

---

## EDU-SPIRITUALITY BUILDING ENVIRONMENTAL AWARENESS THROUGH NJOGO RESAN

Ucik Hidayah Binsa  
Institut Agama Islam Ngawi; Indonesia  
Correspondence email; ucik@iaingawi.ac.id

Submitted: 14/06/2024

Revised: 15/08/2024

Accepted: 25/10/2024

Published: 01/12/2024

---

### Abstract

This study aims to determine the implementation of planting and maintaining protective trees (Njogo Resan) as a means of conveying environmental messages that have an impact on students' spiritual education at MIS NU Abu Bakar Bancangan, Sambit, Ponorogo. This type of research is Qualitative with a case study approach at MIS NU Abu Bakar Bancangan, Sambit, Ponorogo. The subjects of this research are students, scout coaches, and teachers. Data collection methods through observation, interviews, and documentation. Data analysis was carried out by following the interactive model of Miles Huberman with several stages, namely data collection, data reduction, data presentation, and conclusion drawing. Based on the results of observations, interviews, and documentation, it shows that the implementation of Njogo Resan activities, namely scout coaches invite students to plant protective tree / Resan seeds with the characteristics of their roots that can absorb a lot of water on Widodaren hill because the location is a victim of burning to open agricultural land for residents, and maintain it by watering it regularly. The impact of Njogo Resan on the Spiritual education of students was successfully embedded, namely establishing good relations with fellow creatures created by Allah SWT (Hablu min al-Nās), which includes humans, animals, and plants in the surrounding environment.

---

### Keywords

Edu-Spirituality; Environmental awareness, Njogo Resan.

---



© 2024 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution-NonCommercial 4.0 International License (CC BY NC) license (<https://creativecommons.org/licenses/by-nc/4.0/>).

## INTRODUCTION

Raising environmental awareness is an urgent need amidst global challenges related to climate change and environmental degradation. In this regard, Edu-Spirituality emerges as a promising concept, considering education as a moral and ethical foundation for acting sustainably for environmental sustainability. (Retariandalas & Pujiati, 2022). The condition of the forest environment is getting worse due to natural disasters such as drought and forest fires. (Karim, 2018) Until 2000, Indonesia's forest area decreased by 2.8 million hectares every year, resulting in a total damage of 60.9 million hectares of the country's total forest area of 120.34 million hectares. In addition, several phenomena around the world, including waste problems, deforestation, species extinction, pollution, and even global warming, are also affected by the current environmental disaster (Laksono, 2022).

Humans have a role and responsibility to empower the wealth of the environment for the sustainability of the ecosystem, and humans are also one of the determining elements in environmental conservation efforts. A strong desire to satisfy oneself often leads to human domination of nature, which ultimately tends to cause losses because it is an attitude that prioritizes personal interests over survival (Karim, 2018). If this continues, we as humans are too selfish in utilizing nature; it will be difficult in everything later, especially in the long term, because humans cannot live alone. Humans, in meeting their needs, such as finding food and drink, are very dependent on the environment (Istianah, 2015).

Based on interviews (Binsa, 2024b) In observations in the Widodaren Bancangan hill area, which is within a radius of 1 KM from MIS NU Abu Bakar Sambit Ponorogo, the practice of burning land by irresponsible residents to open new agricultural land has resulted in significant damage to biodiversity and environmental sustainability. Although these actions are often motivated by the need to survive and increase agricultural productivity, the long-term impacts are detrimental, including soil erosion, loss of natural habitat, and local climate change. This proves that environmental awareness in the area tends to be minimal. According to research (Noske et al., 2024) Erosion is also a result of frequent burning of hills and the risk of disasters. (Nepal and friends, 2021) Decreased water quality is also a danger from the loss of trees in forest areas. (Kong et al., 2022) (Partzsch & Vlaskamp, 2016).

Consciousness is the state of remembering oneself, remembering (after passing out), waking up, waking up (after sleeping), remembering, knowing, and understanding, which are all

considered aspects of consciousness. Consciousness, as a state of being aware, is not a passive state but an active process. Understanding awareness is needed to carry out attitudes and behaviors that directly involve oneself in the circumstances that occur around the community environment. Meanwhile, the environment is a circular sphere in an area occupied by all living things, both humans, plants, and animals. Environmental Awareness, according to (KBBI, 2016), is a deep understanding of a person or group of people that is manifested in thoughts, attitudes, and behaviors that support the development of the surrounding environment.

Environmental Awareness itself is a role that is interrelated with a person's Edu-Spirituality (Spiritual Education) and has a key role in shaping and developing it. (Thobroni, 2016). The concept of "education" cannot be separated from the environment because since humans are born, they directly interact and need the environment to grow and develop into adults; the environment here is emphasized by the surrounding nature (Fatkha, 2022). Integration of spirituality in education is expected to provide a moral and ethical foundation for sustainable action. Therefore, it is necessary to strengthen the sense of environmental concern from an early age through coaching or habituation. (Rohimin, 2017).

Resan/Weksa means 'tree' with the prefix '-an' (Tim Balai Bahasa Yogyakarta, 2011). To make it easier to pronounce, the word "wreksa" is replaced with "resan" in everyday conversation. The term mutual, which means "to guard," and the word work, are related. Therefore, resan is often understood as "guardian" (pangreksa) and "guardian" (ngreksa). This shows that resan plays two important roles, namely as a guard and a caretaker, in human survival. Resan (protective tree) maintains the fertility, freshness, and beauty of the surrounding environment, including land that is not barren and rice fields that never dry out (Kusuma, 2022).

Planting shade trees can also be done to prevent flooding. This is done in addition to preventing various types of natural disasters, maintaining the surrounding ecosystem, and avoiding harmful air pollution. Mahoni, Trembesi, and Matoa trees are part of this shade tree planting. (Nita et al., 2023). The reason why this tree can be called a protective tree (Resan) is because it is based on research. (Yuliantoro et al., 2016) Able to absorb a lot of water to maintain water sources and maintain the surrounding ecosystem with the characteristics of deep taproots, fibrous and numerous roots, wide and dense crowns, long-lived plants, evergreen leaves (do not shed leaves), and fewer stomata. So besides the trees already mentioned, there are still other types of trees that are included in the characteristics of protective trees, namely Mantau, Hulu, Beringin, etc.

The term Edu-Spirituality is in English, which, when translated into Indonesian, is the same as Spiritual Education. (M.Echols & Shadily, 1984). Education, according to KBBI, means the process of changing attitudes and behavior for the better. (Kemdikbud, 2021) Meanwhile, Education cites Law on the Education System No. 20 of 2003, which states that "a conscious and planned effort to create a learning and teaching atmosphere so that students actively develop their potential to have spiritual, religious strength, self-control, personality, intelligence, noble morals, and the skills needed by themselves and society" (RI, 2003). Education is defined as life. This means that education is all learning of knowledge that occurs throughout life in all places and situations and has a positive influence on the growth of each individual (Desi Pristiwanti et al., 2022).

The word "spiritual" comes from the English root word "spirit," which means soul, spirit, spirit, morals, and purpose or true meaning. (Faizah, 2021). Inner or spiritual here, if interpreted in spiritual intelligence, is the readiness of the heart in a person to interpret and face all life circumstances positively. (Agustian, 2008). Spiritual education itself is defined as an effort made consciously to understand the formation of attitudes, mentality, inner feelings, and soul towards something to achieve inner purity and get closer to Allah SWT as the creator. (Muslim, 2022). (Zheng et al., 2024) In terms of spirituality itself, it can be embedded through individual experiences of finding peace and harmony.

Njogo Resan itself is used as a theme for the Extracurricular Scout activities of MIS NU Abu Bakar Bancangan Jetis Ponorogo students to protect protective trees from an early age, with the hope that students can be embedded in their hearts about environmental and spiritual awareness so as not to follow in the footsteps of residents who often burn forests in the hilly area near the school. This is in line with the concept of the title Edu-Spirituality, which makes an activity Njogo Resan educationally valued, especially spiritual and environmental awareness.

Previous relevant research was conducted by (Darmayanti et al., n.d.). The result is a module that can be used as a table or chair. The training went well because the material provided opened students' eyes to eco-bricks, the training approach was effective, and the environment supported students to participate. Therefore, it is important to implement this ecobrick program to reduce inorganic waste in the school environment. Different from Research (Nurulloh, 2019). The strategies that can be used to create a religious learning environment in Islamic educational institutions are as follows: establishing a place of worship; implementing learning methods that incorporate religious values in every lesson, especially those based on environmental principles; and implementing role

models, namely educators who have noble morals, especially those who care about the environment. Research conducted by (Dewi et al., 2023). The results of the description and discussion show that students' knowledge of the material, especially those related to planting, increased by an average of 30%. As many as 32% of students began to understand the importance and benefits of planting. In addition, students also began to understand the requirements for trees for reforestation, such as 28% and correct and ethical planting techniques 30%.

Alisya Darmayanti's research above focuses on environmental awareness by students through ecobrick activities at school, so it has similarities with the research that will be conducted, namely on environmental awareness. Religious and spiritual education through learning at school by researcher Endang Syarif Nurulloh has similarities with Spiritual Education. Knowledge of environmental awareness by planting trees in the school environment by Dewi discusses environmental awareness by planting trees. It is different from the research that will be conducted by the researcher, namely combining three variables, spiritual education, environmental awareness, and the last Njogo Resan, which can be called maintaining shade trees, into one unit in the research. This study aims to determine the implementation of protective tree planting and maintenance activities (Njogo Resan) as a means of conveying environmental messages that have an impact on students' spiritual education at MIS NU Abu Bakar Bancangan, Sambit, Ponorogo.

## **METHOD**

This research method is qualitative, using a case study approach at MIS NU Abu Bakar Bancangan Sambit Ponorogo. According to (Sugiyono, 2020) Qualitative case study research is a description of data using sentences instead of numbers from the research conducted. The research data is in the form of the activity of Planting Protective Trees (Njogo Resan), which is a Scout Extracurricular Theme by MIS NU student Abu Bakar Bancangan Sambit Ponorogo on Widodaren Hill together with Scout Leaders, teachers, School Principals, Bancangan Village officials, POLICE, TNI and Regional Heads Sambit District.

Data collection techniques are taken from observation, interviews, and documentation. Interviews conducted by researchers included MIS NU Scout Leader Abu Bakar as the Organizing Committee and teacher, then the students who took part in the Njogo Resan activities as implementers, and also the Principal as the Person in Charge. Then, the observations were carried out by observing the Njogo Resan activities and the student's daily lives at school after carrying out

these activities. Documentation was taken during and after the activity (Iskandar, 2022).

The data analysis technique used is Milles Hubberman. (Sugiyono, 2020): 1) Data collection, namely by collecting data directly (interviews, observations, and documentation) during Scouting Activities with the Njogo Resan Theme on Widodaren Hill by MISNU student Abu Bakar Bancangan and the student's daily activities at school after the activity. 2) Data Reduction, namely by summarizing and selecting the main things according to research needs and re-collecting data based on research problems. The data reduced by researchers is the result of observations, interviews, and documentation regarding the effectiveness of Njogo Resan's activities in the Spiritual Education of students at MIS Nu Abu Bakar Bancangan Sambit Ponorogo. 3) Data Presentation, namely by presenting data regarding the results of reduced interviews, observations, and documentation regarding the effectiveness of Scouting Activities with the Njogo Resan Theme on the Spiritual Education of students at MIS NU Abu Bakar Bancangan Sambit Ponorogo as required in the Research report. 4) Concluding, namely by concluding the research results based on what has been found in the results of data reduction and presentation

## FINDINGS AND DISCUSSION

### Findings

The research results presented in the following table were obtained through observation, interviews, and documentation. This study aims to determine the implementation of protective tree planting and maintenance activities (Njogo Resan) as a means of conveying environmental messages that have an impact on students' spiritual education at MIS NU Abu Bakar Bancangan, Sambit, Ponorogo. Data were collected by direct observation of the Njogo Resan activity/planting of protective trees on Widodaren Hill and after the activity, interviews with Scout coaches, participants, and the school principal, and documentation from various sources at the school.

**Table 1.** Edu-Spirituality Building Environmental Awareness Through Njogo Resan

No	Activities	Process	Impact
1.	Planting Trees	Students plant protective trees / Njogo Resan, namely trees that can absorb a lot of water (Beringin, Hulu Mentau, Trembesi) on Widodaren Hill.	Establish good relationships with fellow friends, teachers, and local residents who are creatures of Allah SWT.
2.	Caring for planted trees	Learners take care of and water the shade trees planted regularly at Widodaren Hill.	The establishment of good relations with the surrounding environment and Allah's creatures, namely plants.

*Njogo Resan* is the theme raised in Scout Extracurricular activities at MIS NU Abu Bakar Bancangan Sambit Ponorogo. In this activity, students were instructed to bring Resan/protective trees, namely trees whose roots can absorb a lot of water, to be planted on Widodaren Bancangan Hill, about 1 km from the school. There are various types of protective trees brought by students, including Beringin, Hulu, Mentau, and Trembesi). Before giving these instructions, the Scoutmaster provided an explanation and understanding of what Resan is and its benefits for the environment (Binsa, 2024a).

The explanation of Resan by the Scoutmaster provides an understanding that protecting the environment, especially Widodaren Hill, which is often used as a practice of burning residents, is not good and can damage the ecosystem. To maintain and improve it, it is necessary to plant tree seedlings with certain types, namely trees that can absorb a lot of water to maintain water sources and maintain the surrounding ecosystem with the characteristics of deep taproots, fibrous and many roots, wide and lush crowns, long-lived plants, always green leaves (not shedding leaves), have fewer stomata. Among them are Mahoni, Trembesi, Matoa, Mantau, Hulu, and Banyan trees (Binsa, 2024b).

The tree planting activity carried out in the Scout extracurricular with the theme Njogo Resan has been carried out twice. Starting with the first camp activity for 3 days, on the second day, the students were invited to walk from the campsite (MIS NU Abu Bakar) to the hill carrying planting equipment and Resan seeds/protective trees. This activity was organized together with teachers and scout leaders in collaboration with Perhutani, police, TNI, village officials, and the sub-district head in Sambit. During this activity, they planted tree seedlings brought by the students. Meanwhile, the local Perhutani also prepared many seedlings to be planted together. The second Njogo resan activity is for students to bring resan (protective tree) seeds from their respective homes without specifying the type of tree. They already understand what to bring and the equipment according to planting needs. The seeds they brought consisted of Trembesi seeds, Mantau seeds, Hulu seeds, and Beringin seeds. This second Njogo Resan activity was carried out by scout leaders and students. (Binsa, 2024b).

After planting activities, the learning process doesn't just stop there. At certain times, students are invited to observe the growth of the trees they have planted, as well as carry out regular maintenance and watering. The watering process is carried out by instructing students to carry a jug filled with water to take them to the hill to water the trees they are planting. To build their sense of

responsibility and attachment to the environment. In this case, students are encouraged to apply the concept of Edu-Spirituality/Spiritual Education, including loving plants and protecting water sources through Njogo Resan activities. So that students can apply it in a balanced way between *Hablu minallāh* and *Hablu min al-Nās* (all God's creatures) (Binsa, 2024b).

The purpose of the scout leader to organize this activity is to instill environmental awareness and spiritual values in students. They are invited to respond to nature directly by planting and caring for resan/protective trees, considering that residents around Widodaren Hill (planting location) often practice burning to open agricultural land under the pretext of economic needs. It is hoped that this practice of destroying the environment can be broken and stopped by those who are less responsible without being followed by the nation's generation of students. (Binsa, 2024b).

Based on researchers' observations and interviews, the impact of Njogo Resan's activities on students' spiritual education is *Hablu min al-Nās* (Establishing good relationships with fellow creatures created by Allah SWT), including animals, humans, and plants in the surrounding environment. In this case, it can be seen from the students who are enthusiastic about the process of planting the Njogo Resan protective tree and are happy to care for it and water it regularly. Even though the plant is located at the top of the Widodaren hill, the distance from the school to the hill is around 1 KM. Establishing good relationships with fellow human beings is instilled in students and can be applied to their daily lives. This can be seen in the ball accident where a male student played with a female student's snack (cup noodles) until it spilled on the mosque terrace during school break time; without being instructed by the teacher, the perpetrator immediately apologized and cleaned it up. When traveling up to Widodaren Hill (planting location), the students also looked after each other so they didn't get hurt or fall, considering the terrain was quite steep. Many students greet residents politely, and the same applies to teachers (Binsa, 2024b)(Binsa, 2024c).

Based on what was conveyed (Binsa, 2024b), some students asked that if they were going to enter the hill area where the graves of Bancangan Village and Ratu Solo were, they had to perform ablution first, from which it can be understood that to go to a location that is considered sacred, they know to perform ablution first, especially in terms of worship. School is considered their second home because it is comfortable and fun to do activities with their friends, as evidenced by the school bell that still rings; they are not in a hurry to go home. From here, it can be seen that students do activities with school friends, especially on the theme "Njogo Resan," without any coercion and feel comfortable doing it. Edu\_spirituality/Spiritual Education has been successfully embedded in



students in terms of protecting the environment through Njogo Resan activities. The hope for the future is that if children have been instilled with a sense of always protecting the environment and forming awareness that even though they are not environmental activists, at least they will not damage it.

### **Discussion**

The activity of planting and caring for protective trees in Widodaren Hill has a positive impact on learners' social relationships. Tree planting activities not only increase environmental awareness but also strengthen social ties between learners, teachers, and the surrounding community. In this case, protective trees such as Beringin, Hulu Mentau, and Trembesi serve as symbols of collective efforts to protect the environment. Tree planting activities create opportunities for learners to interact and work together, which contributes to the development of their social skills. Research by (Ismaniar & Landa, 2023) Shows that a positive social environment can improve children's social behavior. Research by (Sermila et al., 2024)(Taufika Nururrohmah et al., 2024) Shows environmental exploration is something that is considered important and helps stimulate learner development. From these results, of course, it is not far from the value of Spiritual Education, which is part of Allah SWT's command to always establish good relations between fellow creatures of His creation, namely humans, animals, and plants, which are commonly referred to as *Habluminannas* (Mardani, 2019).

In the context of *Hablu min al-Nās*, humans are expected to live social life with the principles of empathy, justice, and tolerance. By applying these values, the relationship between humans becomes harmonious and respectful. Human relationships with animals are also part of *Hablu min al-Nās* in religious teachings and environmental ethics. Humans are taught not to harm animals without just cause, to provide protection, and to take good care of them. This includes preserving species and avoiding animal abuse in daily activities. Establishing a good relationship with plants means encouraging humans to care for and preserve plants for the sake of survival, for example, by planting trees, reducing illegal logging, and supporting nature conservation. Caring for plants is not just about preserving resources but also creating clean air and a healthy environment for future generations.

Students directly apply the concept of *Hablu min al-Nās* (establishing good relations with fellow creatures created by Allah SWT, including animals, humans, and plants). In terms of establishing good relations with fellow humans, namely, they maintain harmonious relationships as

well as love for friends, older people are polite and respectful, including teachers. Establishing good relations with fellow creatures of Allah SWT in the Plant section, namely, students planting protective tree seedlings on Widodaren Hill and taking care of them by watering them, and they also protect the environment by planting protective tree seedlings on Widodaren Hill by not destroying them, then maintaining the cleanliness of the school environment, and most importantly researchers saw that children did it happily without any force.

In line with several previous studies: (Sabardila et al., 2020) The results showed that after students were invited to explore directly, namely planting several types of plants, they became more sensitive to the environment and were responsible for maintaining and caring for it (Nugroho et al., 2020). The research results show that environmental awareness has been successfully instilled in students at MIM Muhammadiyah Pakang Andong Boyolali by inviting children directly to plant flowers and pine trees on neglected land around the school. (Sigit Nurfauzi, 2022) The research results explained that in instilling environmental and social care, the school implemented scout extracurricular activities, namely hiking, and reforestation, by planting tree seedlings with students. (Abhari, 2022) The results of this study indicate that there are plant planting activities that can instill the character of environmental care for students in grade 3 Khatijah SD Muhammadiyah 9 Malang. (Aditya, 2019) The results of this study indicate that environmental conservation by reforestation in sloping land areas to be able to inhibit the passage of rainwater and minimize the occurrence of disasters is part of the command of Allah SWT by the teachings in the holy verse of the Qur'an that humans should always protect the natural environment around what He created without destroying.

Several previous studies have shown that tree-planting activities and social expression can significantly improve students' environmental awareness and social character. Hands-on activities such as planting plants and participation in extracurricular programs related to the green environment can facilitate positive social interactions and increase environmental awareness among learners.

The findings of this study suggest that schools should integrate tree-planting activities as part of their education program. This activity not only provides ecological benefits but also strengthens social relationships between students, teachers, and the community. Thus, environment-based education programs can be an effective tool to build ecological awareness while strengthening social values among students. Future research is recommended to explore the long-

term impact of tree-planting activities on students' social and academic behavior in various locations. In addition, involving more variables, such as the influence of parents and local communities in supporting such activities, could also provide more comprehensive insights. Thus, tree planting and caring activities not only serve as an environmental conservation effort but also as a means to build a better community through positive social interactions.

## CONCLUSION

Spiritual/Edu-Spirituality Education at MIS Nu Abu Bakar, Bancangan Village, Sambit District, Ponorogo Regency, to build Environmental Awareness based on researchers' observations was successfully implemented through extracurricular scout activities with the theme "Njogo resan". The impact of Njogo Resan activities on students' spiritual education is that they instill *Hablu min al-Nās* (establishing good relationships with fellow creatures created by Allah SWT), including animals, humans, and plants in the surrounding environment. This can be seen during the implementation of these activities and afterward, students and their friends look after and love each other, parents are polite and respectful, including teachers, responsible both environmentally and socially, and most importantly, researchers see children doing it happily without any coercion. They also understand that the practice of burning Widodaren Hill by residents to clear agricultural land under the pretext of supporting the economy is a bad act and has bad consequences in the long term. The hope for the future is that students can act as good humans and not disturb or damage the environment. Even if they don't become environmental activists, at least they will behave responsibly

## REFERENCES

- Abhari, M. H. P. (2022). Penanaman Karakter Peduli Lingkungan Melalui Kegiatan Menanam Tanaman. *Ibtidaiyyah: Jurnal Pendidikan Guru Madrasah Ibtidaiyyah*, 1(3), 169–183. <https://doi.org/10.18860/ijpgmi.v1i3.2381>
- Aditya, O. (2019). Pelestarian Lingkungan Dalam Islam Implikasinya Terhadap Pendidikan Lingkungan Oriza Aditya Institut Agama Islam Bunga Bangsa Cirebon Jawa Barat , Indonesia Abstrak Pelestarian Lingkungan dalam Islam Implikasinya Terhadap Pendidikan Lingkungan *Matriks: J.* 1(1), 28–34.
- Agustian, A. G. (2008). *Rahasia Sukses Membangun Kecerdasan Emosi dan Spiritual* (42nd ed.). Arga Publishing.
- Binsa, U. H. (2024a). Wawancara dengan Kepala sekolah MIS NU Abu Bakar.
- Binsa, U. H. (2024b). Wawancara dengan Pembina Pramuka Wahyudin dan Habib.
- Binsa, U. H. (2024c). wawancara dengan peserta didik MIS NU Abu Bakar.

- Darmayanti, A., Amran, M. F., & Addriadi, I. (n.d.). Mendorong Kesadaran Lingkungan Anak-Anak SDN Nanggerang Melalui Program Ecobrick Promoting Environmental Awareness of SDN Nanggerang Children Through the Ecobrick Program. *Prosceeding UIN Snan Gunung Djati Bandung*, 3(4).
- Desi Pristiwanti, Bai Badariah, Sholeh Hidayat, & Ratna Sari Dewi. (2022). Pengertian Pendidikan. *Jurnal Pendidikan Dan Konseling*, 4(6).
- Dewi, B. S., Hartati, P., Kurniasari, N., Astuti, P. T., Ilmiyawan, A., Winarno, G. D., & Harianto, S. P. (2023). Kampanye Budaya Menanam Pohon Melalui Pendidikan Konservasi. *Repong Damar: Jurnal Pengabdian Kehutanan Dan Lingkungan*, 2(1). <https://doi.org/10.23960/rdj.v2i1.6468>
- Faizah, K. (2021). Spiritualitas Dan Landasan Spiritual (Modern And Islamic Values); Definisi Dan Relasinya Dengan Kepemimpinan Pendidikan. *Ar-Risalah: Media Keislaman, Pendidikan Dan Hukum Islam*, 19(1). <https://doi.org/10.29062/arrisalah.v19i1.571>
- Fatkha, M. (2022). Konsep Pendidikan Islam dan Pengembangan Kesadaran Lingkungan. *Istighna*, 5(1).
- Iskandar, D. D. (2022). Metode Penelitian Kualitatif : Petunjuk Praktis untuk Penelitian Lapangan, Analisis Teks Media, dan Kajian Budaya. In *Prima Magistra: Jurnal Ilmiah Kependidikan*.
- Ismaniar, I., & Landa, K. S. (2023). Hubungan Lingkungan Sosial Masyarakat dengan Perilaku Sosial Anak Usia Dini. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 7(2), 1664–1675. <https://doi.org/10.31004/obsesi.v7i2.3825>
- Istianah. (2015). Upaya Pelestarian Lingkungan Hidup Dalam Perspektif Hadis. *Riwayah*, No. 1(2).
- Karim, A. (2018). Mengembangkan Kesadaran Melestarikan Lingkungan Hidup Berbasis Humanisme Pendidikan Agama. *Edukasia: Jurnal Penelitian Pendidikan Islam*, 12(2). <https://doi.org/10.21043/edukasia.v12i2.2780>
- KBBI. (2016). *Kamus Besar Bahasa Indonesia (KBBI)*. Kementerian Pendidikan Dan Budaya.
- Kemdikbud. (2021). *Kamus Besar Bahasa Indonesia,* in *Kamus Besar Bahasa Indonesia*. Kamus Besar Bahasa Indonesia.
- Kong, X., Ghaffar, S., Determann, M., Friese, K., Jomaa, S., Mi, C., Shatwell, T., Rinke, K., & Rode, M. (2022). Reservoir water quality deterioration due to deforestation emphasizes the indirect effects of global change. *Water Research*, 221(June), 118721. <https://doi.org/10.1016/j.watres.2022.118721>
- Kusuma, L. (2022, December). Resan Gunungkidul, Perwujudan Relasi Spiritualitas dengan Kelangsungan Hidup Manusia. GNFI.
- Laksono, G. E. (2022). Mewujudkan Kesadaran Lingkungan melalui Pendidikan Agama Islam berbasis Ecotheology Islam. *Jurnal Kependidikan*, 10(2). <https://doi.org/10.24090/jk.v10i2.8043>
- M. Echols, J., & Shadily, H. (1984). *Kamus Bahasa Inggris*. *British Journal of Psychiatry*, 205(01).
- Mardani. (2019). *Pendidikan Agama Islam (2nd ed.)*. Prenadamedia Group.
- Muslim, A. (2022). Pendidikan Spiritualitas Keagamaan Generasi Alfa Pada Sekolah Dasar. *Modeling: Jurnal Program Studi PGMI*, 9(3).
- Nepal, S., Tripathi, S., & Adhikari, H. (2021). Geospatial approach to the risk assessment of climate-induced disasters (drought and erosion) and impacts on out-migration in Nepal. *International Journal of Disaster Risk Reduction*, 59(April), 102241. <https://doi.org/10.1016/j.ijdrr.2021.102241>
- Nita, Y., Nastiti, R., Ananta, A., & Nurhaliza. (2023). Penanaman Pohon Pelindung sebagai Upaya Penghijauan Lingkungan. : : *Jurnal Pengabdian Dan Pemberdayaan Masyarakat*, 4(1).
- Noske, P. J., Nyman, P., Lane, P. N. J., Rengers, F. K., & Sheridan, G. J. (2024). Changes in soil erosion caused by wildfire: A conceptual biogeographic model. *Geomorphology*, 459(May), 109272. <https://doi.org/10.1016/j.geomorph.2024.109272>
- Nugroho, A., Fatonah, A., Wijaya, D. P. E., Putri, R. P., Fikri, M. N., Setiawan, O., Kurniawan, L. Y.,

- Astuti, J. S., Primandika, F. T., & Budiarti, S. A. C. (2020). Menumbuhkembangkan Kepedulian Siswa terhadap Lingkungan Melalui Kegiatan Penghijauan di MIM Pakang Andong, Boyolali. *Buletin KKN Pendidikan*, 2(2), 69–74. <https://doi.org/10.23917/bkkndik.v2i2.11196>
- Nurulloh, E. S. (2019). Pendidikan Islam dan Pengembangan Kesadaran Lingkungan. *Jurnal Penelitian Pendidikan Islam*, 7(2).
- Partzsch, L., & Vlaskamp, M. C. (2016). Mandatory due diligence for ‘conflict minerals’ and illegally logged timber: Emergence and cascade of a new norm on foreign accountability. *Extractive Industries and Society*, 3(4), 978–986. <https://doi.org/10.1016/j.exis.2016.07.003>
- Retariandalas, R., & Pujiati, A. (2022). Hubungan Kecerdasan Spiritual Dan Literasi Lingkungan Mahasiswa. *Jurnal Pionir LPPM Universitas Asahan*, 8(1).
- Rohimin, R. (2017). Pendidikan Spiritual Pada Anak Usia Dini Upaya Penggalan Narasi edukatif al-Quran Dalam Pembinaan Rasa Keagamaan Pada Anak. *Nuansa*, 10(2). <https://doi.org/10.29300/nuansa.v10i2.652>
- Sabardila, A., Budiargo, A. D., Wiratmoko, G., Himawan, J. A., Triutami, A., Intansari, A., Setiyowati, D., Cahyani, D. H. T., Handayani, R., & Suistri, S. (2020). Pembentukan Karakter Peduli Lingkungan melalui Kegiatan Penghijauan pada Siswa MIM Derasan Sempu, Boyolali. *Buletin KKN Pendidikan*, 1(2). <https://doi.org/10.23917/bkkndik.v1i2.10763>
- Sermila, Binsa, U. H., & Setyowati, E. (2024). Literasi Sains Melalui Pendekatan Eksplorasi Lingkungan Pada Anak Usia Dini Di Ra Syafa’atul Ulum. *SELINGJurnal Program Studi PGRA*, 10(2). <https://jurnal.stitnualhikmah.ac.id/index.php/seling/article/view/2347/1364>
- Sigit Nurfauzi. (2022). Upaya Kegiatan Pramuka Dalam Menanamkan Nilai Karakter Peduli Sosial Dan Peduli Lingkungan Di Pondok Pesantren Al-Hasanah Tugurejo Slahung Ponorogo. Institut Agama Islam Negeri Ponorogo.
- Sugiyono. (2020). Metodologi Penelitian Kualitatif. In *Metodologi Penelitian Kualitatif*. In Rake Sarasin (Issue March).
- Taufika Nururrohmah, Rahmawati, D. A., Safitri, D., Irbah, A. N., & Binsa, U. H. (2024). Pembelajaran Sains Menggunakan Pendekatan Eksplorasi Lingkungan Melalui Rainbow Lava. Early Stage: *Jurnal Pendidikan Anak Usia Dini*, 2(2).
- Thobroni, A. Y. (2016). Internalisasi Nilai-Nilai Kesadaran Lingkungan Melalui Pendidikan (Perspektif Al-Quran Dan Al-Hadits). *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*, 2(1). <https://doi.org/10.15642/jpai.2014.2.1.26-51>
- Tim Balai Bahasa Yogyakarta. (2011). Kamus Bahasa Jawa (Bausastra Jawa). In *Kamus Bahasa Jawa (Bausastra Jawa)*.
- Yuliantoro, D., Atmoko, B. D., & Siswo, S. (2016). Pohon Sahabat Air. *Pohon Sahabat Air*, 0271, 1–38.
- Zheng, Q., Yin, X., Liu, L., Jevitt, C., Fu, D., Sun, Y., & Yu, X. (2024). The influence of culture and spirituality on maternal grief following stillbirth in China: A qualitative study. *International Journal of Nursing Studies*, 160, 104863. <https://doi.org/10.1016/j.ijnurstu.2024.104863>