

## Transformation of Islamic Boarding School-Based Character Education: A Study of the Kalpataru Santri Program

Muhammad Mushfi El Iq Bali<sup>1\*</sup>, Putriana<sup>2</sup>

<sup>1,2</sup> Universitas Nurul Jadid, Indonesia

\* [eliqbali@unuja.ac.id](mailto:eliqbali@unuja.ac.id)

### Abstract

*This study aims to analyze the transformation of pesantren-based character education through the Santri Kalpataru Program at the Nurul Jadid Islamic Boarding School, particularly in the Al-Hasyimiyah area. The background of this study is based on the urgent need to instill values of environmental awareness, social solidarity, and moral consciousness among santri in facing environmental damage and social change. In fact, on average, every day there are around 10 students who are less concerned about the environment, around 15 students tend to focus on individual interests, and there are around 12 students who have minimal moral awareness. This study uses a qualitative approach with a case study design. Data collection was conducted through in-depth interviews, participatory observation, and documentation collection, which were then analyzed using data reduction, data presentation, and verification techniques to produce conclusions. The results of this study show that the Santri Kalpataru Program is effective in internalizing environmental values through various routine activities such as maintaining the cleanliness of the boarding school, waste management, and reforestation. Field observations also show behavioral shifts in daily ecological habits, including a decrease in littering and increased student participation in maintaining the dormitory environment. Collaboration among santri also builds solidarity that strengthens the ecological culture around the pesantren. This demonstrates that environmental awareness is part of a religious commitment. In addition, santri involvement in community-based activities also increases social awareness and a sense of collective responsibility. This study concludes that pesantren-based character education can be an integrative model for combining religious values, ecological learning, and social character building. These findings have implications for the development of Islamic education theory that is more contextual and relevant to global issues, as well as providing recommendations for the development of an environment-based curriculum in Islamic boarding schools.*

**Keywords:** Character Education; Islamic Boarding Schools; Kalpataru Students; Environmental Awareness.

### Abstrak

Penelitian ini bertujuan untuk menganalisis transformasi pendidikan karakter berbasis pesantren melalui Program Santri Kalpataru di Pondok Pesantren Nurul Jadid, khususnya di wilayah Al-Hasyimiyah. Latar belakang penelitian ini didasarkan pada kebutuhan mendesak

---

**Diserahkan:** 20-09-2025 **Disetujui:** 03-05-2026. **Dipublikasikan:** 15-05-2026

**Kutipan:** Bali, M. M. E. I., & Putriana, P. (2026). Transformation of Islamic Boarding School-Based Character Education: A Study of the Kalpataru Santri Program. *Ta'dibuna Jurnal Pendidikan Islam*, 15(2), 275-294. <https://doi.org/10.32832/tadibuna.v15i2.22197>

untuk menanamkan nilai kepedulian terhadap lingkungan, solidaritas sosial, dan kesadaran moral di kalangan santri dalam menghadapi masalah kerusakan lingkungan dan perubahan sosial yang terjadi. Faktanya, rata-rata setiap hari santri yang kurang peduli terhadap lingkungan sekitar 10 orang, sekitar 15 orang cenderung fokus pada kepentingan individu, dan minimnya kesadaran moral di kalangan santri sekitar 12 orang. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus. Pengumpulan data dilakukan melalui wawancara mendalam, observasi partisipatif, dan pengumpulan dokumentasi, yang kemudian dianalisis menggunakan teknik reduksi data, penyajian data, dan verifikasi hingga menghasilkan kesimpulan. Hasil dari penelitian ini menunjukkan bahwa Program Santri Kalpataru efektif menginternalisasikan nilai-nilai peduli lingkungan melalui berbagai kegiatan rutin seperti menjaga kebersihan pondok, pengelolaan sampah, dan penghijauan. Observasi lapangan juga menunjukkan pergeseran perilaku dalam kebiasaan ekologis sehari-hari, termasuk penurunan praktik membuang sampah sembarangan dan peningkatan partisipasi siswa dalam menjaga lingkungan asrama. Kolaborasi antar-santri juga membangun solidaritas yang memperkuat budaya ekologi di sekitar pesantren. Hal ini membuktikan bahwa kepedulian terhadap lingkungan merupakan bagian dari komitmen keagamaan. Selain itu, keterlibatan santri dalam aktivitas berbasis komunitas juga meningkatkan kesadaran sosial serta rasa tanggung jawab kolektif. Penelitian ini menyimpulkan bahwa pendidikan karakter berbasis pesantren dapat menjadi model integratif untuk menggabungkan nilai religius, pembelajaran ekologis, dan pembentukan karakter sosial. Temuan ini berimplikasi pada pengembangan teori pendidikan Islam yang lebih kontekstual dan relevan dengan isu-isu global, serta memberikan rekomendasi untuk pengembangan kurikulum berbasis lingkungan di pesantren.

**Kata kunci** : Pendidikan Karakter; Pesantren; Santri Kalpataru; Kepedulian Lingkungan.

## I. Introduction

The environmental crisis has become one of the most pressing global issues today. Problems such as climate change, environmental pollution, forest destruction, and declining air and water quality increasingly threaten the sustainability of human life and other living things. These problems are not only caused by natural factors, but also by human behavior that lacks awareness and responsibility for the environment (Nugroho, 2022)(Aini et al., 2025). The environmental crisis has become an increasingly urgent issue at both global and national levels. UNEP reports that the world produces more than 400 million tonnes of plastic every year, while around 19–23 million tonnes of plastic waste leak into aquatic ecosystems annually (UNEP, 2021). In the Indonesian context, environmental pressures are also evident. Data from Statistics Indonesia (BPS) show that Indonesia's net deforestation still reached 104,032.5 hectares in 2021–2022, while the Environmental Quality Index of East Java stood at 69.59 in 2023, indicating that ecological challenges remain serious at the regional level (Dinas Lingkungan Hidup, 2023). These data confirm that environmental degradation is not merely an abstract global discourse, but a concrete educational challenge requiring value-based intervention. In this context, education is a crucial key to instilling environmental values from an early age. Educational institutions, including Islamic boarding schools (pesantren), play a strategic role in shaping the character of students (santri) as the nation's next generation (Mahfud et al., 2022; Sabiq, 2022). Therefore, how Islamic boarding schools can participate in

fostering an environmentally conscious character is crucial (Dwijaya & Rigianti, 2024; Ismail, 2021). This research is crucial for affirming the contribution of religious institutions in addressing increasingly complex and sustainable ecological challenges.

Educational institutions therefore play a strategic role in building environmental responsibility from an early age. In pesantren, this role becomes even more important because character formation is not limited to formal classroom instruction but is embedded in daily habits, communal discipline, and religious ethics. In the Al Hasyimiyah area of the Nurul Jadid Islamic Boarding School, low environmental awareness remains evident. Habits such as littering, the use of single-use plastics, and the lack of greenery around the student dormitories are significant problems. On average, every day there are around 10 students who are less concerned about the environment, around 15 students tend to focus on individual interests, and there are around 12 students who have minimal moral awareness. This not only creates a dirty and uncomfortable environment but also negatively impacts the health and aesthetics of the boarding school. Students' lack of knowledge and awareness of environmental issues is a key contributing factor to this problem (Kholil et al., 2021). If not addressed promptly, this could shape students' attitudes toward environmental issues. A solution requires an educational and participatory program that encourages students to actively participate in environmental conservation. One such initiative is the Santri Kalpataru program, an environmental action-based program that prioritizes religious, educational, and character-building values.

Previous studies have established that environmental education can shape pro-environmental attitudes and behavior through curricular integration, experiential learning, and community participation. Research has also shown that waste management, recycling, and greening activities may strengthen students' ecological awareness. However, most of these studies have focused on formal schools, while the role of pesantren as a collective religious-educational community remains underexplored. More specifically, action-based programs in pesantren that integrate ecological practice, habituation, and Islamic values have rarely been examined in depth. Thus, what is already known is that environmental education influences student attitudes; what remains insufficiently studied is how pesantren-based environmental programs cultivate ecological character through their own social and spiritual ecosystem.

Various previous studies have highlighted the importance of environmental education in developing environmentally friendly behavior (Fubani et al., 2024; Latifah & Yulisinta, 2020), demonstrating that an educational approach within the school curriculum can increase students' environmental awareness. Another study by Ramadhan & Fitriani (2021) showed that students' active involvement in environmental activities such as recycling and reforestation has a positive influence on attitude change.

However, most studies still focus on public schools, and few have explored in depth the contribution of Islamic boarding schools (*pesantren*) in instilling environmentally conscious character (Rahmah, 2022; Risana et al., 2024). Furthermore, few studies have examined the specific role of action-based programs like Santri Kalpataru in the context of traditional Islamic boarding schools. Therefore, this paper aims to fill this gap in the literature and offer a new, holistic, religious, and sustainable Islamic boarding school-based approach to fostering environmentally conscious character among Islamic boarding school students.

This study addresses that gap by examining the Santri Kalpataru Program as a model of *pesantren*-based character education in the Al-Hasyimiyah area of Nurul Jadid Islamic Boarding School. Unlike earlier studies that mainly discuss environmental education in general school settings, this research focuses on how a *pesantren* program combines ecological action, social solidarity, and religious values in everyday practice. The study specifically investigates the role and influence of the program, the forms of activities implemented, the level of student participation, the values taught, and the challenges and strategies that emerge during implementation. In this sense, the novelty of the study lies in its effort to conceptualize ecological character education in *pesantren* not only as environmental knowledge, but as a lived moral and spiritual practice grounded in Islamic teachings such as *amanah*, *ihsan*, and *khalifah fi al-ard*.

This research is crucial because it is closely related to efforts to address environmental challenges through Islamic boarding school-based character education. As the oldest educational institutions in Indonesia, Islamic boarding schools (*pesantren*) possess strong religious values that shape behavior (Bali, 2017). Environmentally conscious character is formed not only through theoretical knowledge but also through practical practice and exemplary behavior, which can be realized through programs like Santri Kalpataru. Furthermore, Islamic boarding schools have significant potential to disseminate environmental values to the wider community through students across various regions. In other words, successfully developing an environmentally conscious character in Islamic boarding schools can serve as a model for broader social transformation. Therefore, this research is urgently needed to strengthen students' awareness and concern for the Islamic boarding school environment, based on contextual Islamic values that are relevant to real-life situations and implemented within the *pesantren* environment.

This study aims to obtain in-depth information about the Santri Kalpataru program's ability to foster environmental awareness among students at the Nurul Jadid Islamic Boarding School, particularly in the Al Hasyimiyah region. This study seeks to answer fundamental questions about the role and influence of the Santri Kalpataru program in increasing environmental awareness and character among Islamic boarding school students (*pesantren*). In addition, this study also examines various types of activities,

levels of student participation, the values taught, and the challenges and strategies faced during the program's implementation. Therefore, the results of this study are expected to provide examples for designing effective environmental education programs in other Islamic boarding schools (*pesantren*). The main focus of this study is to connect the integrated spiritual, educational, and practical approaches within the Santri Kalpataru program as a model of environmental education grounded in Islamic character.

The novelty of this research lies in the innovative character education model focused on environmental awareness, through the Santri Kalpataru program, which is linked to the context of Islamic boarding schools (*pesantren*) as a place for moral formation. Unlike previous research that focused more on environmental education in the formal curriculum, this study adopts a comprehensive approach by simultaneously combining concrete actions, behavioral habits, and strengthening religious values. This initiative is not only focused on practical activities such as reforestation or waste management, but also develops environmental awareness as part of worship and spiritual responsibility (Maulidah & Bali, 2025). Thus, Santri Kalpataru provides a character-based education model suitable for implementation in Islamic boarding school education. This research is also related to the number one five awareness of santri, religious awareness, because the entire program approach is based on Islamic spiritual values, not only social actions but also a form of obedience to God as the caliph on earth who is entrusted with preserving the earth. This program internalizes religious teachings such as *amanah* (trust), *ihsan* (goodness), and gratitude for God's creation, thus forming an environmentally conscious character with a strong spiritual foundation. Religious awareness has become the primary foundation of this research, while knowledge and community awareness serve as reinforcements in developing sustainable environmental character in Islamic boarding schools.

Theoretically, this study suggests that Islamic-based environmental education can be an effective method for fostering sustainable environmental awareness (Mahfud et al., 2022; Nafsaka et al., 2023). Initial findings from the research questions indicate that Santri Kalpataru is a character-changing movement based on religious values, a sense of social responsibility, and compassion for the environment. If this program is implemented consistently and involves all elements of the Islamic boarding school, it will foster a positive and sustainable environmental culture. This research is also expected to provide practical contributions to the development of non-formal curricula in Islamic boarding schools and serve as a policy reference for religious institution administrators regarding environmental issues in education (Tsauri & Wahidah, 2023). In this way, Santri Kalpataru can serve as inspiration for ecological movements that create a reciprocal relationship between Islamic boarding schools and efforts towards a more sustainable Indonesia.

## II. Research Method

This study employed a qualitative approach with a descriptive case-study design. The case-study approach was chosen because the research sought to understand in depth how the Santri Kalpataru Program operated as a pesantren-based character education initiative, how students experienced the program in everyday life, and how environmental values were internalized through repeated collective practices. This design was considered appropriate because the focus of the study was not to test variables statistically, but to explore meanings, interactions, habits, and implementation dynamics within a specific pesantren setting.

The research was conducted in the Al-Hasyimiyah area of Nurul Jadid Islamic Boarding School, one of the pesantren areas where the Santri Kalpataru Program was actively implemented. Informants were selected purposively based on their direct involvement in the program. They consisted of 92 active santri participating in Kalpataru activities, 9 mentors/ustadz supervising the program, 3 environmental administrators, 5 dormitory administrators, and 2 regional leaders. This variation of informants was intended to capture multiple perspectives regarding program implementation, student participation, and institutional support. The primary sources of information in this study were obtained from informants directly involved in the Kalpataru Santri program. Informants consisted of active students who participated in the program, the boarding school's environmental management, the mentors and ustadz who guided the activities, and the head of the area. In addition, the researcher also involved supporting informants such as dormitory administrators to supplement the information.

The data collection techniques in this study used three main methods. First, in-depth interviews were conducted with key informants to explore their experiences, perceptions, and interpretations of the program. Second, participatory observation was used to observe daily student behavior, forms of participation, environmental routines, and interaction patterns during program activities such as waste management, collective cleaning, and greening. Third, documentation was collected in the form of activity records, photographs, field notes, and administrative documents related to the Santri Kalpataru Program. The researcher organized the data collection process in stages, beginning with preliminary observation, followed by interviews, repeated observations, and documentation review, so that the data could be cross-checked across sources.

The data obtained were analyzed through the stages of qualitative data analysis according to Miles and Huberman, namely data reduction, data presentation, and verification or drawing conclusions regarding the Transformation of Islamic Boarding School-Based Character Education in the Kalpataru Santri Program. In the condensation stage, the researcher selected, categorized, and focused the data according to the study objectives: program influence, types of activities, student participation, values taught, and implementation challenges. In the data display stage, findings were organized into

thematic matrices and descriptive narratives to make patterns easier to interpret. In the final stage, conclusions were drawn and continuously verified by comparing interview, observation, and documentation data. To ensure trustworthiness, the study applied source triangulation, technique triangulation, prolonged engagement in the field, and member checking with 37 selected informants.

### III. Result and Discussion

#### A. Findings Result

Based on research conducted in Islamic boarding schools, the Kalpataru Santri Program demonstrates a significant contribution in shaping the character of students who are moral, caring, and environmentally responsible. This program represents one of the Islamic boarding schools' concrete efforts to instill the values of ecological awareness through action-oriented character education activities. Through a series of activities such as waste management, reuse of used goods, and mutual cooperation in maintaining environmental cleanliness, students not only learn the theory of preserving nature but also practice it directly in their daily lives. This demonstrates that character education implemented in Islamic boarding schools has a significant impact on shaping environmentally conscious and responsible individuals.

The comparative figures presented in Table 1 are not intended as inferential statistical data. They represent an observational summary compiled from the researcher's field notes on recurring student behavior before and after the implementation of the Santri Kalpataru Program in the observed dormitory environment.

**Table 1.** Comparison of Student Behavioral Aspects Before and After the Implementation of the Kalpataru Santri Program

No.	Criteria	Aspects	Before Implementation	After Implementation
1	The Kalpataru Santri Program Effectively Instills Environmental Values	<ul style="list-style-type: none"> <li>a. Waste management</li> <li>b. Shaping students' environmental behavior</li> <li>c. Motivating students</li> </ul>	Many students still don't care about the cleanliness of their surroundings, around 10 people still litter every day.	There has been a change in behavior that begins with individual awareness and involves other students in maintaining the surrounding environment, so that 25 students are now accustomed to throwing away trash in its place and play an active role in maintaining the cleanliness of the Islamic boarding school environment.

No.	Criteria	Aspects	Before Implementation	After Implementation
2	Collaboration between Islamic Students Forms Environmental Solidarity	a. Providing direct experience b. Tolerance c. Caring and responsibility	15 students showed a tendency to focus on their own interests without paying attention to the interests or needs of others around them.	The 35 students experienced improvements in working together, sharing responsibilities, and establishing positive interactions between students which contributed to the growth of a sense of caring and solidarity in the Islamic boarding school environment.
3	Increasing the Social Awareness of Students	a. Empathy b. Participation of each student	The limitations experienced by the 12 students in interacting and not yet developing a sense of togetherness with fellow students.	The repeated joint involvement of 24 students with positive responses has shaped changes and created a new atmosphere among the students, namely a more harmonious atmosphere, full of the spirit of togetherness, and marked by increased concern in the Islamic boarding school environment.

The findings of this study are presented according to the main objectives of the research, namely: the role and influence of the Santri Kalpataru Program, the types of activities implemented, the level of student participation, the values taught, and the challenges and strategies identified during implementation.

First, the Santri Kalpataru Program played an important role in shaping environmental awareness among santri. Based on observations and interviews, the program did not merely introduce environmental knowledge but transformed it into repeated daily habits. Students became more attentive to dormitory cleanliness, more responsible in disposing of waste properly, and more willing to take part in maintaining the pesantren environment. Interview data also indicate that students increasingly understood environmental care as part of their religious and moral duty.

Second, the program was implemented through several concrete activities. These included communal cleaning, waste management, sorting reusable materials, planting and caring for greenery, and environmental campaigns conducted within the dormitory area. These activities were not treated as incidental events but as routine and structured practices. Because the activities were repeated and collective, the program created a practical ecology of learning in which environmental values were reinforced through direct action.

Third, student participation appeared in varying degrees but generally increased over the course of implementation. Some students were initially passive and joined activities only after being instructed by mentors. However, repeated participation gradually

fostered initiative, peer encouragement, and a sense of responsibility. The findings suggest that student participation developed from compliance-based involvement into more active and voluntary engagement. This shift is important because it indicates that character education in pesantren works not only through instruction but also through habituation and peer culture.

Fourth, the values taught through the program included environmental responsibility, discipline, cooperation, empathy, solidarity, and religious awareness. These values were internalized through concrete practices rather than abstract moral instruction alone. Informants repeatedly explained that maintaining cleanliness, protecting plants, and managing waste were framed as forms of amanah and gratitude for God's creation. In this sense, the Santri Kalpataru Program linked ecological action with Islamic moral formation.

Fifth, the study also found several implementation challenges. At the beginning of the program, some students still regarded environmental tasks as routine obligations rather than shared moral responsibilities. The use of single-use plastics, uneven student participation, and the need for continuous supervision were also reported as practical obstacles. To address these challenges, mentors and administrators applied several strategies, such as role modelling, repeated habituation, collective work systems, verbal reminders, and the integration of religious messages into environmental activities. These strategies helped maintain student motivation and gradually strengthened program sustainability.

Overall, the findings show that the Santri Kalpataru Program influenced students not only at the behavioral level but also at the level of values, participation, and collective identity. The program therefore functioned as a pesantren-based environmental character education model that combined daily practice, communal discipline, and Islamic ethical meaning.

**Table 2.** Response to the Implementation of the Kalpataru Santri Program

<b>Informant</b>	<b>Key Statement</b>	<b>Perceived Impact</b>
<b>AR</b>	"I've become more aware of keeping the dormitory and the Islamic boarding school grounds clean."	Increased awareness of maintaining cleanliness
<b>DDF</b>	"Planting flowers has made me realize the importance of caring for nature."	Growing sense of ecological responsibility
<b>SH</b>	"The Kalpataru activity trains students to care for small things."	Changes in environmental behavior
<b>NFS</b>	"Religious values are linked to ecology, so students understand better."	Integration of Islamic values and ecological awareness
<b>SR</b>	"Students are now more active in managing waste and maintaining facilities."	Collective participation in environmental protection

Source: Research interview results

Based on the interview results, it can be confirmed that the Kalpataru Santri Program successfully instilled environmental awareness through methods involving participation and direct experience. The students experienced significant changes in their daily habits, such as maintaining cleanliness, managing waste, and contributing to maintaining comfort at the Islamic boarding school. The mentors and ustadz (Islamic teachers) argued that the relationship between religious values and the environment was a crucial element in helping students understand that preserving nature is part of their worship and a mandate. Furthermore, environmental administrators also observed an increase in students' collective involvement in maintaining the Islamic boarding school facilities. These statements demonstrate a consistent pattern, as the combination of hands-on practice, spiritual values, and daily habits is key to the program's success. In other words, the interview evidence supports the idea that Islamic boarding school-based character education can be effective in instilling deep and sustainable environmental awareness among students.

## **B. Discussion**

### **1. The Kalpataru Santri Program Effectively Instills Environmental Values**

The findings indicate that the effectiveness of the Santri Kalpataru Program does not stem solely from the presence of environmental activities, but from the pesantren's social structure that turns those activities into a moral routine. This point is important because many studies on environmental education emphasize curricular integration or project-based action, whereas this study shows that in the pesantren context, ecological values become stronger when they are embedded in collective discipline, daily repetition, and religious meaning. The pesantren environment therefore acts not merely as a setting, but as a formative ecosystem in which environmental behavior is continuously observed, evaluated, and socially reinforced.

This program is an innovative form of character education, focused primarily on developing strong and positive personalities in students, and also aimed at empowering them to become pioneers in environmental conservation. Within the context of Islamic boarding schools, values regarding environmental stewardship are taught not merely as information but also as practices in daily activities, such as waste management, reforestation, and environmental education based on Islamic values. This program aims to shape students' environmental behavior through habits, good examples, and a spiritual-religious approach. Changes in students' behavior in their daily lives are already evident. Many students have begun to habitually dispose of trash in designated bins and actively participate in activities to maintain cleanliness and reforestation within the boarding school environment. Furthermore, students have taken independent initiatives to educate their peers and motivate them about the importance of environmental protection.

The Kalpataru Santri Program effectively instills environmental stewardship through practice-based habits and the integration of religious values. These findings align with research by Supriyadi (2021), who found that experiential character education can increase students' ecological awareness (Mutiara, 2025; Yunansah & Herlambang, 2017). However, this study provides an additional perspective through the context of Islamic boarding schools (pesantren), where religious values are the primary reinforcement for internalized behavior. Previous research, such as that conducted by Mulyadi (2020), emphasized the importance of mutual cooperation practices in developing environmentally conscious character, while this study shows that the combination of habituation, spiritual values, and collective participation produces a more profound impact (Shidiq et al., 2024). Thus, these results broaden the understanding of Islamic character education theory by adding an ecological dimension rarely addressed in previous research, particularly through an approach based on Islamic boarding schools, which have a collective lifestyle.

This program not only instills theoretical understanding but also internalizes ecological values into the students' daily lives, fostering consistent and sustainable behavior in maintaining the cleanliness and sustainability of the Islamic boarding school environment. By combining spiritual, social, and ecological aspects, this program is in line with Muhyidin (2025) findings that strengthen Islamic boarding schools not only as Islamic educational institutions, but also have great potential in shaping the character of students who care about the environment by presenting a new dimension that emphasizes the harmonious relationship between humans and nature.

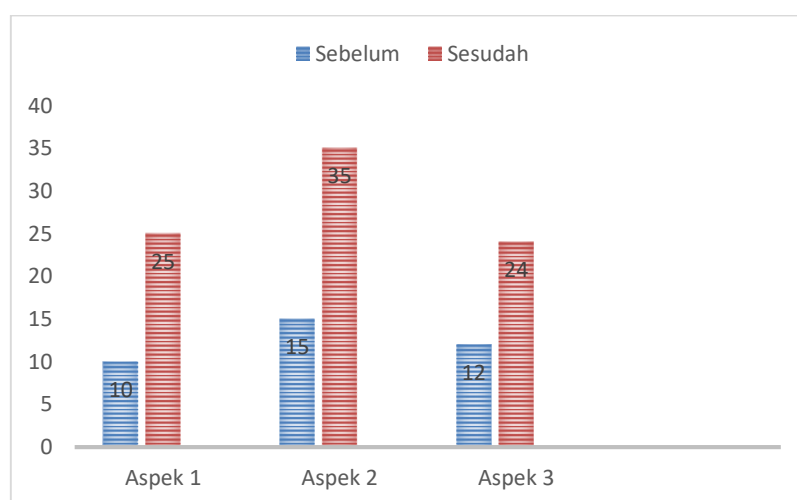
## **2. Collaboration Between Islamic Students From Environmental Solidarity**

A second important finding is that student participation developed gradually rather than appearing automatically. This finding nuances earlier studies that often assume participation is a direct outcome of environmental programs. In this study, not all students were equally engaged from the outset. Some were initially passive, and ecological responsibility had to be cultivated through supervision, modelling, and habituation. This suggests that environmental character in pesantren is not produced by one-time intervention, but by sustained pedagogical work. Theoretically, this strengthens the argument that character education in Islamic institutions is more effective when values are translated into recurring social practice rather than remaining at the level of doctrinal instruction.

In the context of Islamic boarding school-based character education, strong interpersonal relationships are a crucial factor in building a shared culture. Cooperation among students occurs not only in the teaching and learning process but also in various social and environmental activities carried out collectively, such as mutual cooperation (gotong royong). A sense of mutual care and responsibility is developing and becoming

part of the culture at Islamic boarding schools. In addition to providing direct experience in environmental preservation, cooperation among students also strengthens social values such as empathy, tolerance, and togetherness. In every environmental activity, students are taught to respect each other's roles and recognize the importance of communication and coordination. This creates a greater learning environment, where students gain not only knowledge about their environment but also social skills.

Field observations in the Al Hasyimiyah Nurul Jadid Islamic Boarding School area indicate that the Kalpataru Santri Program not only instills individual environmental values but also fosters collective solidarity among students. Activities such as community service, waste management, and maintenance of Islamic boarding school facilities are carried out collaboratively through a system of mutual cooperation (*gotong royong*). Researchers observed that the students not only worked technically, but also motivated each other, shared responsibilities, and discussed the best ways to protect the environment. This collaborative process fostered a sense of togetherness and strengthened a collective identity as students who care about nature. This observation confirms that Islamic boarding school-based character education has a strong social dimension, where learning occurs not only through formal instruction but also through daily interactions and shared practices. The resulting environmental solidarity demonstrates that this program encourages cultural change, not just individual behavior.



**Figure 1.** Changes in Student Behavior Before and After the Santri Kalpataru Program

The graph above shows significant changes in three aspects observed after the implementation of the Santri Kalpataru program, which overall reflect positive progress in collaboration among students to build environmental solidarity. This improvement demonstrates that, in the context of Islamic boarding school-based character education, cooperation between individuals is a crucial element in creating a sustainable collective culture. The relationships built among students are evident not only in the teaching and learning process, but also in social and environmental activities such as mutual

cooperation (gotong royong), which strengthens a sense of caring and shared responsibility. The results shown in the graph align with field practice, where students are actively involved in maintaining the cleanliness and sustainability of the Islamic boarding school environment, providing hands-on experience that not only enhances their environmental knowledge but also instills valuable social skills.

Collaboration among students in the Santri Kalpataru Program has proven effective in fostering environmental solidarity while strengthening Islamic boarding school-based character education (Pulungan, 2025). Significant improvements in the three observed aspects indicate that mutual cooperation, waste management, and facility maintenance activities not only change individual behavior but also foster a sustainable culture of environmental stewardship. This program aligns with Mustakim (2025) findings, which suggest that environmental stewardship goes beyond simply creating a clean environment and fostering deeper cultural change. Through interaction and cooperation, students learn empathy, responsibility, communication, and coordination, fostering a collective identity as a community that cares for the environment.

Collaboration among students fosters environmental solidarity, in line with Bandura's (1986) social learning theory, which emphasizes the role of interaction and observation in shaping behavior. Mediawati (2023) research on Islamic boarding school education supports these findings by demonstrating that collective life in Islamic boarding schools accelerates the internalization of values through teaching, habituation, and concrete practice. However, this study makes a new contribution by demonstrating that environmental stewardship values can be internalized through the social mechanisms of Islamic boarding schools. The integration of religious values into collaborative activities is a distinguishing factor that makes environmental solidarity more meaningful. This confirms that Islamic boarding schools foster not only personal morals but also a collective culture of environmental stewardship

### **3. Increasing The Social Awarenesses of Students**

The integration of religious values is another distinctive contribution of this study. Previous research has widely discussed ecological awareness as an outcome of environmental literacy or civic responsibility. By contrast, this study demonstrates that students' ecological behavior was strengthened because environmental care was framed as amanah, gratitude, and obedience to God as khalifah fi al-ard. In other words, environmental awareness was not only interpreted as social ethics, but also as spiritual obligation. This gives the Santri Kalpataru Program a stronger internal motivational base than programs that rely only on external discipline or environmental information.

Improving the social understanding of students is part of a comprehensive character-building process within the Islamic boarding school environment. Social awareness is a person's ability to understand the circumstances of others, show empathy, and care about

social problems around them (Jamil et al., 2023). In the Islamic boarding school educational environment, understanding social awareness is not only conveyed through theoretical concepts, but is emphasized through good examples, habits, and direct participation in real social activities. By using this approach, Islamic boarding schools can instill values of caring for society. This social awareness is in line with Islamic teachings that emphasize the importance of caring for others and social justice. This finding is in line with the findings of Pangeran (2025) who stated that values such as *ukhuwah islamiyah* (brotherhood among Muslims), *ta'awun* (cooperation), and *rahmatan lil 'alamin* (blessing for all creatures) are the main foundations that drive every social activity in Islamic boarding schools.



**Figure 2.** Kalpataru Students Planting and Caring for Plants

The image above shows Kalpataru students (*santri*) caring for plants in the Islamic boarding school environment, a simple yet meaningful activity that fosters social awareness and environmental awareness. This activity is a concrete example of the application of character education in Islamic boarding schools, where the values of togetherness, empathy, and responsibility are not only taught theoretically but also instilled through direct practice in daily life. Through working together to care for the plants, the students learn the importance of preserving the environment while also practicing social skills such as helping each other, coordinating, and respecting each other's roles. This activity also serves as a platform for honing social awareness, as the students realize that protecting the environment is not just an individual responsibility, but a collective task that requires solidarity and cooperation.



**Figure 3.** Kalpataru Students in a Clean-up

The image above shows several female students (Kalpataru) participating in a communal cleaning activity within the Islamic boarding school. Several students wearing green vests are seen picking up trash, sweeping the yard, and collecting dry leaves to maintain the tidiness and cleanliness of the surrounding area. These activities demonstrate the spirit of mutual cooperation (*gotong royong*) instilled in the Islamic boarding school, where each student is taught the importance of responsible environmental stewardship. These cleaning activities are not simply a daily routine but also part of character education, instilling the values of discipline, care, cooperation, and a sense of ownership of their neighborhood. The atmosphere created reflects a spirit of togetherness, with all students actively participating regardless of their role. This also aligns with Islamic teachings, which emphasize the importance of cleanliness as part of faith, making environmental stewardship a crucial part of moral development.

Documentation shows that the Kalpataru Student Program has successfully increased social awareness among students through various community-based activities. The students' active participation in environmental campaigns, community service activities, and learning linked to real-world practices demonstrates that their concern extends beyond individual concerns to the common good. This demonstrates the integration of religious education, familiarization, and direct action, providing students with experiences in understanding their social role in environmental sustainability. Through this active involvement, students not only serve as program participants but also as agents of social change, fostering a culture of environmental awareness within the Islamic boarding school.

At the same time, the findings also reveal practical limitations and tensions that should be acknowledged. The program's success remained dependent on mentor consistency, supervision intensity, and the willingness of students to sustain collective habits. Uneven participation and the persistence of disposable-plastic use indicate that character transformation is still a gradual process. This means that the program should not be overclaimed as a fully completed success; rather, it should be understood as an evolving model whose effectiveness depends on institutional commitment and repetition. Practically, this implies that pesantren-based ecological programs need continuous mentoring systems, clear routines, and stronger institutional regulation if they are to become sustainable.

The increased social awareness of students supports Durachman (2021) finding that community-based education can extend the impact of character to the social realm. However, this study demonstrates a unique feature of the Islamic boarding school context, where religious values strengthen students' motivation to actively participate in environmental social action. While previous research has emphasized individual aspects, this study demonstrates that through the Kalpataru Program, social awareness develops collectively and impacts the surrounding environment. The Kalpataru Santri Program is a combination of hands-on practice, habituation, and the integration of religious values. Students are not only taught the importance of environmental protection but also actively involved in real-life activities such as waste management and reforestation. According to Kolb's (1984) experiential learning theory, learning through direct experience has a greater influence on internalizing values than lectures alone (Tohet et al., 2021)(Rahman et al., 2019). Furthermore, the integration of religious values lends spiritual meaning to environmental activities, leading students to view environmental protection as part of their religious obligations (Zahroh & Afrianingsih, 2024). This process strengthens internalization because environmentally conscious behavior is no longer merely a social obligation but becomes an intrinsic awareness born of religious understanding and repeated practice.

This research makes a significant contribution to the development of Islamic boarding school-based character education by adding ecological and social dimensions. The results show that the integration of religious values, hands-on practice, and a community approach can effectively shape environmentally conscious character (Fitriyah & Mujiati, 2025). This research expands Islamic character education theory by demonstrating that Islamic boarding schools can serve as models for ecological education based on religious values. Furthermore, this research provides practical references for Islamic boarding school administrators in designing character education programs relevant to the challenges of the environmental crisis. The findings on collaboration among students and increased social awareness also enrich understanding of the role of Islamic boarding schools as agents of social change. Thus, this research provides not only theoretical

contributions but also practical implications for the development of Islamic education curricula and policies that integrate character, religion, and environmental awareness.

Taken together, these findings enrich the discourse on Islamic character education by adding an ecological dimension grounded in everyday pesantren life. The study shows that pesantren can contribute not only to religious and moral formation, but also to environmental citizenship through the integration of communal practice, religious ethics, and social solidarity. This makes the Santri Kalpataru Program theoretically relevant as a model of eco-pesantren character education and practically important for curriculum and policy development in Islamic boarding schools

#### **IV. Conclusion**

This study confirms that the Kalpataru Santri Program at the Nurul Jadid Islamic Boarding School has been an effective tool for fostering environmental awareness through a pesantren-based character education method. The integration of hands-on practice, religious teachings, and local culture has proven effective in fostering lasting environmental awareness that is internalized in the students' daily lives. The collaboration among students also strengthens a sense of solidarity in maintaining the cleanliness and sustainability of the pesantren environment, as well as increasing social awareness that extends to the surrounding community. These findings demonstrate that the educational approach in pesantrens has significant potential as a model for ecological learning grounded in moral and spiritual values.

Scientifically, this study makes a significant contribution by demonstrating that character education is not only related to individual moral formation but also successfully fosters environmental awareness and social responsibility. This method, which combines religious values, environmental practices, and community-focused learning, deepens understanding of Islamic educational theory. At the same time, the findings reveal that implementation was not without challenges. Uneven student participation, the persistence of disposable-plastic habits, and the need for continuous supervision indicate that ecological character formation remains a gradual and ongoing process. These challenges suggest that similar programs require consistent mentoring, institutional reinforcement, and long-term habituation to achieve sustainability.

Theoretically, this study contributes to the development of Islamic character education by demonstrating that ecological awareness can be effectively internalized when religious values are translated into collective daily practice. Practically, the findings provide a reference for pesantren administrators in designing environment-based character education programs. However, this study is limited by its scope, which is limited to the Al Hasyimiyah region and its use of qualitative methods without

quantitative data support. The age limitations of the participants also prevent the study's findings from being fully applicable to all levels of Islamic boarding school education. Therefore, further research should involve Islamic boarding schools with different characteristics, employ a mixed approach, and conduct long-term observations to evaluate the sustainability of behavioral changes.

### **Bibliography**

- Aini, L. N., Septantiningtiyas, N., & Bali, M. M. E. I. (2025). Penerapan Media Pembelajaran Interaktif Berbasis Smart Box dalam Mata Pelajaran IPA untuk Meningkatkan Potensi Belajar Siswa Madrasah Ibtidaiyah. *Pendas: Jurnal Ilmiah Pendidikan Dasar*, 10(2), 160–176.
- Bali, M. M. E. I. (2017). Perguruan Tinggi Islam Berbasis Pondok Pesantren. *Al-Tanzim: Jurnal Manajemen Pendidikan Islam*, 1(2), 1–14.
- Dinas Lingkungan Hidup. (2023). Dokumen Informasi Kinerja Pengelolaan Lingkungan Hidup Daerah Provinsi Jawa Timur Tahun 2023.
- Durachman, Y., Supriati, R., Santoso, N. P., & Suryaman, F. M. (2021). Dampak Implementasi Pendidikan Agama Islam Dalam Membentuk Karakter Generasi Milenial Menghadapi Perkembangan Teknologi Digital Pada Sosial Media. *Alfabet Jurnal Wawasan Agama Risalah Islamiah, Teknologi Dan Sosial*, 1(1), 36–45.
- Dwijaya, R. A., & Rigianti, H. A. (2024). Peran Guru dalam Menumbuhkan Karakter Peduli Lingkungan Pada Siswa di Sekolah Dasar. *NUSRA: Jurnal Penelitian Dan Ilmu Pendidikan*, 5(2), 509–522.
- Fitriyah, K., & Mujiati, N. (2025). Transformasi Pendidikan Pesantren Dalam Membentuk Karakter Santri Peduli Lingkungan dan Sosial: Studi Kasus Di Sabilul Muttaqin Mojokerto. *Proceedings of International Conference on Educational Management*, 3(1), 132–147.
- Fubani, A., Diheim, M., Makhya, N., & Velasufah, W. (2024). Pengetahuan dan Perilaku Ramah Lingkungan Mahasiswa. *Journal of Character and Environment*, 1(2), 138–160.
- Ismail, M. J. (2021). Pendidikan Karakter Peduli Lingkungan dan Menjaga Kebersihan di Sekolah. *Guru Tua: Jurnal Pendidikan Dan Pembelajaran*, 4(1), 59–68.
- Jamil, S., Irawati, I., Taabudilah, M. H., & Haryadi, R. N. (2023). Pentingnya Pendidikan Agama Islam dalam Membentuk Kesadaran Sosial dan Kemanusiaan. *Kaipu: Kumpulan Artikel Ilmiah Pendidikan Islam*, 1(2), 35–38.
- Kholil, M., Bali, M. M. E. I., & Fatimah, S. (2021). Urgensi Pengembangan Karakter Mandiri dalam Mengembangkan Kecerdasan Moral melalui Pembelajaran Daring. *Muróbbî: Jurnal Ilmu Pendidikan*, 5(2), 273–288. <https://doi.org/https://doi.org/10.52431/murobbi.v5i2.439>
- Latifah, R. E., & Yulisinta, F. (2020). Pentingnya Pendidikan Ekologi dalam Kurikulum Pendidikan Indonesia untuk Membentuk Perilaku Ramah Ekologi. *Edukasia: Jurnal Pendidikan*, 7(2), 51–58.
- Mahfud, A., Prasetya, B., & Santoso, S. A. (2022). Peran Pondok Pesantren Dalam Pembentukan Karakter Religius Anak Di Desa Mranggonlawang. *Jurnal Pendidikan Islam*, 8(2), 19–28.

- Maulidah, N. I., & Bali, M. M. E. I. (2025). Strategi Guru dalam Pembentukan Karakter Religius Peserta Didik melalui Kegiatan Keagamaan di Madrasah Ibtidaiyah. *J-Symbol: Jurnal Magister Pendidikan Bahasa Dan Sastra Indonesia*, 13(1), 453–467.
- Muhyidin, M., Bella, S., Helmi, A. M., & Mufidah, M. (2025). Ecoliterasi Santri: Transformasi Kesadaran Lingkungan di Pesantren Hijau Indonesia. *INCARE, International Journal of Educational Resources*, 6(2), 120–134.
- Mustakim, Z. (2025). Transformasi Identitas Sosial Komunitas Punk Sorak dalam Kontribusinya terhadap Gerakan Lingkungan Berkelanjutan. *Epistemik: Indonesian Journal of Social and Political Science*, 6(1), 19–26.
- Mutiara, S. (2025). Urgensi Pendidikan Islam dan Kesadaran Ekologis: Menumbuhkan Kepedulian Lingkungan melalui Nilai-nilai Al-Qur'an. *UNISAN JURNAL*, 4(3), 30–40.
- Nafsaka, Z., Kambali, Sayudin, & Astuti, A. W. (2023). Dinamika Pendidikan Karakter dalam Perspektif Ibnu Khaldun: Menjawab Tantangan Pendidikan Islam Modern. *Jurnal Impresi Indonesia*, 2(9), 903–914.
- Nugroho, M. A. (2022). Konsep Pendidikan Lingkungan Hidup: Upaya Penanaman Kesadaran Lingkungan. *Ibtidaiyyah: Jurnal Pendidikan Guru Madrasah Ibtidaiyyah*, 1(2), 93–108.
- Pangeran, G. B., Zumaro, A., & Khusnadin, M. H. (2025). Pendidikan Sosial Berbasis Islam: Pendekatan Terpadu dalam Membangun Karakter dan Persatuan Masyarakat. *Journal of Education Research*, 6(1), 61–69.
- Pulungan, K. (2025). Peran Pendidikan Agama Islam Dalam Membangun Sikap Sosial Dan Solidaritas Santriah Pondok Pesantren Di Indonesia. *Ahsani Taqwim: Jurnal Pendidikan Dan Keguruan*, 2(2), 567–576.
- Rahmah, Z. (2022). Pendidikan Karakter di Pondok Pesantren Modern Palangkaraya. *Jurnal Ilmu Pendidikan Dan Kearifan Lokal*, 2(6), 282–289.
- Rahman, K., Wahid, A. H., Afandi, I., Bali, M. M. E. I., & Hakim, L. (2019). Effectiveness of Teams Teaching-Hybrid Learning (TTHL) in Higher Education. *WESTECH*, 1–6. <https://doi.org/10.4108/eai.8-12-2018.2284036>
- Risana, F., Adib, M., Sampurna, A., Hadi, A. I. M., Murtadho, A., & Mustofa, I. (2024). Strategi Program Eco-Pesantren Dalam Menghadirkan Karakter Peduli Lingkungan Terhadap Pondok Pesantren Malahayati Bandar Lampung. *Pendas: Jurnal Ilmiah Pendidikan Dasar*, 9(4), 231–241.
- Sabiq, A. (2022). Peran Pesantren Dalam Membangun Moralitas Bangsa Menuju Indonesia Emas 2045. *Wawasan: Jurnal Kediklatan Balai Diklat Keagamaan Jakarta*, 3(1), 16–30.
- Shidiq, A., Majid, A. B. A., Darmawan, D., Saleh, M., Evendi, W., Anwar, M. S., & Bangsu, M. (2024). Upaya Membangun Komunitas Yang Peduli Lingkungan Melalui Kegiatan Gotong Royong Menjaga Kebersihan Musholla. *Manfaat: Jurnal Pengabdian Pada Masyarakat Indonesia*, 1(2), 12–19.
- Tohet, M., Bali, M. M. E. I., Astuti, D. P. J., Ulfa, A., Maisaroh, S., Ashidqiah, H., Abdullah, D., Hasan, K., Ridwan, T. M., & Erliana, C. I. (2021). Characters Education Based Audiovisual for Children in the Coastal Area. *Turkish Online Journal of*

- Qualitative Inquiry (TOJQI), 12(4), 1639–1644.  
<https://www.tojqi.net/index.php/journal/article/view/2514>
- Triyono, B., & Mediawati, E. (2023). Transformasi Nilai-nilai Islam melalui Pendidikan Pesantren: Implementasi dalam Pembentukan Karakter Santri. *Journal of International Multidisciplinary Research* Vol, 1(1), 147–158.
- Tsauri, S., & Wahidah, F. (2023). Strategi Kepemimpinan Entrepreneurship Kiai Dalam Eskalasi Kemandirian Santri Melalui Pendidikan Terpadu Di Pesantren. *LEADERIA: Jurnal Manajemen Pendidikan Islam*, 4(1), 62–84.
- UNEP. (2021). *From Pollution to Solution: A Global Assessment of Marine Litter and Plastic Pollution*. Nairobi.
- Yunansah, H., & Herlambang, Y. T. (2017). Pendidikan Berbasis Ekopedagogik Dalam Menumbuhkan Kesadaran Ekologis Dan Mengembangkan Karakter Siswa Sekolah Dasar. *EduHumaniora| Jurnal Pendidikan Dasar Kampus Cibiru*, 9(1), 27–34.
- Zahroh, F., & Afrianingsih, A. (2024). Strategi Penanaman Moral Agama Melalui Lingkungan Hidup. *Jurnal Riset Dan Inovasi Pembelajaran*, 4(3), 2191–2207.