

ENVIRONMENTAL CARE: THE STRENGTHENING CHARACTER EDUCATION THROUGH ISLAMIC RELIGIOUS EDUCATION (IRE) DEVELOPMENT

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Abstract

Dogmatic Islamic Religious Education (IRE) learning in schools seems to lack of attention to environmental issues. Thus, IRE needs to incorporate environment issues. This study aims to analyze the concept and implementation of strengthening environmental care character education through IRE development as well as its implications in framework of eco-culture formation, using MTsN 1 Sumenep and SMPN 2 Larangan Pamekasan as case studies. Using a qualitative approach with a multi-site study design, This research used interviews, observations, and documentation in collected data. The research findings show that the concept of strengthening environmental care character education through IRE development describes efforts to strengthen environmental care character holistically-integrated through curricular, co-curricular, and self-development activities. While its implementation is carried out through 4 stages, namely design which includes identifying the types of activities, developing environment-based IRE study materials, preparing supporting facilities; implementation which includes integrated IRE learning, school management, and student development activities; monitoring and evaluation is carried out through supervision activities and monthly meetings; follow-up refers to school self-evaluation. While the implications can be seen from 3 aspects; the improvement of educational services, changes in learner behavior, a decrease in school operational costs and the existence of class funds.

Keywords: Environmental Care; Character Education; IRE Developm

Abstrak

Pembelajaran Pendidikan Agama Islam (PAI) yang bersifat dogmatis di sekolah-sekolah nampaknya kurang memperhatikan isu-isu lingkungan. Oleh karena itu, pembelajaran PAI perlu memasukkan isu-isu lingkungan hidup. Penelitian ini bertujuan untuk menganalisis konsep dan implementasi penguatan pendidikan karakter peduli lingkungan melalui pengembangan PAI serta implikasinya dalam rangka pembentukan budaya lingkungan, dengan mengambil MTsN 1 Sumenep dan SMPN 2 Larangan Pamekasan sebagai studi kasus. Menggunakan pendekatan kualitatif dengan rancangan studi multi situs, penelitian ini menggunakan metode wawancara, observasi, dan dokumentasi dalam pengumpulan data. Temuan penelitian menunjukkan bahwa konsep penguatan pendidikan karakter peduli lingkungan melalui pengembangan PAI menggambarkan upaya-upaya memperkuat karakter peduli lingkungan secara holistik-integratif melalui kegiatan kurikuler, kokurikuler, dan pengembangan diri. Sedangkan implementasinya dilakukan melalui 4 tahap, yaitu *perancangan* yang meliputi identifikasi jenis-jenis kegiatan, pengembangan bahan kajian PAI berbasis lingkungan, menyiapkan fasilitas pendukung; *pelaksanaan* yang meliputi pembelajaran PAI secara terintegrasi, manajemen sekolah, dan kegiatan pembinaan kesiswaan; *monitoring dan evaluasi* dilakukan melalui kegiatan supervisi dan rapat bulanan; *tindak lanjut* mengacu pada evaluasi diri sekolah. Sedangkan implikasinya dapat dilihat dari 3 aspek, yaitu peningkatan layanan pendidikan, perubahan perilaku peserta didik, penurunan biaya operasional sekolah dan adanya dana kelas.

Kata Kunci: Peduli lingkungan, Pendidikan Karakter, Pengembangan PAI

INTRODUCTION

The occurrence of industrialization globally in both developed and developing countries has triggered an increase in environmental pollution and damage (Destek et al., 2024). Indonesia as a developing country is suspected to be experiencing an ecological crisis. (WALHI, n.d.). Related to this, PRCF Indonesia has identified 7 environmental issues that urgently need attention from various parties, including climate change, biodiversity loss, environmental pollution, water crisis, deforestation, sustainable resource utilization, and plastic pollution (Rosadi, 2023).

Some studies such as Yang et al (2024) and Zou et al (2023) had begun to show a trend of raising emotional responses as a surrogate for driving new pro-environmental behaviors among consumers. Yang et al (2024) proposed to improve the structural design of delivery packages to encourage consumers to reuse their packages, meanwhile Zou et al (2023) influenced female consumers' emotional feelings for recycling through the application of thoughtful floral connotations. Such subtle cognitive education will help densely populated cities to rethink their landfill solutions.

On other hand, Wu et al (2024) claim that achieving ecological balances in highly urbanized cities is inclining towards understanding traditional approaches in balancing nature for meeting population need. This is important so that humans do not act brutally in fulfilling their daily needs.

This statement strengthens Artmann's analysis (2023) sees that humans are believed to be the cause of the environmental crisis even though many studies have been conducted and policies made to deal with it. This matter according to Supian (2013), stems from human error in understanding the existence of nature itself then gave birth to two paradigms that are suspected of triggering the environmental crisis, namely the anthropocentric paradigm and the mechanistic paradigm.

The anthropocentric paradigm has made humans tend to behave consumptively and exploitatively. Because he is seen as the center of the universe (Quddus, 2012). Meanwhile, the mechanistic paradigm makes the universe an object that can be exploited arbitrarily by humans to fulfill their needs (Hadziq, 2016).

The two paradigms above have made humans ignore environmental sustainability. For this reason, real efforts are needed. According to Azhar et al (2016) and Nofianti et al (2019), providing environmental education in schools is considered very effective in forming a positive mindset towards the existence of nature.

Relevant to the above studies, Lickona (2013b) once stated that a person with character will act without thinking reflexively without considering the existence of someone around him. At this point, environmental care character education is considered so important to be promoted in educational institutions. Because with this provision, each learner is expected to have the awareness to prevent environmental pollution and destruction.

Meanwhile, Graham Parkes in Wardani (2015) states that human interaction with nature is also strongly influenced by religious views. In other word, a person's religious views will certainly be determined by the extent to which he understands the nature of the universe based on the teachings of his religion properly and correctly.

In this context, Asmaun Sahlan (2009) sees that religious values and scientific theories have not been integrated in the educational process in schools, including Islamic Religious Education (IRE). This can be caused by several things, including religious education that is characterized by intellectuality and the implementation of formalistic worship (Ali, 2012), the limited time allocation for IRE learning each week (Fathoni, 2005), resulting in IRE learning only to pursue as much material as possible (Qomar, 2005).

Responding to the above problems, Muhammad Abduh in Tamam (2020) proposed 5 models of Islamic education. Where, one of the points is that education must be carried out integrally and thoroughly. For this reason, Islamic religious education must improve itself so that it can take part in efforts to strengthen the environmental awareness of each individual. Because it could be that the occurrence of environmental pollution cases is caused by ineffective Islamic religious education learning and seems dogmatic.

In the madrasa education curriculum, IRE is seen as a family of subjects that includes 4 subjects, namely al-Qur'an Hadith, Akidah Akhlak, Fiqh, and History of Islamic Culture (Mudlofir, 2012). Whereas in public schools, IRE is positioned as one subject under the name of Islamic Religious Education and Cultivation. So in the context of developing environmentally sound IRE, it should integrate the values of environmental care into its learning.

In line with efforts to strengthen the character of environmental care in schools, the government through the Regulation of the Minister of Environment of the Republic of Indonesia Number 05 of 2013 article 1 (1) has launched the adiwiyata school program. However, Azhar, et. al. (2016) still found student behavior that is contrary to the spirit of the adiwiyata program such as throwing garbage out of place.

From the two research findings above, there are differences in the implications of the implementation of the adiwiyata program in schools. This suggests the need for more in-depth and specific research on the implementation of the adiwiyata program, one of which is in the domain of the IRE learning system which is the object of this research.

It is recognized that research related to environmental care character education has indeed been widely conducted. However, research related to the internalization of the character value of environmental care in IRE learning is still not found. Therefore, researchers are then interested in conducting in-depth research on strengthening the character education of environmental care through the development of IRE in adiwiyata schools.

The Adiwiyata school program itself has received a significant response from schools/madrasas ranging from elementary to high school levels in various regions of the archipelago including the Madura region. Some of them are MTs. Negeri 1 Sumenep and SMPN 2 Larangan Pamekasan which the researcher made as a research locus. In addition to the fact that these two educational units are school/madrasah that have an environmentally sound vision and mission, the selection of these two junior high level units departs from the assumption that students at this age are in the phase of self-discovery. Therefore, it is not strange if they have the potential to engage in out-of-control behaviors.

Based on the description above, the fokus of this research, namely: *the first*, how is the concept of environmental care character education through the development of IRE ?; *the second*, how is the implementation of strengthening environmental care character education through the development of IRE ?; *the third*, what are the implications of strengthening environmental care character education through the development of IRE in order to establish an eco-culture ?

In general, there are already many environmentally oriented studies. Martina Artmann (2023) who studied the resonance between humans and nature. In her study, she sees that the social-ecological crisis is increasingly exacerbated by the relationship between humans and nature despite many studies. For this reason, it is necessary to encourage the transformation of sustainability.

Audi et al (2024) who studied the psychology of climate change. For her, environmental degradation in developed and developing countries is caused by freedom of enterprise and urbanization. Her research shows that changing human behavior towards nature is not solely the responsibility of individuals. But it needs support from various parties in environmental actions.

In another place, Komariah and Nihayah (2023) also studied the existence of Islamic religious education in shaping the personality of students. In order to achieve this goal, Islamic education learning is carried out using direct strategies and indirect strategies. In addition, school policies, coordination between teachers, families, and communities are needed.

Another study that has close similarities has been conducted by Ahmad Fauzi (2019). When viewed from the focus of his research, it is clear that he seeks to describe the development of the character of environmental love through the internalization of Islamic Religious Education values. This is clearly different from the current research where the value of environmental care is integrated into IRE learning.

Elsewhere, Nofianti et. al (2019) also studied the effect of the Ecopedagogy learning model on students' ecological competence. Although it has similarities, this research only connects environmental themes to 1 (one) field of study, namely Geography. This is clearly different from the current study which seeks to use a thematic approach in which environmental themes are connected to the field of IRE study if in public school and/or several fields of study in one clump of IRE if in madrasah, namely Aqidah Akhlak, Fikih, History of Islamic Culture, and Qur'an Hadith.

RESEARCH METHOD

This research uses a qualitative research approach with a case study research type. Since the research location consists of two places, this research was then designed with a multi-site study design. This type of design was chosen by looking at the same case in 2 (two) locations that have different characteristics.

The research data sources are categorized into 3 (three) types, namely *person* such as 2 principals, 5 IRE teachers, 2 guidance and counseling teachers, 2 school committees, 5 students, and 2 janitors. This informant determination uses purposive sampling and snowball sampling. *Place* such as school supporting facilities and infrastructure; *paper* such as subject schedules, student assignment schedules, environmental-based curriculum documents, school/madrasah self-evaluation documents, documents related to extracurricular activities, cooperation documents with external parties, and adiwiyata school award documents.

Based on these data source categories, data were collected using in-depth interview techniques, non-participant observation, and documentation.

Along with the data collection process, data analysis activities were also carried out simultaneously. Since there are 2 (two) research locations, the data analysis activities are of course also carried out with 2 (two) stages, namely single site data analysis and cross-site data analysis. At the single-site data analysis stage, the researcher adopted Miles et. al's (2014) interactive data analysis technique consisting of data condensation, data display, and conclusion drawing/verification. While in cross-site analysis, comparisons are made by first combining the findings on each site which will be the basis for compiling propositions that will become one final finding.

In terms of checking the validity of data, researchers use several criteria, namely: *the first*, dependability which is achieved by using source triangulation and method triangulation techniques. In source triangulation, researchers compared interview data from one informant with other informants. While in method triangulation, researchers compared interview data, observation data, and documentation data. *The second*, transferability is achieved by compiling a complete and detailed research report. *The third*, dependability is achieved by auditing the research report both by internal auditors who in this case are promoters and co-promoters and external auditors who in this case are dissertation examiners. *The fourth*,

confirmability is achieved by confirming the research results to the informants interviewed both at MTsN 1 Sumenep and at SMPN 2 Larangan Pamekasan.

RESEARCH RESULTS AND DISCUSSION

The Concept of Strengthening Environmental Care Character Education through Islamic Religious Education (IRE) Development

Based on the research findings, the concept of strengthening environmental care character education through the development of IRE in MTsN 1 Sumenep and SMPN 2 Larangan Pamekasan is an idea that describes the efforts made by *madrasah*/schools in order to strengthen the character of environmental care carried out holistically-integratively through the development of IRE activities that include curricular activities, co-curricular and self-development activities.

In the curricular domain, The development of IRE on the two research sites above was carried out by integrating environmental values in IRE learning study materials by bringing up basic competencies or indicators related to the environment in lesson plans such as energy saving and waste problems.

Especially in MTsN 1 Sumenep, the development of IRE is not only in the form of integration of environmental values in IRE learning, but also in the form of integration of IRE learning content which includes Fiqh, History of Islamic Culture, Aqidah Akhlak, and Qur'an Hadith subjects into non- IRE learning such as science and social studies. This pattern of integration in the development of IRE at site 1 has strengthened Muhaimin's argument (2011) related to the Organism paradigm which states that educational activity is a system consisting of components that live together and work together in an integrated manner towards a specific goal, namely the realization of a religious life or imbued with religious teachings and values. Thus, Islamic teachings are positioned as a consultant for the development of non-Islamic Education subjects (Muhaimin, 2011).

Thus, the pattern of integration in the development of IRE at MTsN 1 Sumenep then gave birth to the Eco-Webbed Pedagogy learning model. The use of the Eco-Webbed Pedagogy learning model has also strengthened the opinion of Zuchdi et. al (2013) where in the Webbed model, character education themes that include religiosity, honesty, justice, discipline, caring, responsibility are comprehensively integrated into learning in various fields of study in schools/madrasas. This includes learning IRE both in its position as a subject in public schools and in its position as a clump of subjects in madrasas that include History of Islamic Culture, Fiqh, Qur'an Hadith, and Akidah Akhlak.

In the Eco-Webbed Pedagogy learning model as the research findings in the 2 (two) sites above, it contains several components that are holistic-contextual. These components include the Student Oriented Learning Approach (SOLA); Contextual Teaching and Learning Approach (CTLA), Enquiry-Discovery Learning Strategy, lecture, discussion, question and answer methods; out door and in door learning techniques by utilizing the school environment as a source and learning media such as Waste Bank, Wastewater Disposal Installation, and other environmentally friendly supporting facilities available in the school/*madrasah* environment.

The holistic-contextual Eco-Webbed Pedagogy learning model above is also in line with Syaiful Anwar's opinion. For him, the development of IRE through a holistic approach aims to make students have a complete personality obtained through understanding, appreciation, and

practice of religious teachings. Meanwhile, the development of IRE through a contextual approach aims for students to have a comprehensive insight into thinking obtained through learning in real situations (Anwar, 2014). This holistic and contextual learning also criticizes the argument of Patry in Hartono who believes that value (character) can be built through knowledge alone (Hartono, 2016).

Specifically at SMPN 2 Larangan Pamekasan, the concept of strengthening environmental awareness character education through IRE development is illustrated through the addition of IRE learning time allocation from 2 hours/week to 3 hours/week by adjusting the *Gerbang Salam* policy.

In the co-curricular domain, the concept of strengthening environmental awareness character education through the development of IRE is illustrated through several activities, namely environmental clean-up service work both inside and outside the school, participating in environment-related competitions, foster tree programs, Green House working groups, Toga, used goods crafts, making compost and Waste Bank and welcoming students.

While in the domain of self-development activities, the concept of strengthening environmental awareness character education through the development of IRE is illustrated through 2 (two) activities, namely extracurricular activities and self-development activities. Both activities are carried out while still integrating religious values and ecological values in each activity. Extracurricular activities include dhuhya prayer activities in congregation, moral guidance, *Tahfidz Qur'an* program, Youth Information and Counseling Center (YICC), scouting, cleaning the *madrasah* area, adolescent health cadres, and Islamic Religious Education olympiads. These extracurricular activities are conducted in a participatory-collaborative manner among all components in the school. This finding is in line with the opinion of Percy E Burrep in Sudiran et. al, which states that extracurricular activities have an impact on teamwork synergy and provide space for participation in students (Sudiran & Naro, 2015). Meanwhile, guidance and counseling activities are provided to overcome student problems and also to develop students' careers. This is in accordance with the opinion of Fenti Hikmawati (Hikmawati, 2016) which states that guidance and counseling services in schools are provided to overcome students' personal problems, career development, proper placement and channeling in classes and other extracurricular activities.

Implementation of Strengthening Environmental Care Character Education through the Development of IRE

Based on the research findings and results, that the implementation of strengthening character education based on environmental care through the development of IRE in MTsN 1 Sumenep and SMPN 2 Larangan Pamekasan is carried out using several stages namely design formulation, policy implementation, monitoring and evaluation, and follow-up as researchers describe below.

Design Formulation Stage

The design formulation stage does three things, namely; *first*, identify the types of activities that are divided into three types, namely curricular, co-curricular and extracurricular; *second*, development of study materials in IRE learning since the preparation of syllabus and lesson plans by bringing up environmental aspects in certain basic competencies that include waste, energy, biodiversity, water, and food as well as Green Open Space; *third*, development of implementation design by strengthening the ecological vision and mission of the *madrasah* first, then reducing it to the *madrasah* work program by referring to the school self-evaluation recommendations, then reviewing the environmentally sound curriculum; *fourth*, prepare supporting facilities that include physical facilities outside the classroom in the form of green houses, healthy canteens, mushalla, composter machines, biopores, absorption wells, trash bins, Toga; student learning facilities in the form of audio, virtual media, 3-dimensional

facilities such as practicum tools.

The research findings on 2 (two) research sites related to the drafting stage above support what Asmaun Sahlan & Angga Teguh Prasetyo (2017) stated that learning planning must be designed by accommodating several things, including what will be learned (*what*), how the material is taught (*how*), why the material must be taught (*why*), when the material is taught (*when*), where learning is held (*where*), and what media will be used (*which*). The importance of planning an activity has basically been warned by Allah in QS. Al-Hasyr/59: 18, where every activity that will be carried out should be planned in advance.

Implementation Stage

After the activity design is prepared, the next stage is implementation. This implementation stage can be done through several approaches, including integrated IRE learning, school/*madrasah* management, and student development activities.

The integrated approach to learning IRE can be done in a way; *first*, integrating study materials with environmental aspects as stated in the lesson plan. The findings in the two research sites are in line with the content standards of national education where the scope of IRE learning materials at the junior secondary education level is the love for the sustainability of natural life as part of human responsibility to Allah SWT in managing the universe in good ways for the sustainability of life in this universe (Peraturan Menteri Pendidikan, Kebudayaan, Riset, Dan Teknologi Republik Indonesia Nomor 7 Tahun 2022 Tentang Standar Isi Pada Pendidikan Anak Usia Dini, Jenjang Pendidikan Dasar, Dan Jenjang Pendidikan Menengah, n.d.).

Second, integrating IRE subjects with non-IRE subjects. This finding only applies in site 1, namely MTs. Negeri 1 Sumenep, where the IRE learning approach is carried out by integrating values in IRE subjects which include History of Islamic Culture, Fiqh, Akidah Akhlak, and Qur'an Hadith in general subjects such as social studies and science. Meanwhile, in SMPN 2 Larangan Pamekasan, IRE subjects and general subjects did not communicate studies or values. Each subject stands and runs according to its own path.

Thus, the integration paradigm at MTsN 1 Sumenep can be understood using the organism approach. This finding also supports Muhaimin's opinion (2011) which states that in the organism paradigm, IRE is positioned as a source of consultation for general subjects (*vertical linear*). While the integration paradigm at SMPN 2 Larangan Pamekasan uses a mechanical paradigm. The findings of the mechanical paradigm also support Muhaimin's argument (2011) where in this paradigm IRE is aligned with general subjects (*lateral horizon*).

The integration paradigm of IRE learning can also be based on the following words of Allah QS. Al-Qashash/28: 77. In this verse, we can see that there is an element of integration between the world and the hereafter. In the context of education, this principle of integration has been adopted in the development of IRE curriculum in schools. In addition, in the above verse Allah commands to do and not to do damage. This is in line with the principle of ecology as the core value of strengthening the character education of environmental care through the development of IRE.

Then, the *madrasah/school* management approach is carried out through three contexts consisting of classroom management, school-based management, and *madrasah/school* governance.

First, classroom management is more directed at strengthening the implementation of IRE learning by using a contextual approach with a combined strategy of *expository learning and inquiry learning*. The use of 2 (two) learning strategies in addition to providing a correct understanding of what is the subject matter of IRE learning through expository strategies, also aims to assist students in finding answers to the studies studied. This is in line with the opinion of Carin and Sund in Wahyudin Nur Nasution (2017) who stated that students need to be given an understanding of the concept correctly (*expository*) to help them to conduct an inquiry.

Second, madrasah/school-based management is carried out by collaborating with madrasah/school stakeholders to participate in several activities related to the environment in accordance with their respective capacities and competencies. The collaboration between schools and communities in the 2 (two) research sites above is at least in accordance with Walsh's view in Mutohar (2013) that the community participates in the implementation of education based on the belief that schools are able to foster and develop the potential of students. With community participation in the context of School Based Management, schools always strive to improve the quality of education. This is what Syafaruddin et al. (2012) is called by the concept of community-based education.

Collaboration between schools and communities (student guardians/school committees) is implicitly contained in the word of Allah SWT in QS. Al-Tahrim/66: 6, where in that letter Allah SWT has ordered to always protect themselves and their families from the torment of hellfire.

The command to protect oneself and one's family from hellfire as in the verse above, of course there is no other way except through education. In formal education, the responsibility of education is actually not the responsibility of the school, but is the responsibility of parents/community.

Third, madrasah/school governance is carried out by delegating the tasks and responsibilities of managing and implementing activities to teachers as coordinators of each curricular, co-curricular and extracurricular activity. In the context of management, this finding is in line with one of the management functions, namely organizing. Kamrani Buseri (2017) states that organizing is the grouping of activities related to the implementation of planning in work units as well as determining the implementers of these activities.

This management activity has been described by Allah SWT in QS. In this verse, Allah has also emphasized that He is the master of all affairs in the heavens and on earth, including affairs concerning the lives of mankind. In the context of the existence of an educational institution, the ability to manage becomes one thing that needs to be mastered.

Meanwhile, the approach to student development activities is carried out through several approaches that are interactive-collaborative in curricular, co-curricular, and extracurricular activities. These approaches include: *Learning Approach* through integrated IRE learning with environmental content and also integrated with other general subjects; *Habituation Approach* through welcoming students by teachers in the school yard, praying dhuha in congregation, maintaining cleanliness and preservation of the *madrasah/school* environment; *Experiential Approach* is carried out by organizing several extra-curricular student activities that are environmentally sound in the field of IRE such as student council and Youth Information and Counseling Center (YICC) activities, cleaning activities in the school environment and outside the school, procuring working groups such as the Green House working group, the Waste Bank working group, the Garden working group, the Canteen working group, and others; *The exemplary approach* is carried out by assigning teachers as assistants in each student activity; while the *guidance and counseling approach* by mobilizing counselor teachers to provide guidance to problematic students.

The research findings on the two research sites above on the one hand have strengthened Lickona's thoughts (2013) that the implementation of character education must include 3 (three) components; moral knowing, moral feeling, and moral action which are interrelated. In educational activities, moral knowing can be instilled through learning activities in the classroom. While moral feeling and moral action can be pursued by providing experience to students through activities outside the classroom both co-curricular and extra-curricular.

In addition, the above character education approach is also in line with the character education model in secondary schools in Canada. A research found that character education is carried out integrally through modeling, literature review, real events, encouraging student reflection,

and community support (Joshua, 2014).

The existence of several approaches in both religious education and character education seems relevant to Sanderse (2024) who mentions that modeling from teachers is not the only way in moral education of students. This is because modeling can become ineffective as children get older. For this reason, students must remain critical in following the example/model of their teacher.

Monitoring and Evaluation Stage

The monitoring and evaluation stage is carried out programmatically and incidentally in the form of supervision activities by the *madrrasah* head conducted through subject teachers related to learning tools, through homeroom teachers and counseling teachers in monthly meetings, through religious program teachers. The findings in the 2 (two) research locations are also in line with the Jubilee Center (2017) which states that the objectives of character education evaluation generally include 3 (three) things, including; *first*, to evaluate how culture and work ethic contribute to character education; *second*, to evaluate the effectiveness of character education strategies and implementation; *third*, as a self-reflection of each individual's character.

The monitoring and evaluation in the form of supervision activities as carried out by the head of MTsN 1 Sumenep has been in line with what should be done by the *madrrasah* head as stated in minister of religion regulation No. 58 of 2017, where the *madrrasah* head is tasked with carrying out managerial duties, developing entrepreneurship, and supervising teachers and education personnel (Peraturan Menteri Agama RI Nomor 58 Tahun 2017 Tentang Kepala Madrasah, n.d.).

Monitoring and evaluation activities carried out through monthly meetings as found in this research have been alluded to in QS. Al-Syura/42: 38 with the term deliberation. With deliberation, related parties can conduct various analyses of the implementation of activities.

Follow-up Stage

The follow-up stage refers to the formulation of the *madrrasah*/school self-evaluation which contains analysis and recommendations from program monitoring and evaluation activities related to the obstacles faced and schedules school coaching. This finding supports Zainal Arifin's statement in Yuliananingsih (2020), which states that the results of monitoring and evaluation should be used as a reference in preparing follow-up actions.

Indeed, this follow-up stage has been hinted at by Allah SWT in QS. Al-Hasyr/59: 18 where, everyone needs to pay attention to what he has done for tomorrow (hereafter). In the context of implementing an activity program, the above verse instructs to make improvement efforts as part of the follow-up after program monitoring and evaluation activities.

Overall, the implementation of strengthening character education based on environmental care through the development of IRE above in the view of researchers has strengthened the argument of Muslich in Syafaruddin et.al (2012) which states that character education in schools is closely related to the management of the school itself. This school management includes how character education is planned, implemented, and controlled in educational activities at school.

Tabel 1. Implementation of Strengthening Environmental Care Character Education through IRE Development

Stages	Indicator	Sub Indicator
Design formulation	Identify the type of activity	Curricular, co-curricular and extracurricular activities
	Development	Including

	of IRE learning study materials	environmental aspects in basic competencies
	Development of implementation plans	Adjusting the ecological vision and mission to curriculum reviews
	Prepare supporting facilities & infrastructure	Green house, healthy canteen, composter machine, biopore, infiltration well, toga, trash can, and practical equipment
Implementation	IRE Learning	Integration of study materials with environmental aspects; integration of IRE values in general lessons
	School management	Classroom management; school/madrasah-based management; and school/madrasah governance
	Student Development	Learning approach, habituation, experience, example, and counseling guidance
Monitoring & Evaluation	Programmatically and incidentally	Supervision activities by the headmaster; monthly meetings of guidance and counseling teachers with student parents; and religious program teacher
Follow-up	Refers to the formulation of the school self-evaluation	Analysis and recommendations from <i>monev</i> activities

The Implications of Strengthening Environmental Care Character Education through the Development of IRE

Based on the findings of the research, strengthening character education based on environmental care through the development of IRE has implications for several aspects in the implementation of education in the 2 (two) research sites. These aspects include;

First, administrative output aspects in the form of improved educational services, including integrated IRE learning with environmental values and using the Contextual Teaching and Learning Approach; learning is more conducive; revitalization of the role of the

principal/*madrasah* both as a determinant and as a policy implementer; revitalization of the role of the school committee in the form of participating in the socialization of the *adiwiyata* program, environmental clean activities (Clean Saturday and Clean Friday), mediators between *madrasah* and guardians and school/*madrasah* partners, providing plant assistance to schools; strengthening the role of families such as being active in the socialization of the *adiwiyata* program, being a resource person in environmental-themed activities, being active in environmental clean-up activities, supporting the school's bottle of water program, providing plant seeds to the school; establishing collaboration between schools/*madrasah* with several agencies and school/*madrasah* partners such as the environment agency, community health centers, scavengers, goods supplier companies, village government, and Pamekasan Green Belt farmer groups; obtaining the title as a national *adiwiyata* school/*madrasah*.

The administrative implications found in MTsN 1 Sumenep and SMPN 2 Larangan Pamekasan above are in line with what is expressed by Coombs in Syafaruddin et al (2012), that the revolution in the field of education must begin with a revolution in the field of administration first. The involvement of student guardians through school committees, agencies and business entities as found in the research above confirms the thoughts of Syafaruddin et. al (2012) related to the concept of community-based education which emphasizes the role of the community as a vehicle for education.

Second, (a) behavior that reflects an attitude of environmental care such as bringing a bottle of water from home both for the purpose of watering plants and student drinking needs, turning off the motor engine in the *madrasah* yard, caring for foster trees at school, throwing garbage in its place, turning off lights and water taps, maintaining class cleanliness, taking off shoes when entering the classroom and bathroom; (b) strengthening the character of competitive students such as students collaborating with several agencies in environmental-themed activities such as discussions between students and the environment agency related to mangrove tree planting, environmental cleanup, composting, making various handicrafts from used goods, making articles, calligraphy, and conducting research on environmental themes, participating in camp and scout activities, waste festivals, and Pamekasan School Fair. This finding is also in line with J. Alan Thomas in Mulyasa (2007) stating that productivity from the output aspect is in the form of changes in the behavior of students based on the values developed in the school experience.

Third, the economic aspects related to the cost of academic services in the form of a decrease in electricity bills each month and the existence of class funds as a result of the sale of used goods to scavengers. This finding also does not contradict the opinion of J. Alan Thomas in Mulyasa (2007), which states that productivity from the aspect of economic output is related to the financing of academic services. This aspect of economic output has also been hinted at in QS. Al-Isra'/17/ 26 where, humans are encouraged to behave and behave frugally according to their needs.

The three aspects of output as part of productivity in the findings of this study do not contradict Muchtarom's statement (2013), that one of the characteristics of Islamic religious education is *Tathbiqiyah*, where education is a practice. This means that every achievement of knowledge from these educational activities must be oriented towards productivity. For researchers, productivity in this argument can refer to the benefits of an activity that has been carried out in a particular community.

CONCLUSION

Based on the explanation of the research findings above, the researcher can draw the conclusion that the concept of strengthening character education of environmental care through the development of IRE both at MTsN 1 Sumenep and SMPN 2 Larangan Pamekasan

is an idea that describes efforts to strengthen the environmental care character of students through curricular, co-curricular, and self-development activities.

While the implementation in two research locations is carried out with 4 (four) stages design the planning stage which includes identifying the types of activities, developing environment-based IRE study materials, preparing supporting facilities; the implementation stage which includes integrated IRE learning, school management, and student development activities; the monitoring and evaluation stage is carried out through supervision activities and monthly meetings; and follow-up stage refers to school self-evaluation.

This strengthening of character education has supported eco culture in MTsN 1 Sumenep and SMPN 2 Larangan Pamekasan in 4 (four) aspects namely; administrative output aspects in the form of improving education services; output aspects in the form of changes in learner behavior that reflect ecological attitudes, and economic aspects in the form of reduced school operating costs and class funds.

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