Developing environmental care attitudes among college students through Islamic education (IRE) learning with a humanist-contextual approach

I Mardhiah, Amaliyah*, A Hakam, and A Hadiyanto

Department of Islamic Education, Jakarta State University, Indonesia

E-mail: izzatul-mardhiah@unj.ac.id

Abstract. This study aimed to show that religious teaching contributes to preserving the environment. The research illustrates how to build students to do positive things through learning Islamic Education (IRE), which includes empowering a caring attitude towards the environment. It is one of the primary learning outcomes of IRE in higher education. There is a need to determine the competence of IRE learning outcomes, and it is challenging to understand environmental conservation factors from a theological perspective. Therefore, IRE learning should be able to facilitate students to have competence in caring for the environment. This research was a qualitative study using quota and snowball sampling. The subjects were IRE students and lecturers. Data were collected using library literature, questionnaires, and interviews. The results show that empowering a caring attitude towards the environment through IRE can be achieved by: 1) using theological methods that indicate the level of spiritual maturity; 2) psychological approaches that hone students' social maturity; 3) empowering a caring attitude towards the environment using contextual learning that enables students to analyze the facts of environmental preservation and the impact of an environmental crisis from an Islamic perspective. The development of teaching materials and assessment instruments appropriate for IRE learning with a humanist and contextual approach can empower students' environmental care attitudes.

1. Introduction

Human actions can damage the environment and cause several disasters in nature due to environmental exploitation without considering sustainability and balance. The Walhi Institute views that current environmental problems have reached a state of danger. So, humans continue to look for solutions to overcome this environmental crisis. However, handling environmental issues has not touched the fundamental aspects because economic orientation is always stronger [1]. There is a need for another approach to improve this situation so that the environmental crisis will not get worse in the future. Many have overlooked a fundamental problem in understanding environmental issues, namely, spirituality (religion) [2]. Changes in understanding of the relationship between humans and nature, the basic concepts of thought, not only emphasize the aspect of anthropocentrism but also the aspect of theology [1].

The contribution of religion to the environment is the core in building mindset and environmental preservation behavior. Islamic Religious Education (IRE) learning is one of the primary subjects in college, especially for Muslims. It requires students to understand and apply good ethics or conduct to God, humans, and nature. The latest IRE curriculum in universities has included one of the Learning
Outcomes in the realm of attitude so that students have social sensitivity and concern for the community and the environment. However, so far, learning processes is still limited to understanding concepts. They only discuss cognitive aspects and discussion in class. Education has not yet reached the practical stage through contextual knowledge by applying these values in everyday life.

As a result, it does not successfully achieve the learning objective of developing the attitude of caring for the environment. The development of environmental care attitude through a religious approach has been carried out by many Islamic educational institutions, such as Islamic boarding schools. Several studies on Islamic boarding schools showed that environmental-based Islamic boarding schools can develop the students’ attitude of environmental care [3].

This study aimed to develop the students’ environmental care attitude through IRE learning. IRE contains theological-psychological aspects. It is an effective way to shape the character [4]. Fear of God's law, reward, and punishment are the reason to drive a person to change his actions that gradually become a character [5]. IRE assures students that the destruction of nature is detrimental to human life, is sinful, and is punished in the afterlife. Learning with a humanist-contextual approach is a way to empower aspects of attitudes and behavior more concretely. The values of care should be not only as a discourse and normative topic in class discussions.

Thus, a humanist and contextual approach to IRE learning can be used as a tool to determine whether aspects of religious, psychological, and contextual knowledge can motivate a person to adopt caring behaviors towards the environment, such as preserving, using used items, and repairing damaged ecosystems.

1.1. Literature review

1.1.1 Literature review

Environmental care is an action or responsible effort taken to prevent environmental damage and repair natural damage that has occurred [6]. The attitude of caring for the environment is a feeling that a person has to improve and manage the environment beneficially and adequately to be enjoyed continuously without damaging the situation. Helping to preserve nature so that there are sustainable benefits [7], the student awareness in caring about the neighborhoods should be trained at an early age as possible, starting from their most initial education. This consideration is since the old age of knowledge is an excellent place to alter attitude, behavior, and perception in students [8]. The development of environmental care characters in this study consists of several aspects: theological knowledge about the environment, issues of waste management, ways of looking at the situation, and behaviors advocating and socializing concern for environmental preservation.

1.1.2 Islamic view of the environment and nature

In Islamic studies, we found discussions about preservation and environmental problems in the Qur'an, Hadith, and Fiqh.

- Obligations to preserve the environment.
  The Qur'an and Hadith mention the term al-islah to show the meaning of environmental preservation. The obligation to protect the environment (hifz al-bi'ah) has become one of the fundamental objectives of Islamic law (maqasid al-shari'ah). In the Hadith, the Prophet Muhammad also commands humans to carry out conservation, including [9]:
    a. Reforestation (al-Gharsy wa al-Zar'u), Prophet Muhammad said, "There is none amongst the Muslims who plants a tree or sows seeds, and then a bird, or a person or an animal eats from it but is regarded as a charitable gift for him." (HR. Al-Bukhari and Muslim from Anas).
    b. Bringing a barren land into life (ihya al-Mawat), "Whoever brings the barren land to life, then it becomes his. " (Narrated by Abu Dawud).
- Destruction of the Environment
  Environmental destruction in the Qur'an uses several terms: fasād, halaka, and sā'a. Yusuf al-Qardawi considers fasad as a physical environmental crisis that causes various disasters, such as the spread of diseases, food crises, natural resource crises, seasonal changes, environmental pollution that endangers all species of the earth. The Qur'an informs us that various natural disasters often occur because of
deviations from human behavior towards nature [1], as Allah says: Damage has appeared in land and sea because of the doings of the people’s hands that He may make them taste something of what they have done, so that they may come back (Sura Ar-Rum: 41).

Indeed, the penalty for those who wage war against Allah and His Messenger and spread mischief in the land is death, crucifixion, cutting off their hands and feet on opposite sides, or exile from the land. This ‘penalty’ is a disgrace for them in this world, and they will suffer a tremendous punishment in the Hereafter (Sura al-Ma’idah: 33).

1.1.3 Humanist approach

The humanist approach is often associated with the philosophy of humanism [10]. Humanism has a meaning as a system of thinking in which man, his interest, and development are central and dominant, tending to exalt the cultural and practical rather than the scientific and speculative. The humanistic approach is based on knowledge concerning human culture, dealing with cognitive problems relating to intellectual and artistic difficulties, understanding its referents, and uses primarily heuristic methods. Abraham Maslow said the humanistic approach as a unifying force. It will synthesize the fields of behaviorism and psychoanalysis. They are separate and will integrate aspects of subjective and objective, personal, and the public from the human into complete holistic psychology [11].

Although at first, this view was considered to conflict with religion, this term later became synonymous with its closeness, namely human values with religion itself. Thus, the humanistic approach acknowledged the existence of faith. Maslow has put forward the concept of motivation and the five hierarchies of needs he once put forward. Mystical is a part of meta motivation that describes the religious experience. In this condition, humans feel the existence of a profound spiritual experience. Personal (self) separated from physical reality and united with supernatural power (self is lost and transcended). For him, this is the highest state of human perfection. There are occasions when people who actualize themselves experience ecstasy, happiness, overflowing feelings of fascination, a profoundly religious experience [12].

1.1.4 Theological-spiritual approach

Spirituality is related to soul and spirit, it is non-physical, and our senses cannot feel it [9]. Spirituality is different from Religiosity. Spirituality is a human experience in seeking an understanding of the meaning, purpose of life, and morality, while Religiosity tends to something symbolic and ritualistic. Spirituality is a way of looking for a deeper meaning in life concerning God and the universe. Several concepts related to this element, such as communication with the inner self, seeking shared values outside of personal effort, deep empathy with all aspects of life [13]. Spirituality is the desire to be connected to the source of life and enhance major psychological structures, such as mental health, life satisfaction, and happiness [13].

A spiritual-theological approach is a tool directing humans to obtain happiness and harmony in life. The process of achieving peace requires guidance, namely, religious doctrine. Therefore, many people do and avoid an activity because of the rules contained in religion. Environmental jurisprudence (fiqh al-bi’ah) is a contribution of Islamic belief in environmental preservation [14]; even in contemporary Islamic studies, Several, fiqh scholars put forward some arguments to make environmental preservation (hifz al-bi’ah) one of the Islamic law’s fundamental objectives. [14].

1.1.5 Psychological approach

Many experts echo their opinions about the notion of psychology [15]. According to Walgito, psychology is the science of individual behavior or activities. Conduct or actions in a broad sense that is visible behavior or that is not visible, as well as these activities, and motor activity, also include an emotional exercise [16]. The psychological approach to learning is a tool to determine the background of someone doing work, motivation, encouragement, and needs from within themselves, such as a sense of comfort, calm, beautiful, and others.
1.1.6 Contextual approach

A contextual approach refers to a holistic educational process. It aims at motivating students to understand the learning materials as well as to relate them to their daily life contexts (contexts of personal, social, and cultural). As a result, students will have knowledge or skills. They can then implement them flexibly from one problem to another and from one context to another. Contextual Teaching and Learning (CTL) is a concept relating the subject content with the real world to motivate students to make a correlation between knowledge and its implementation according to their lives as a family member, citizen, and labor force. The CTL recognizes that student's natural and environmental conditions help to clarify students' knowledge of learning concepts and theories. A contextual approach makes the experience more relevant and meaningful to students[17]. The CTL is very appropriate to develop an attitude of caring for the environment because it directs students to elaborate conceptual abilities into real life. The impact is that students will have social sensitivity to the activities they face.

2. Research methodology

The research uses a qualitative approach and a literature study. Respondents were selected using quota and snowball sampling. The sample is IRE lecturers at Jakarta State University and students participating in IRE learning at the Biology and Chemistry Study Program at the college. The object of research is the development factor of caring for the environment through IRE learning. Data collection methods were online questionnaires, and interviews and data analysis techniques use descriptive qualitative methods.

3. Research Discussion

The development of environmental care characters through IRE learning in college is different from elementary, middle, and high schools because their age, purpose, interests, intellectual, emotional, and social characteristics are different. This research produced several findings through a humanist (theological-psychological) and contextual approach. It found a different level of motivation among students towards environmental care activities. The results of students' motivation are the basis for formulating useful teaching materials, methods, and evaluation tools for IRE learning in developing environmental attitudes.

The exploration of students’ behavior that encourages attitude of caring to the environment was categorized into five motivations; 1) self-awareness, 2) obeying the rules of God / Religion, 3) obeying the government rules, 4) following to parents' orders, 5) following the behavior of others.

3.1. Empowering environmental attitudes through theological approaches

The theological approach in this study aimed to find out the motivation of students in maintaining, utilizing, and repairing the damaged environment whether it is for religious reasons (theological motivation) or other reasons. This study observed several environmental care activities that are watering plants, waste management, saving water and electricity, etc.

Based on questions on these activities, the results showed two different findings. First, that students cared for the environment for theological motivation was relatively high when the activities were directly related to religious orders such as saving water for ablution. Conversely, their theological motivation is low when the activities were not directly related to religious orders such as carrying their own non-plastic bag from home when shopping.
This research investigated what was the motivation of students to do environmental preservation actions. This questionnaire allowed respondents to choose answers for more than one reason. The result of the theological motivation in the case, saving water for ablution, showed that the theological motivation, (2) obey to God/religion rules, were relatively high. It got 61 points (accumulation of the answer choices). However, the psychological motivation, (1) self-awareness, was higher. It got 76 points. In this context, ablution is a religious activity, and there is a direct order from the Hadith to save water use when doing ablution.

Another finding showed that theological motivation was relatively low for non-religious activities, such as carrying non-plastic shopping bags and sorting out the trash. The data are presented below.

**Table 1. Students’ motivation for saving water of ablution**

| No | Saving Water for Ablution (Reason Can Be More than One) | % |
|----|--------------------------------------------------------|---|
| 1  | 1) Self-awareness                                      | 27%|
| 2  | 1) Self-awareness, 2) Obey to God/Religion rules       | 34%|
| 3  | 1) Self-awareness, 2) Obey to God/Religion rules 3) Obey the rules | 4%|
| 4  | 1) Self-awareness, 2) Obey to God/Religion rules 4) Obey to parent's order | 7%|
| 5  | 1) Self-awareness, 4) Obey to parent's order, and 5) follow other | 4%|
| 6  | 2) Obey to God/Religious rules                         | 16%|
| 7  | never doing it                                         | 9% |
|    |                                                        | 100%|

Table 2. Students’ motivation for carrying non-plastic shopping bag

| No | Carrying Non-plastic Shopping Bag (Reason can be More than one) | % |
|----|----------------------------------------------------------------|---|
| 1  | 1) self-awareness                                                | 35%|
| 2  | 1) Self-awareness, and 2) Obey to God/Religion rules             | 4% |
| 3  | 1) Self-awareness, 2) Obey to God/Religion rules, 4$ Obey to parent's order | 2%|
| 4  | 1) Self-awareness, 2) Obey to God/Religion rules, 3) Obey the rules | 4%|
| 5  | 1) Self-awareness, 3) Obey the rules                             | 20%|
| 6  | 1) Self-awareness, 3) Obey the rules, 5) follow other            | 2% |
| 7  | 1) Self-awareness, 2) Obey to God/Religion rules, 3) Obey the rules, and 5) Obey to parent | 2%|
| 8  | 1) Self-awareness, 2) Obey to God/Religion rules, 4) Obey to Parent, 5) follow other | 2%|
| 9  | 1) Self-awareness, 2) Obey to God/Religion rules, 3) Obey the rules, and 5) follow other | 2%|
| 10 | 1) Self-awareness, 4) Obey to Parent, 5) follow other            | 2% |
| 11 | 1) Self-awareness, 5) follow other                               | 2% |
| 12 | 3) Obey the rules                                                | 14%|
| 13 | never doing it                                                   | 10%|
|    |                                                                    | 100%|

The result showed that theological motivation, (2) obeying to God/religion rules) got 16 points (accumulation of answer choices). The points were lesser than the psychological motivation, (1) self-awareness and legal motivation, (3) obeying the government rules. The psychological motivation got 77 points and the legal motivation got 48 points.

In sorting out the waste, theological motivation is also relatively low compared to psychological motivation and legal motivation. The following table explains this.
Table 3. Students’ motivation for sorting out the trash

| No | Sorting out the trash (The reason can be more than one)       |   |
|----|-------------------------------------------------------------|---|
| 1  | 1) self-awareness                                          | 18%|
| 2  | 1) Self-awareness, and 2) Obey to God/Religion rules        | 6% |
| 3  | 1) Self-awareness, 2) Obey to God/Religion rules, 3) Obey the rules | 12%|
| 4  | 1) Self-awareness, 3) Obey the rules                        | 18%|
| 5  | 1) Self-awareness, 3) Obey the rules, 5) follow other       | 12%|
| 6  | 1) Self-awareness, 2) Obey to God/Religion rules, 3) Obey the rules, and 5) follow other | 2%|
| 7  | 1) Self-awareness, 5) follow other                          | 2% |
| 8  | 2) Obey to God/Religion rules                               | 0% |
| 9  | 2) Obey to God and 3) Obey the rules                        | 2% |
| 10 | 2) Obey to God/Religion rules, and 4) Obey to parent's order| 2% |
| 11 | 3) Obey the rules                                           | 20%|
| 12 | 3) Obey the rules, 5) Follow other                         | 2% |
| 13 | 5) Follow other                                            | 4% |
| 14 | never doing it                                             | 2% |

The data showed that the theological reason for sorting out trash was lower compared to legal motivation, (3) obey the rule and psychological motivation, (1) self-awareness. This result indicated that the students' knowledge that all forms of environmental preservation are part of God's obedience was not fully understood.

Thus, the religious factor becomes essential to motivate students' self-awareness to care for the environment because there is an element of obeying or fearing God's rules. Besides, there is a tendency for humans to respect religious orders more than other norms. This finding is relevant to a study in answering the question: "What is the future potential of spiritual teaching and leadership to shape environmental awareness at the political level and public consciousness? Furthermore, most of the respondents agreed that the church does have an influential role to play, seeing it is a highly respected institution" [18].

IRE contextual learning can develop environmental care attitudes. By realizing them that every act of care and environmental preservation is God's command and religious advice, this applies not only related to religious activities but also related to all events in social life. IRE teaches this doctrine by strengthening aspects of the implementation of the material in practice and attitude evaluation.

3.2. Empowering environmental attitudes through psychological approaches
The theological approach in this study aimed to find out the motivation of students in maintaining, utilizing, and repairing the damaged environment whether it is for religious reasons (theological motivation) or other reasons. This study observed several environmental care activities that are watering plants, waste management, saving water and electricity, etc.

The psychological approach in this study aimed to find out how much psychological motivation encouraged students to maintain, utilize, and repair the damaged environment. The psychological motivation is the internal factor that influences someone’s attitude when dealing with activities or conditions related to the environment.

The previous table (table 1 and table 2) shows that psychological motivation is relatively dominant, encouraging students to save ablution water and carry shopping bags instead of plastic bags. Here are other environmental awareness measures observed from the aspect of psychology.

The research findings showed that the students’ motivation was high that was 72% of respondents. They carry out environmental care activities based on self-awareness. This result may be caused by the
fun and the benefit of these activities and the activities can keep them out from danger. The students’ self-awareness was also high that was 70% of respondents if environmental care activities are driven by regulations such as throwing garbage in its place and rules for carrying non-plastic shopping bags to reduce the use of plastic. The majority of them had also raised awareness of others by reminding people who throw garbage not in its place (90%).

This study found that through the psychological approach with self-awareness indicator there was low motivation (36.8% of respondents) for working together and participating in cleaning the neighborhood. This condition may occur because they live in the capital city, Jakarta, which has lost the tradition of cleaning the neighborhood together because the environmental janitors will do that. Moreover, there is another possible factor that is the level of social maturity. Generally, teenagers are unwilling to interact with the community. It seems that this is through the research of Ali Hatami et al. They stated that "based on research that high addiction to social networks has a significant relationship with interpersonal skills, but high addiction to social networks does not have a substantial correlation with personal suitability and social relevance” [19]. A brief explanation can be seen in Table 4 below:

| No | Psychological Motivation | Percentage (%) of Questionnaire Results | Percentage Criteria (%) | Description |
|----|--------------------------|---------------------------------------|-------------------------|-------------|
| 1  | Keep the environment clean, and then remind friends to throw | 90% | High | High Motivation |
| 2  | Keep the environment beautiful, comfortable, and healthy | 72% | High | High Motivation |
| 3  | Care for the environment because obeying the government rules. | 70% | High | High Motivation |
| 4  | Aware for working together in cleaning the living environment. | 36.8% | Low | Low Motivation |

Thus, these findings indicate that interpersonal skills influenced adolescent social maturity. Otherwise, the high interest in social media does not affect them.

Based on these findings and other research, the development of environmental care attitudes through IRE learning gives students an understanding of the characteristics of various aspects, such as social and intellectual maturity, according to their demographic background (where they live). The application of habituation, punishment, and reward methods can help them to care for the environment, both on-campus and at home. Thus, the development through this approach is the empowerment of interpersonal skills that enables the empathy of students in the neighborhood.

3.3. Techniques to stimulate environmental empathy are:

3.3.1 Self-assessment
This technique aims to find out the factors of their unwilling attitude to to interact with the community, especially in terms of working together to maintain, utilize, and clean the environment. The results of the self-assessment are useful to determine the form of task of caring for the environment according to the needs, desires, and background of their neighborhood.

3.3.2 Habituation
The habituation technique is to get used to group assignments that include students' social care in the environment. The sustainable habit for quite a long time can form students with a caring character for the environment.
3.4. Factors empowering environmental attitudes through contextual approaches:
The contextual approach in this study aims to make students understand the concepts and values of Islam about the environment. This approach is also useful for them to contextualize the idea. The research findings showed that around 68% -75% of students knew the legal basis for environmental care from the Qur'an and Hadith. However, their conceptual abilities were still at the first cognitive level (referring to Bloom's taxonomic theory). The first cognitive level is the level of knowing and not yet at the level of understanding or the higher cognitive levels. The impact of the limited knowledge of students on the legal basis for environmental care causes them to be unable to construct knowledge in real life, so their ability to analyze and their empathy have not yet reached the competence of caring for the environment. This phenomenon occurs because IRE learning only focuses on transferring of knowledge and has not yet developed the students’ affective domain about caring for the environment.

The data collected from questionnaire and interview of IRE lecturers showed that almost 100% of lecturers had informed Islamic principles about environmental preservation. The majority of them had delivered the verses of the Qur'an, Hadith, and Fiqh about the environment. Some of them also gave environmental theology and a successful implementation of it, such as environmental-based Islamic boarding schools. The process of developing an attitude of caring for the environment through IRE learning is not only the activity of delivering environmental care material. It needs integration of the learning objectives, the learning methods, and the learning evaluation because this study found there was a discrepancy between the learning objectives and learning outcomes. 63.6% of the teachers carried out cognitive assessments in a form of essays or observation reports. Moreover, only 54.5% of the teachers carried out attitude assessments. The learning methods are generally diverse, although conceptual such as cooperative learning, problem-solving, and contextual. The table below shows the data of factors encouraging an environmental care attitude in IRE learning through a contextual approach.

| No | Learning Factors                                           | Percentage (%) of Questionnaire Results | Percentage (%) | Criteria | Description                                                                 |
|----|------------------------------------------------------------|----------------------------------------|----------------|----------|-----------------------------------------------------------------------------|
| 1  | Lecturers deliver material caring for the environment in IRE learning. | 100%                                    | Very High      |          | Lecturer's support is very high for providing material on environmental care conceptually. |
| 2  | Students' knowledge about caring for the environment comes from Islamic studies. | 68-75%                                  | Moderate       |          | Students understand enough about environmental care material sourced from Islamic studies. |
| 3  | Assessment techniques are tests and observations, as well as making articles/assignments. | 63.6%                                   | Moderate       |          | The assessment and measurement of IRE learning outcomes are sufficient to meet the assessment standards, using test and non-test assessment techniques. |
| 4  | Attitude assessment methods                                | 54.5%                                   | Moderate       |          |                                                                                |
Empowerment of environmental care attitudes through contextual approaches requires a link between competencies with methods and evaluation of learning outcomes. The habituation method can contract their knowledge of religious obligations in the care of the environment, and then they implement it to find solutions to environmental damage. The contextual approach also aims to make them accustomed to seeing, hearing, and feeling the fact of loss directly by humans and then engaging themselves to repair it. This assumption is, according to Abdul Ghofar's research statement, "Among the psychological factors that are important for the individual in work is self-involvement (self-engagement) in action. Engagement or work attachments provide positive benefits for employees; employees who are still working in a position may not necessarily have a work attachment [20]. This research shows that implementing the Islamic concept of caring for the environment, being directly involved in various activities in people's lives has a positive impact or experience for them. In conclusion, the researchers found that the highest motivation of students to care for the environment is a psychological factor. Second is the motivation of religious orders. Moreover, a contextual learning is a way and process to finalize their motivation. The figure below illustrates the findings.

Figure 1. The Steps of Empowering Environmental Care Motivation

3.5. Instrument for assessing environmental care attitude in IRE learning
Through the data collected from IRE lecturers and students, the development of the instrument for attitude assessments in shaping environmental care attitude can use the following instruments:
1. An activity report containing photos and videos of the activity.
2. A portfolio
3. A group social-environmental project

4. Conclusion
The results show that developing an environmental care attitude through IRE learning can be achieved through: 1) a theological approach to improve students’ spiritual maturity; 2) a psychological approach to improve students’ social maturity; 3) a contextual approach that allows students to analyze the facts of environmental preservation from an Islamic perspective. Encouragement of this attitude through IRE learning needs to be supported by developing teaching materials, methods, and assessment instruments to measure these competencies.

References
[1] Rodin D 2017 Alquran dan konservasi lingkungan: Telaah ayat-ayat ekologis Al-Tahrir J. Pemikir. Islam 17 391
[2] Mardhiah I, Aulia R N and Narulita S 2014 Konsep Gerakan Ekoteologi Islam Studi atas Ormas NU dan Muhammadiyah J. Stud. Al-Qur’an Membangun Tradisi Berfikir Qur’ani 10 1–14,
[3] Aulia S N R N, Firdaus M and Mardhiah I 2017 Pembentukan nilai karakter peduli lingkungan.
[4] Mutmainnah D 2019 Peran MPK PAI dalam membangun karakter mahasiswa stiesia Surabaya. J. PIWULANG 1 105.
[5] Ha I A A and Mardhiah A H D A 2019 Developing Scientific Character through (Yogyakarta: Atlantis Press. Third International Conference on Sustainable Innovation 2019 – Humanity, Education and Social Sciences (IcosaSIHESS 2019) 448
[6] Hunaepi H, Dewi I N and Sumarjan S (2019) Profiling students' environmental care attitudes taught using sasak tribe local wisdom-integrated model. JPBI Jurnal Pendidik. Biologi. Indonesia 5 549–558
[7] Istiqomah L N, Suwondo S and Firdaus L N 2020 Environmental education in forming attitudes of environmental care for students. Journal of Educational Sciences 4 200–211
[8] Marlina 2020 Collaboration of The Ethnobotany Materials with the environmental care attitude of students Jurnal Pendidikan Matematika dan IPA 11 1–12
[9] Rosdiana 2013 Pelestarian lingkungan perspektif islam 1–84
[10] Akhmadi and Fawaid A 2018 Humanistik; Dari Teori. Hingga Implementasinya Dalam Pembelajaran Islamic Akademiaka 9 1–16
[11] Firdaus F A and Mariyat A 2017 Humanistic approach in education according to paulo freire. At-Ta’ dib 12 25
[12] Mansir F 2018 Pendekatan psikologi dalam kajian pendidikan islam Psikis : Jurnal Psikologi Islami 4 61–73
[13] Rahmati A, Masoumeh S and Negarestani A 2018 A spiritual approach to job satisfaction and motivation among special education teachers Siriraj Med J 63 159–166
[14] Ubaidillah M H 2010 Formulasi konsep al-maqasid al-Shari’ah dalam konservasi dan restorasi lingkungan al-Qanun 13 26–52
[15] Muhibbinsyah 2001 Psikologi Pendidikan (Pendekatan Terbaru) (Bandung: Pt. Rosada Karya)
[16] Walgito 2010 Pengantar Psikologi Umum (Yogyakarta: Andi Yogyakarta).
[17] Hawa M, Andayani, Suyitno and Wardani N E 2019 The implementation of literary sociology learning model with contextual and spiritual quotient approach to teach literary sociology Int. J. Instr. 12 283–298
[18] Young W 2019 The influence of religion on public awareness of environmental issues in europe and the pacific; A comparative study of the catholic christian churches In Poland and Fiji Stud. Humanist. AGH 18 59
[19] Hatami A, Badrani M R, Mohammadzadeh H and Kargar M 2019 Examining the Relationship between Addiction to Social Networks and Social Maturity of University Students J. Res. Med. Dent. Sci. 7 14–19
[20] Ghofar A, Akbar M and Luddin M 2019 The effect of interpersonal communication, self engagement and organizational commitment toward the employee performance IJHCM (International J. Hum. Cap. Manag. 2 30–44