movement showed a very positive response. Some students admitted that at first they felt that this activity was quite difficult because they had to sort waste every day and maintain the cleanliness of the room regularly. However, over time, they understand that this activity is not just a cleanliness task, but a form of worship and the practice of faith values.

The majority of students consider that waste sorting activities provide great benefits, both for environmental cleanliness and for self-formation. They feel more disciplined, organized, and used to maintaining neatness without being told. In addition, some students admitted to feeling a stronger spiritual closeness because they realized that cleanliness is a reflection of faith, as the hadith of the Prophet صلى الله عليه وسلم, "*Al-thahārah min al-īmān*" cleanliness is part of faith.

2) The Effectiveness of the Waste Sorting Movement on the Formation of Environmental Morals

The results of observations and interviews show that the Waste Sorting Movement is effective in fostering environmental morals (*akhlaq bi al-bī'ah*) among students. The students began to

show good habits such as not littering, saving water, and reminding each other to maintain the cleanliness of the pesantren area. Regular activities to sort organic and inorganic waste make them understand the value of responsibility and honesty, especially when managing the resale of waste.

### 3) Integration of Ecological Faith and Spiritual Values in the Waste Sorting Movement

The Garbage Sorting Movement also has an effect on the formation of the ecological spirituality of students, namely the awareness that protecting nature is a form of servitude to Allah. Through this activity, the students learned that the earth and all its contents are mandates (*amānah*) that must be maintained. Behavioral changes can also be seen from the habits of students in using environmentally friendly items, such as carrying *tumblers*, personal eating containers, and avoiding the use of single-use plastics. They are becoming more aware that every small action has a big impact on environmental sustainability.

### 4) Positive Implications of the Movement on Habituation and Character of Students

The implementation of the Waste Sorting Movement has a number of positive impacts which can be detailed as follows:

- a) The growth of a culture of cleanliness and responsibility is that students are used to protecting the environment without having to be supervised.
- b) The formation of religious ecological awareness, namely students understand that maintaining cleanliness is part of faith.
- c) Increasing cooperation and social solidarity activities are carried out collectively so as to strengthen the *ukhuwah* between students.
- d) The emergence of innovation and creativity is such as the use of organic waste into compost and maggot processing as an educational medium.
- e) Changes in an environmentally friendly lifestyle are students starting to implement a minimally wasteful lifestyle in their daily lives.

## e. Challenges and Solutions in the Implementation of the Waste Sorting Movement in MA-Ulya

The implementation of the waste sorting movement at MA-Ulya Islamic Centre Bin Baz Yogyakarta has shown positive results in creating a clean and orderly pesantren environment. However, in its implementation, there are still various technical, time, and behavioral challenges, which need to be overcome so that this program can run more effectively and sustainably.

### 1) Obstacles in the Implementation of the Waste Sorting Movement

One of the main obstacles faced is the limited time of students to

carry out sorting activities. Based on the results of the interviews, the students only had about an hour every morning to sort the garbage before doing other activities such as bathing, having breakfast, and going to school. This condition makes some students tend to be in a hurry, so the sorting is not always carried out optimally. In addition, problems arise in the management of non-organic waste that is difficult to decompose such as plastic sachets, styrofoam, and mica containers. This type of waste does not have a clear processing site after the cooperation with the collector ends, thus causing obstacles in further management.

These constraints show that technical aspects and individual awareness both determine the success of the program. Limited time, inadequate facilities, and student behavior that is not completely consistent are challenges in maintaining the continuity of the waste sorting movement in the pesantren.

## 2) Efforts for Solutions and Strengthening Strategies in the Implementation of the Waste Sorting Movement

In response to these various obstacles, the pesantren has made a number of solutions. One of them is through education on the management of non-organic waste into ecobricks, although the implementation is still limited due to time and facility constraints. In addition, students are also directed to reduce the use of single-use containers by bringing a place to eat or a personal drinking bottle. This education was accompanied by an explanation of the dangers of chemicals in styrofoam to health and the environment.

In terms of character development, pesantren apply an educational and participatory approach, not a repressive one. Students are not only instructed to sort waste, but also given an understanding of its meaning and benefits through routine activities and direct socialization. After the results of the waste sale were collected, the pesantren management transparently reported the use of funds for pesantren needs such as cleaning tools, flower racks, and general equipment. This transparency fosters a *sense of belonging and* intrinsic motivation of students because they feel the real benefits of the activities carried out.

## 4. Conclusion

This research presents a novelty in the study of Islamic education by introducing *the Eco-Faith Movement* as an integrative approach between faith values and ecological responsibility. The Waste Sorting Movement at MA-Ulya Islamic Centre Bin Baz Yogyakarta proves that waste management activities can be an effective means to instill spiritual, moral, and social values at the same time. Through a structured sorting system, the example of ustadzah, and the active participation of students, the pesantren succeeded in forming a culture of cleanliness, discipline, and care for the environment as a tangible manifestation of Islamic faith and morals. Theoretically, this research expands the concept of

*eco-theology* in Islamic education by emphasizing that ecological behavior is a reflection of monotheism, trust, and morality towards Allah's creation.

The recommendation of this study is the need to apply *the eco-faith education* approach in other Islamic educational institutions. This concept places concern for the environment as an integral part of the curriculum of Islamic character and spirituality education. Educational institutions are expected not only to teach technical cleanliness, but also to instill ecological awareness through habituation, example, and participatory activities. Thus, Islamic education can play an active role in producing a generation of believers who not only have noble morals towards fellow humans, but also have a moral responsibility for the preservation of the earth as a form of comprehensive practice of faith and worship.

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