

Implementing Islamic Character Values of Social and Environmental Care at MTs Darul Huda Mayak Ponorogo: A Qualitative Study

Indra Prajoko¹, Humaedah²

¹Sekolah Tinggi Keguruan dan Ilmu Pendidikan Rosalia Metro Lampung, Indonesia, ²Institut Agama Islam Negeri Sorong, Indonesia
indraprajoko123@gmail.com¹, humaedahmeda@gmail.com²

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Abstract: This study explores the implementation of character values centered on social and environmental care from an Islamic perspective at MTs Darul Huda Mayak Ponorogo. Utilizing a qualitative research methodology grounded in post-positivist philosophy, the research involved participant observation, in-depth interviews, and document analysis to gather data. The findings indicate that Islamic teachings significantly shape the school's approach to character education, emphasizing principles of social responsibility and environmental stewardship. Routine activities, spontaneous actions, role modeling, and school-wide initiatives are designed to teach these values. The study reveals a holistic integration of Islamic values into the school culture, highlighting the effectiveness of this approach in fostering social and environmental consciousness among students. While the research provides valuable insights into the role of Islamic education in character development, its focus on a single institution and qualitative nature may need to be revised in generalizability. Future research should consider diverse educational contexts and employ quantitative measures to assess the long-term impact of these programs.

Abstrak: Penelitian ini mengeksplorasi implementasi nilai-nilai karakter yang berfokus pada kepedulian sosial dan lingkungan dari perspektif Islam di MTs Darul Huda Mayak Ponorogo. Menggunakan metodologi penelitian kualitatif yang berlandaskan filosofi post-positivis, penelitian ini melibatkan observasi partisipan, wawancara mendalam, dan analisis dokumen untuk mengumpulkan data. Temuan menunjukkan bahwa ajaran Islam secara signifikan membentuk pendekatan sekolah terhadap pendidikan karakter, dengan menekankan prinsip-prinsip tanggung jawab sosial dan kepedulian terhadap lingkungan. Kegiatan rutin, tindakan spontan, keteladanan, dan inisiatif sekolah secara keseluruhan dirancang untuk mengajarkan nilai-nilai tersebut. Penelitian ini mengungkapkan integrasi nilai-nilai Islam secara holistik dalam budaya sekolah, yang menyoroti efektivitas pendekatan ini dalam menumbuhkan kesadaran sosial dan lingkungan di kalangan siswa. Meskipun penelitian ini memberikan wawasan yang berharga tentang peran pendidikan Islam dalam pengembangan karakter, fokusnya pada satu institusi dan sifat kualitatifnya mungkin membatasi generalisasi. Penelitian selanjutnya disarankan untuk mempertimbangkan konteks pendidikan yang beragam dan menggunakan ukuran kuantitatif untuk menilai dampak jangka panjang dari program-program ini.

1. Introduction

In the contemporary global context, the erosion of moral values and environmental degradation pose significant challenges to societal well-being.¹ Character education, particularly social care and ecological awareness, is critical in addressing these issues, especially among younger generations. The decline in social concern has been linked to

¹ JL Fua et al., "Development of Environmental Care Attitude of Students through Religion Education Approach in Indonesia," *IOP Conference Series: Earth and Environmental Science* 175 (July 24, 2018): 012229, <https://doi.org/10.1088/1755-1315/175/1/012229>.

increasing incidents of violence and antisocial behavior, particularly among adolescents, which underscores the necessity for educational interventions that instill these essential values.² Furthermore, environmental crises such as pollution and resource depletion demand an urgent response from all sectors of society, including the educational system, which plays a pivotal role in fostering environmental stewardship.³

Previous studies have demonstrated the significant influence of moral and environmental education on shaping students' behaviors and attitudes. For instance, integrating Islamic teachings into environmental education has naturally encouraged eco-ethical practices among students, promoting a deeper connection between religious values and environmental responsibility.⁴ Similarly, the role of character education in addressing moral decay has been well-documented, with research indicating that the development of moral intelligence in educators can significantly enhance their ability to foster self-awareness and ethical behavior in students.⁵ These findings highlight the importance of embedding character and environmental education within the broader curriculum to promote holistic development.

Research within the Indonesian educational context further supports the effectiveness of character education in addressing social and environmental issues. Implementing the "Kurikulum Merdeka" has been shown to improve the quality of Islamic education despite facing challenges related to administrative understanding and extracurricular integration.⁶ Furthermore, studies have revealed that local cultural values can be successfully harnessed to foster a learning culture that supports moral and environmental education. This suggests that culturally relevant pedagogies can be critical in this area.⁷ These insights underscore the potential of tailored educational strategies to enhance students' character and environmental consciousness.

The literature also highlights the significance of educational environments in shaping students' character and environmental awareness. Madrasah settings, in particular, have been recognized for their unique ability to integrate religious and moral education, promoting social care and environmental responsibility among students.⁸ Moreover, incorporating digital media and storytelling has been identified as a practical approach to building environmental awareness, particularly in fostering a sense of

² Shahida Shahida, "Green Academia: Integrating Islamic Teachings in Education for a Sustainable Future," *Journal of Islamic Thought and Civilization* 13, no. 2 (December 6, 2023): 86–103, <https://doi.org/10.32350/jitc.132.06>.

³ M. Harja Efendi et al., "Islamic Boarding School's Strategies and Methods of Environmental Conservation Education through the Application of Islamic Values," *Ecology, Environment and Conservation* 25, no. September Suppl. Issue (2019): S31–35.

⁴ Shahida, "Green Academia: Integrating Islamic Teachings in Education for a Sustainable Future."

⁵ Syamsuardi Saodi and Shadia Hamoud Alshahrani, "Culturally Embedded Education: Investigating Moral Intelligence and Self-Awareness in Teachers from Islamic Schools in Jakarta," *International Journal of Society, Culture & Language*, 2024, 1–9, <https://doi.org/https://doi.org/10.22034/ijsc.2024.2008412.3120>.

⁶ Mardiah Astuti et al., "The Relevance Of The Merdeka Curriculum In Improving The Quality Of Islamic Education In Indonesia," *International Journal of Learning, Teaching and Educational Research* 23, no. 6 (June 30, 2024): 56–72, <https://doi.org/10.26803/ijlter.23.6.3>.

⁷ Buyung Surahman and Indra Pratama Putra Salmon, "School Culture and the Quality of Learning: The Experience in Special Region of Yogyakarta," *International Journal of Evaluation and Research in Education (IJERE)* 12, no. 2 (June 1, 2023): 692, <https://doi.org/10.11591/ijere.v12i2.23140>.

⁸ Harja Efendi et al., "Islamic Boarding School's Strategies and Methods of Environmental Conservation Education through the Application of Islamic Values."



responsibility toward ecological conservation.⁹ These studies emphasize the importance of creating supportive educational environments that facilitate the internalization of these values.

Despite these advancements, implementing character and environmental education in schools remains challenging. Research has pointed out that while the moral foundations of character education are generally well understood, the practical application, particularly in environmental care, often needs more depth and consistency.¹⁰ Furthermore, the efficacy of educational interventions in promoting environmental stewardship is frequently undermined by a lack of resources, inadequate teacher training, and insufficient integration of ecological topics into the broader curriculum.¹¹ These barriers highlight the need for more robust and contextually adapted character and environmental education approaches.

While existing research provides valuable insights into the benefits of character and environmental education, several gaps and inadequacies still need to be addressed. For example, there needs to be more understanding of how these values can be effectively integrated within the specific context of Islamic education at the Madrasah Tsanawiyah level. Furthermore, previous studies often need to address the challenges of implementing these values practically, particularly in rural settings where resources and teacher training may be limited.^{12,13} Moreover, little research specifically examines the effectiveness of character education programs in simultaneously promoting social and environmental awareness within the Indonesian context, particularly in smaller educational institutions such as MTs Darul Huda Mayak Ponorogo.

This study aims to fill these gaps by examining the implementation of social care and environmental awareness character values from an Islamic perspective at MTs Darul Huda Mayak Ponorogo. The research explores how these values are integrated into the school's curriculum and daily practices, the challenges encountered, and the effectiveness of these efforts in shaping students' behaviors and attitudes. By providing a detailed analysis of the pedagogical strategies employed, this study will contribute to the broader discourse on character education in Islamic schools and offer practical insights for educators seeking to enhance social and environmental responsibility among students.

2. Method

This study employs a qualitative research methodology grounded in a post-positivist philosophy, which acknowledges the subjectivity inherent in data collection while often

⁹ Juanda et al., "Ecoliteracy Digital Short Stories among Students in Indonesia."

¹⁰ Isa Semakula and Suhaila Samsuri, "Green Computing Knowledge among Students in a Ugandan University," in *2016 6th International Conference on Information and Communication Technology for The Muslim World (ICT4M)* (IEEE, 2016), 199–204, <https://doi.org/10.1109/ICT4M.2016.049>.

¹¹ Fatin Ardani Zamri et al., "Social Media Adoption for Digital Learning Innovation: Insights into Building Learning Support BT - ICT: Cyber Security and Applications," in *ICTCS 2022. Lecture Notes in Networks and Systems, Vol 916*, ed. Amit Joshi et al. (Singapore: Springer Nature Singapore, 2024), 407–25.

¹² Ansar Abbas et al., "Human Capital Creation: A Collective Psychological, Social, Organizational and Religious Perspective," *Journal of Religion and Health* 63, no. 3 (June 16, 2024): 2168–2200, <https://doi.org/10.1007/s10943-022-01665-8>.

¹³ Rohana Hamzah et al., "Introduction to Spiritual Intelligence for Non-Muslim Students at a Higher Learning Institution," *Jurnal Ilmiah Peuradeun* 12, no. 2 (May 30, 2024): 831, <https://doi.org/10.26811/peuradeun.v12i2.1000>.

integrating qualitative and quantitative methods.¹⁴ The research explores how Islamic values related to social and environmental care are implemented at MTs Darul Huda Mayak Ponorogo. Data was collected using participant observation, in-depth interviews, and document analysis, with the researcher as the primary instrument. The research site was chosen based on data availability and specific programs designed to instill character values in the curriculum. Purposive and snowball sampling techniques were used to select key informants, including the principal, curriculum coordinators, teachers, and students.

Data analysis followed an interactive model that involved data reduction, data presentation, and conclusion drawing/verification. The vast qualitative data were distilled into meaningful categories and presented in a structured format to facilitate pattern recognition and synthesis. Conclusions were drawn from emerging patterns and verified to ensure accuracy and reliability.¹⁵ Additionally, the study employed triangulation at both the technical and source levels to enhance data credibility, cross-verifying information obtained from various methods such as observation, interviews, and documentation and from different sources, including school administrators, teachers, and students.

The consistent application of triangulation techniques aimed to minimize bias and strengthen the study's findings. This approach provided deep insights by carefully aligning data collection and analysis processes. It ensured the research findings were trustworthy and pertinent, particularly in character education based on Islamic principles. This holistic approach enriched the study's depth and ensured its conclusions were reliable and relevant to the examined educational initiatives.

3. Result and Discussion

3.1. Implementation of Social Character Values in Islam

The implementation of social character values in Islam at MTs Darul Huda Mayak Ponorogo is deeply rooted in Islamic teachings that emphasize responsibility towards others, maintaining harmony within the community, and adhering to the commandments of Allah in daily life. The school's activities and cultural practices align closely with these principles, as detailed below:

3.1.1. Self-Development Programs

First, Routine Activities: One of the critical aspects of self-development at MTs Darul Huda is the regular practice of *infaq* (charitable giving), which occurs every Wednesday. This practice is not merely a routine but a deliberate effort to internalize Islamic values, particularly those related to sharing and social concern. The weekly *infaq* serves as a consistent reminder of the importance of charity and plays a significant role in shaping the students' character.

An interview with the Vice Principal of Student Affairs noted, “*Every Wednesday, we have a weekly routine of giving infaq.*” This statement underscores how *infaq* has become an integral part of the school's life, helping students understand the importance of giving to those in need to purify wealth and seek blessings from Allah. Observations during the *infaq* sessions revealed active participation from students and teachers, who voluntarily contribute weekly.

Second, Spontaneous Activities: Spontaneous activities also play a vital role in character development at MTs Darul Huda, particularly in fostering social concern. When

¹⁴ L Cohen, L Manion, and K Morrison, *Research Methods in Education*, 8th ed. (USA and Canada: Routledge Taylor & Francis E-Library, 2018).

¹⁵ J Moleong Lexy, “Qualitative Research Methods,” *Bandung: Teenager Rosda Karya*, 2011.



students lack care towards their peers or the surrounding environment, teachers promptly offer guidance and advice based on Islamic teachings. An interview with a teacher revealed that this approach is viewed as a moral responsibility, with the teacher explaining, *"Teachers provide warnings, advice, and then give extra attention to the student."*

These interventions are not just corrective but also educational, helping students understand the importance of caring for others. Classroom and school environment observations indicated that these spontaneous and situational interventions generally change students' attitudes. Although there is no formal documentation of these spontaneous activities, observations suggest that this approach directly impacts student behavior and is a critical component of character education at the school.

Third, Role Modeling: Teachers at MTs Darul Huda serve as role models or *uswah hasanah*, demonstrating how Islamic values like compassion and empathy should be practiced. They teach the importance of *infaq*, helping others, and leading by example. For instance, teachers actively participate in *infaq*, visit sick students, and assist those in need.

The Vice Principal of Student Affairs mentioned in an interview, *"We collect infaq every month from the teachers, which is then allocated to students who are sick, or if there is a death in the family, we visit them, and the students also join in. The students support what we have exemplified."* Observations during these activities show that students emulate their teachers' behavior, actively participating in these social initiatives. Documentation of social visits involving teachers and students further highlights the importance of teachers as role models in shaping students' character.

Fourth, Environmental Conditioning: The school environment at MTs Darul Huda is designed to effectively instill Islamic social values. This conditioning includes classroom arrangements that promote cooperation, motivational posters that remind students of the importance of social concern, and weekly activities like trash collection every Friday. Interviews with teachers and school staff revealed that this environmental conditioning is part of the school's strategy to create an atmosphere conducive to character development.

In summary, implementing social character values in Islam at MTs Darul Huda Mayak Ponorogo is a multifaceted approach involving routine activities, spontaneous interventions, teacher role modeling, and environmental conditioning. These efforts create a holistic environment where Islamic values are taught and lived, significantly influencing the students' character development.

3.1.2. Integration into School Culture

Integrating Islamic social care character values into the school culture at MTs Darul Huda Mayak Ponorogo is deeply rooted in an Islamic ethos that prioritizes *ukhuwah* (brotherhood) and *ta'awun* (mutual help). These values are woven into the daily life of the school community, fostering a spirit of cooperation, empathy, and respect among students and staff.

- a. **Facilitating Social Activities:** The school actively supports and organizes social activities, such as community service projects during Islamic holidays like Idul Adha and Idul Fitri. These events, which emphasize the Islamic traditions of sharing and performing good deeds, are well-documented and reflect the school's commitment to creating an environment of *ihsan* (excellence in kindness).
- b. **Fostering Empathy Among Students:** Students are encouraged to practice empathy, inspired by the Hadith, "None of you truly believes until he loves for his brother what

he loves for himself" (HR. Bukhari). This is evident in how students assist their needy peers, such as lending school supplies or visiting a sick classmate, reflecting a deep sense of community and care.

- c. Building Classroom Harmony: Harmonious classroom behavior promotes silaturahim (strengthening relationships). Students work together and show mutual respect during group activities, aligning with Islamic teachings that encourage unity within the community.
- d. Respecting Custodial Staff: Gratitude is a crucial value in Islam, and students at MTs Darul Huda Mayak Ponorogo are encouraged to express their thanks to the custodial staff. This practice resonates with the Quranic verse, "If you are grateful, I will surely increase you [in favor]" (QS. Ibrahim: 7). Such respect fosters a positive and supportive school environment.
- e. Sharing School Supplies: Lending school supplies to peers reflects the Islamic value of *khidmah* (service), where helping others is considered a form of worship. Students are encouraged to share and assist their classmates, reinforcing the principle of *sadaqah jariyah* (ongoing charity).
- f. Showing Respect for School Staff: Respect for teachers and staff is fundamental in Islam, consistent with the Quranic directive to "lower your wing to those who follow you in faith" (QS. Asy-Syu'ara: 215). This respect is evident in the polite interactions between students and the school's educators and staff.
- g. Helping Peers in Need: Students frequently assist their classmates, embodying the principle of *ta'awun*, where mutual help is a communal obligation. This behavior is observed in various contexts, whether academic support or personal needs, further embedding social care values within the school culture.

3.2. Implementation of Environmental Care Character Values from an Islamic Perspective

The implementation of environmental care character values from an Islamic perspective at MTs Darul Huda Mayak Ponorogo is grounded in the principles of Islam, which emphasize the role of humans as *Khalifah fil ardh* (*stewards of the earth*) responsible for preserving the environment as a trust (*Amanah*) from Allah. The school has taken concrete steps to ensure that these values are embedded in every aspect of school life, whether through policies, curriculum, participatory activities, or facility management.

3.2.1. Environmentally Friendly Policies

The school's commitment to environmental care is reflected in the vision, mission, and curriculum adopted by MTs Darul Huda Mayak Ponorogo. School policies are designed to promote sustainable practices and ecological awareness in line with *Islam's al-amana* (trust) concept and the human obligation to care for Allah's creation. As part of these policies, the school has integrated Islamic principles into environmental management, as stated in the Quran, "And do not cause corruption on the earth after it has been set in order" (QS. Al-A'raf: 56).

In an interview, the Principal emphasized, "*Our vision always includes the importance of protecting the environment as part of the trust given by Allah to us.*" Observations of the school's vision and mission documents show that these environmental care values have been integrated into school policies. Additionally, curriculum documentation notes the integration of material that promotes ecological awareness, demonstrating the school's commitment to Islamic principles in environmental management.



3.2.2. Implementation of an Environment-Based Curriculum

Teachers at MTs Darul Huda Mayak Ponorogo play a crucial role in integrating environmental education into daily lessons. They use innovative and engaging methods that educate students about the importance of environmental care and link that care to broader Islamic teachings. The principle of *tadabbur* (contemplation) is often applied in this learning, where students are invited to reflect on the beauty of nature as a sign of Allah's greatness.¹⁶ For example, in science lessons, students are taught the importance of caring for plants and maintaining environmental sustainability to express gratitude to Allah.

One teacher stated in an interview, "*In terms of lesson content, for the implementation of environmental care values, educators are encouraged to integrate relevant content into their lessons.*" Observations during science lessons and documentation of lesson plans show how these values are effectively integrated into the curriculum, strengthening students' understanding of their responsibilities toward the environment.

3.2.3. Participatory Environmental Activities

MTs Darul Huda Mayak Ponorogo routinely involve students in various participatory environmental activities, such as cleaning the school environment, maintaining the school garden, and managing overall cleanliness. These activities are viewed as a form of worship in Islam, instilling a sense of responsibility for the environment in students. These activities align with the Islamic teaching, "The earth is green and beautiful, and Allah has appointed you as stewards over it" (Hadith).^{17,18}

In an interview, one student expressed, "*We are often involved in activities like cleaning the school environment, which we see as part of our responsibility as Muslims.*" Observations during these activities show a high level of student participation. In contrast, documentation of the activities includes written and visual records demonstrating student involvement, all contributing to strengthening the school's environmental care values.

3.2.4. Management of Environmentally Friendly Facilities

MTs Darul Huda Mayak Ponorogo has taken significant steps in managing environmentally friendly facilities at the school. The school has implemented a waste sorting system and created green spaces that support a healthy and sustainable learning environment. Implementing these facilities is based on the Islamic teaching of *israf* (avoiding waste), which encourages humans to manage resources wisely and not excessively.¹⁹

In an interview, a teacher stated, "*We place great emphasis on environmental management in the school because we believe it is part of our responsibility as Khalifah on earth.*" The school's facilities show a well-organized waste management system and well-maintained green spaces. The facility management reports indicate the school's

¹⁶ Shahzadi Pakeeza, Humaira Jahangir, and Hafsa Batool, "Quranic Code of Tadabbur and Its Methodologies," *Islamic Sciences* 01, no. 01 (December 28, 2018), <https://doi.org/10.52337/islsci.v1i1.1>.

¹⁷ Abida Begum et al., "Evaluating the Impact of Environmental Education on Ecologically Friendly Behavior of University Students in Pakistan: The Roles of Environmental Responsibility and Islamic Values," *Sustainability* 13, no. 18 (September 12, 2021): 10188, <https://doi.org/10.3390/su131810188>.

¹⁸ Nur Wakhidah and Erman Erman, "Examining Environmental Education Content on Indonesian Islamic Religious Curriculum and Its Implementation in Life," *Cogent Education* 9, no. 1 (December 31, 2022), <https://doi.org/10.1080/2331186X.2022.2034244>.

¹⁹ Abdul Gafar Olawale Fahm and Islamiyyah Olabisi Yussuf, "Critical Assessment of *Isrāf* (Wastefulness) on Socio-Religious Activities of Muslims in Mushin, Lagos State," *Journal of Islamic and Religious Studies* 5, no. 2 (December 14, 2020): 15–32, <https://doi.org/10.36476/JIRS.5:2.12.2020.15>.

commitment to the principles of *maqasid al-shariah* (the objectives of Sharia), including preserving life and the environment, making the school a model of sound environmental management practices from an Islamic perspective.²⁰

The findings of this research indicate that MTs Darul Huda Mayak Ponorogo has successfully integrated an Islamic perspective in implementing social and environmental care character values, thereby shaping a holistic character education approach in line with Islamic principles. However, to strengthen this conclusion, the research should be supplemented with more empirical data, an evaluation of the impact of activities on student behavior, and a consideration of the limitations of generalizing results to different contexts.

3.3. Analysis of the Implementation of Social and Environmental Character Values from an Islamic Perspective at MTs Darul Huda Mayak Ponorogo

Implementing social and environmental character values within the Islamic perspective at MTs Darul Huda Mayak Ponorogo aligns with broader Islamic educational principles, emphasizing holistic character formation based on Islamic teachings.^{21,22} This research investigated how these values are operationalized within a madrasah setting, reflecting a commitment to fostering social responsibility and environmental stewardship as integral components of Islamic education. Previous studies have underscored the significance of incorporating religious values into character education, enhancing students' moral development and social behavior.^{23,24} The focus on Islamic teachings in this context offers a unique perspective, contributing to the literature on character education in religious schools.

The findings of this study revealed that MTs Darul Huda Mayak Ponorogo effectively integrates social care values through various school activities, including regular and spontaneous actions, role modeling, and environmental conditioning. The consistent practice of charity, or *infaq*, and the spontaneous advice provided by teachers underscores the integration of Islamic values into daily school routines.^{25,26} Additionally, the school's commitment to sustainability reflects its environmental care values, as seen in its green policies and curriculum-based ecological activities.^{27,28} These practices reinforce students' sense of responsibility towards their community and environment and embody the principles of *ukhuwah* and *ta'awun*, which are essential in Islamic teachings.

²⁰ Jasser Auda, "Maqasid Methodology for Re-Envisioning Islamic Higher Education," *Journal of Contemporary Maqasid Studies* 1, no. 1 (2021): 31–58, <https://doi.org/10.52100/jcms.v1i1.58>.

²¹ Harja Efendi et al., "Islamic Boarding School's Strategies and Methods of Environmental Conservation Education through the Application of Islamic Values."

²² Shahida, "Green Academia: Integrating Islamic Teachings in Education for a Sustainable Future."

²³ Zulfatmi, "Learning the Values of Religious Moderation in Madrasah Aliyah: Model Analysis."

²⁴ M. Mukhibat et al., "Development and Evaluation of Religious Moderation Education Curriculum at Higher Education in Indonesia," *Cogent Education* 11, no. 1 (December 31, 2024), <https://doi.org/10.1080/2331186X.2024.2302308>.

²⁵ Semakula and Samsuri, "Green Computing Knowledge among Students in a Ugandan University."

²⁶ Erica M Larson, "Smartphones and the Education of Religious Youth in Indonesia: Highway to Hell or Path of Righteousness?," *Social Compass* 71, no. 1 (March 10, 2024): 119–35, <https://doi.org/10.1177/00377686231182251>.

²⁷ Fua et al., "Development of Environmental Care Attitude of Students through Religion Education Approach in Indonesia."

²⁸ Musthofa, Muchlis, and Kurniawaty, "Implementation of Structural Morphology as a Theme for Educational Tourism Design."



Comparing these results with previous studies, it becomes evident that integrating Islamic values in educational settings can significantly enhance the effectiveness of character education. MTs Darul Huda Mayak Ponorogo's focus on social care and environmental stewardship aligns with findings from other research that emphasize the role of religious teachings in promoting ethical behavior and community engagement among students.^{29,30} However, unlike some studies that highlight challenges in implementing character education within a religious framework,^{31,32} This study demonstrates a successful model in which Islamic values are seamlessly integrated into both the curriculum and extracurricular activities, thereby fostering a supportive learning environment.

These results also contrast with studies that report difficulties in applying religious values in character education, particularly in secular or less religiously inclined contexts.^{33,34} In contrast, MTs Darul Huda Mayak Ponorogo's approach shows that when character education is deeply rooted in the religious framework, it can effectively shape students' attitudes and behaviors. This success can be attributed to the school's comprehensive approach, which includes consistently reinforcing values through various channels, from daily routines to environmental programs, thus providing a conducive environment for internalizing these values.^{35,36}

These findings are significant because of their implications for the broader field of Islamic education. The successful implementation of character values at MTs Darul Huda Mayak Ponorogo suggests that Islamic teachings can serve as a robust framework for character education, particularly in fostering social and environmental consciousness among students.³⁷ This is particularly important in global ecological challenges and the need for greater social responsibility, where Islamic educational institutions can play a pivotal role in cultivating responsible future citizens.³⁸ The findings also highlight the importance of aligning school policies with Islamic principles, reinforcing the values

²⁹ Wisnarni, "The Religious Moderation in the Family and the Character Education: Appreciating Local Cultures and Other Religions," *Logos* 115 (June 2023), <https://doi.org/10.24101/logos.2023.40>.

³⁰ Mir Shahid Satar, "Inspiring Role Model and Compassion in Nascent Social Entrepreneurs: Does Education Matter?," *Entrepreneurship & Regional Development* 36, no. 7–8 (August 7, 2024): 897–921, <https://doi.org/10.1080/08985626.2024.2310735>.

³¹ Zamri et al., "Social Media Adoption for Digital Learning Innovation: Insights into Building Learning Support BT - ICT: Cyber Security and Applications."

³² Abbas et al., "Human Capital Creation: A Collective Psychological, Social, Organizational and Religious Perspective."

³³ Juanda et al., "Ecoliteracy Digital Short Stories among Students in Indonesia."

³⁴ A R Rahimi and Z Mosalli, "The Role of Twenty-First Century Digital Competence in Shaping Pre-Service Teacher Language Teachers' Twenty-First Century Digital Skills: The Partial Least Square Modeling Approach (PLS-SEM)," *Journal of Computers in Education*, 2024, <https://doi.org/10.1007/s40692-023-00307-6>.

³⁵ Ridwan Santoso et al., "The Quality of Anti-Corruption Education in Indonesian Schools: Adaptation of the Servqual Method," *International Journal of Evaluation and Research in Education (IJERE)* 13, no. 4 (August 1, 2024): 2482, <https://doi.org/10.11591/ijere.v13i4.28150>.

³⁶ Lori A. Allen, "A View from Another Side, or, Not Just Another Quit-lit Essay," *American Ethnologist* 51, no. 1 (February 28, 2024): 153–57, <https://doi.org/10.1111/amer.13232>.

³⁷ Hamzah et al., "Introduction to Spiritual Intelligence for Non-Muslim Students at a Higher Learning Institution."

³⁸ Surahman and Salmon, "School Culture and the Quality of Learning: The Experience in Special Region of Yogyakarta."

taught, and ensuring students see these values reflected in their everyday school environment.

In conclusion, the findings from MTs Darul Huda Mayak Ponorogo provide valuable insights into the effective integration of Islamic values in character education, particularly in promoting social care and environmental stewardship. This study contributes to the growing literature on Islamic education by demonstrating that character education grounded in religious teachings can positively affect students' behavior and attitudes.^{39,40} Future research could explore the long-term impacts of such educational models and investigate how these practices can be adapted to different cultural and religious contexts, further enriching the discourse on character education in Islamic schools.

4. Conclusion

This study aimed to examine the implementation of character values related to social care and environmental stewardship from an Islamic perspective at MTs Darul Huda Mayak Ponorogo, revealing that Islamic principles have been effectively integrated into the school's culture and practices, fostering a deep commitment to social and environmental consciousness among students. The implications suggest that Islamic educational institutions can significantly contribute to character education by embedding Islamic values in school policies and daily routines, addressing global challenges by shaping socially responsible and environmentally conscious individuals. However, the study's focus on a single institution and reliance on qualitative data may limit the generalizability of the findings, highlighting the need for further research in diverse educational settings and the inclusion of quantitative data to understand better the long-term effects of such programs on students' behavior and attitudes.

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⁴⁰ Shahida, "Green Academia: Integrating Islamic Teachings in Education for a Sustainable Future."



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