

Internalization of Islamic Educational Values through Student Nature Enthusiast Extracurricular Activities: A Green Deen Perspective

¹Marwal Blantara Susetyo, ²Pitra Gosha Patriasya, ³Muhammad Fahri Ali Husaeni, ⁴Mifta Ghina Dzakiya, ⁵Fizri Sandina Hartanta

^{1,2}Universitas Pendidikan Indonesia, ^{3,4}Universitas Islam Negeri Sunan Gunung Djati Bandung, ⁵Politeknik Pembangunan Pertanian Bogor

¹marwalblantara@upi.edu, ²pgpatriasya@upi.edu, ³fahriali2709@gmail.com, ⁴dzakiyaghina@gmail.com, ⁵fizrisandinahartanta@gmail.com

Abstract: *The ecological crisis necessitates comprehensive environmental education. However, unlike previous studies that predominantly focus on formal green school policies, there is a research gap regarding the practical implementation of Islamic eco-theology in non-formal youth education. This study aims to analyze the implementation of Islamic educational values based on the Green Deen framework through the Siswa Pecinta Alam (SISPALA) extracurricular program at SMK Negeri 1 Maja. Using a descriptive qualitative case study, data were collected via observation, interviews, and documentation. The informants included 8 purposively selected individuals with profound wilderness expedition experience, and the data were analyzed using interactive open and axial coding techniques. The findings reveal that SISPALA activities successfully operationalize the Green Deen theoretical framework (Tawhid, Khilafah, Adl, Mizan, Fitrah, and Ihsan) not merely as abstract concepts, but as practical tools for wilderness adaptation. Value internalization was clearly assessed through three main indicators: Spiritual-Cognitive (paradigm shift towards nature), Ritual-Adaptive (worship under extreme conditions), and Behavioral-Ethical (conservation ethics). The novelty of this research lies in its empirical demonstration that ecological piety is not confined to formal curricula, but rather, extreme wilderness survival can be dynamically positioned as an empirical laboratory to test Islamic environmental ethics. This study enriches existing literature by offering a replicable model that seamlessly integrates physical survival skills with profound religious devotion.*

Keywords: *Environmental Education, Islamic Educational Values, Green Deen, Extracurricular, Ecological Piety.*

Abstrak: Krisis ekologis menuntut pendidikan lingkungan yang komprehensif. Namun, berbeda dengan studi terdahulu yang berfokus pada kebijakan sekolah hijau formal, terdapat kesenjangan penelitian mengenai implementasi praktis eko-teologi Islam dalam pendidikan non-formal pemuda. Penelitian ini bertujuan menganalisis implementasi nilai pendidikan Islam berbasis kerangka melalui ekstrakurikuler Siswa Pecinta Alam (SISPALA) di SMK Negeri 1 Maja. Menggunakan pendekatan

kualitatif deskriptif studi kasus, data dikumpulkan melalui observasi, wawancara, dan dokumentasi. Informan melibatkan 8 orang yang dipilih secara purposif dengan pengalaman ekspedisi alam liar yang mendalam, dan data dianalisis menggunakan teknik pengkodean terbuka (open coding) dan aksial (axial coding). Hasil penelitian menunjukkan bahwa SISPALA berhasil mengoperasionalkan kerangka teori Green Deen (Tauhid, Khilafah, Adl, Mizan, Fitrah, dan Ihsan) bukan sekadar konsep abstrak, melainkan sebagai instrumen adaptasi praktis di alam liar. Internalisasi nilai ini diukur melalui tiga indikator utama: Spiritual-Kognitif (perubahan paradigma terhadap alam), Ritual-Adaptif (ibadah dalam kondisi ekstrem), dan Perilaku-Etika (etika konservasi). Kebaruan penelitian ini terletak pada pembuktian empiris bahwa pembentukan kesalehan ekologis tidak terbatas pada kurikulum formal; melainkan, aktivitas bertahan hidup di alam liar (survival) dapat diposisikan sebagai laboratorium empiris untuk menguji etika lingkungan Islam. Penelitian ini memperkaya literatur terdahulu dengan menawarkan model yang mengintegrasikan keterampilan fisik dengan kesalehan beragama yang mendalam.

Kata Kunci: Pendidikan Lingkungan, Nilai Pendidikan Islam, *Green Deen*, Ekstrakurikuler, Kesalehan Ekologis.

Introduction

Education is a continuous learning process aimed at developing individual potential holistically to form a perfect human being (*insan kamil*) who serves as both a devoted servant of Allah and a guardian of the earth or *khalifah fil ardhi*.^{1,2,3} Amidst the dynamics of the current global ecological crisis, environmental education and outdoor learning approaches are crucial pedagogical instruments. Recent and foundational international literature confirms that nature-based learning and conducive sustainable outdoor environments have proven highly effective in building students' emotional attachment to their environment often referred to as a sense of place and

¹ Dede Setiawan, "Pandangan Filsafat Pendidikan Islam Terhadap Manusia, Masyarakat Dan Lingkungan," *Jurnal Intelektualita* 4, no. 1 (2016): 47-65, http://narqwelovers.blogspot.co.id/2015/12/pandangan-filsafat-pendidikan-islam_15.html.

² H Syarifuddin, "Hakikat Pendidikan," *ANSIRU PAI: Pengembangan Profesi Guru Pendidikan Agama Islam* 5, no. 1 (2021): 26, <https://doi.org/10.30821/ansiru.v5i1.9792>.

³ Mardinal Tarigan et al., "Manusia Sebagai Abdullah Dan Manusia Sebagai Khalifah Fil Ardh," *INNOVATIVE: Journal Of Social Science Research* 4 (2024): 16974-80, <https://j-innovative.org/index.php/Innovative/article/view/12619/8505>.

cultivating positive dispositions toward science.^{4,5,6} Furthermore, empirical studies emphasize that integrating human ecology, green school movements, and local wisdom into educational curricula significantly fosters environmental awareness.⁷

From an Islamic perspective, nature conservation is not merely a social obligation but an act of worship and a manifestation of profound religious devotion.⁸ To operationalize this theological mandate, this study utilizes the *Green Deen* (Green Religion) framework initiated by Ibrahim Abdul Matin (2012), which formulates six interconnected Islamic ecological principles: *Tauhid* (oneness), *Khilafah* (stewardship), *Adl* (justice), *Mizan* (balance), *Fitrah* (returning to nature), and *Ihsan* (excellence).⁹ This specific framework was deliberately selected because it effectively translates abstract religious dogmas into highly practical environmental ethics,¹⁰ making it profoundly relevant for evaluating physically demanding outdoor activities. When seamlessly integrated with Syed Muhammad Naquib Al-Attas's holistic education theory encompassing faith (*aqidah*), worship (*ibadah*), and morality

⁴ J Dymont, A Bell, and M Green, "Green Outdoor Environments Settings for Promoting Children's Health and Wellbeing," in *Outdoor Learning Environments: Spaces for Exploration, Discovery and Risk-Taking in the Early Years* (School in the Faculty of Education, University of Tasmania, Hobart, Australia: Taylor and Francis, 2020), 38-58, <https://doi.org/10.4324/9781003116660-4>.

⁵ N M Tawil et al., "Developing Conducive Sustainable Outdoor Learning (CSOL): The Impact of Natural Environment on Student's Ability," in *International Conference on Engineering Education and International Conference on Education and Educational Technologies - Proceedings* (Centre for Engineering Education, Faculty of Engineering and Built Environment, University Kebangsaan Malaysia, Malaysia, 2011), 197-201, <https://www.scopus.com/inward/record.uri?eid=2-s2.0-82955184641&partnerID=40&md5=dc8fa319341b789806f309d9d370e7e0>.

⁶ B Wattchow and P Higgins, "Through Outdoor Education: A Sense of Place on Scotland's River Spey," in *The Socioecological Educator: A 21st Century Renewal of Physical, Health, Environment and Outdoor Education*, vol. 9789400771673 (Faculty of Education, Monash University, McMahon's Road, Frankston, Australia: Springer Netherlands, 2014), 173-87, https://doi.org/10.1007/978-94-007-7167-3_10.

⁷ A Sánchez and P M Rojas, "Integration of Human Ecology in Education: An Analysis of the Chilean Curriculum Framework," *Cogent Education* 13, no. 1 (2026), <https://doi.org/10.1080/2331186X.2025.2610537>.

⁸ Ara Hidayat, "Pendidikan Islam Dan Lingkungan Hidup," *Jurnal Pendidikan Islam* 4, no. 2 (2015): 373, <https://doi.org/10.14421/jpi.2015.42.373-389>.

⁹ Ibrahim Abdul Matin, *Green Deen: Inspirasi Islam Dalam Menjaga Dan Mengelola Alam* (Jakarta: Penerbit Zaman, 2012), <https://bukukita.com/Inspirasi-dan-Spiritual/Inspirasional/106901-GreenDeen:-Inspirasi-Islam-dalam-Menjaga-dan-Mengelola-Alam.html>.

¹⁰ Taufiqur Rahman, "Konsep Greendeen (Agama Hijau) Perspektif Ibrahim Abdul Matin," 2020, 15, <https://core.ac.uk/download/pdf/328932751.pdf>.

(*akhlak*) the *Green Deen* framework transforms human survival and interaction in the wilderness into a structured spiritual devotion.¹¹

Despite the extensive discourse on Islamic eco-theology, a noticeable research gap persists at the level of practical implementation within non-formal youth education. A systematic review of prior empirical findings shows that previous studies predominantly focused on macro-institutional green policies¹² or nature-based learning in formal contexts like early childhood education.¹³ Conversely, studies evaluating secular outdoor youth education often lack an integrated eco-theological framework. Consequently, research comprehensively analyzing how fundamental Islamic dimensions are directly operationalized into the rigorous and extreme routines of youth nature enthusiast extracurriculars remains severely limited.¹⁴

This gap in practical frameworks is highly relevant to the real-life phenomenon occurring within the Student Nature Enthusiast (SISPALA) extracurricular program at SMK Negeri 1 Maja.¹⁵ Although the organization operates under a religiously nuanced code of ethics, a cultural problem persists wherein new members often perceive wilderness activities merely as a channel for physical adventure, failing to grasp the essential connection between survival skills and Islamic educational values. Therefore, this study aims to deeply analyze how Islamic educational values based on the *Green Deen* framework are implemented within this organization. The specific novelty of this research lies in its empirical demonstration that ecological piety is not confined to formal classroom curricula. Instead, this study uniquely positions extreme wilderness survival within a non-formal, youth-hobby-based platform as an empirical laboratory to directly test and adapt Islamic eco-theology.

¹¹ David El Hakim and Eni Fariyatul Fahyuni, "Pendidikan Islam Dalam Perspektif Syed Naquib Al-Attas Dan Relevansinya Bagi Pengembangan Pendidikan Islam Di Indonesia," *Islamika* 2, no. 1 (2020): 46–62, <https://doi.org/10.36088/islamika.v2i1.494>.

¹² D Tarrazó-Serrano et al., "Bridging Sustainability and Physics: Fostering Inclusion and Awareness of SDGs in Engineering Curriculum," *International Journal of Engineering Education* 40, no. 4 (2024): 965–78, <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85200334027&partnerID=40&md5=e7c9228f813cab4909e6f173acbe1929>.

¹³ S S Sauli et al., "Nature-Based Learning in Malaysian Early Childhood Education: A Systematic Literature Review," *International Journal of Early Childhood* 58, no. 1 (2026): 573–91, <https://doi.org/10.1007/s13158-026-00499-9>.

¹⁴ Ali Fathurrohman, *Implementasi Pendidikan Karakter: Peduli Lingkungan Melalui Ekstrakurikuler Pecinta Alam Di MAN 1 Tuban* (Malang, 2021).

¹⁵ Marwal Blantara Susetyo, "Implementasi Nilai-Nilai Pendidikan Islam Melalui Kegiatan Ekstrakurikuler Siswa Pecinta Alam (SISPALA)" (Universitas Islam Negeri Sunan Gunung Djati Bandung, 2025).

Method

This research was meticulously designed using a descriptive qualitative approach with a comprehensive case study method.¹⁶ This specific approach was chosen to deeply explore, uncover underlying meanings, and describe in intricate detail the implementation of Islamic educational values within the dynamic real-life context of extracurricular activities. Qualitative research strongly emphasizes a holistic understanding of subjects' behaviors that cannot be merely quantified by numbers.^{17,18} This research was conducted at the State Vocational High School 1 Maja (SMK Negeri 1 Maja), Majalengka Regency, from January to February 2025.

Primary data were collected directly from carefully selected subjects, while secondary data were sourced from official school documents, organizational archives, and supporting literature. To ensure robust data acquisition, the informants were purposively selected based on strict criteria. The selection criteria for student participants required them not only to be active members who had completed the Basic Education and Training (DIKLATSAR), but critically, they must have participated in at least three major wilderness expeditions, guaranteeing profound practical experience in nature. Based on these criteria, 8 participants were selected, consisting of the chairpersons and 4 active members of SISPALA batches IX and X (aged 16 to 18 years old; 2 males, 4 females). Furthermore, the adult informants included 1 advising teacher and 1 Vice Principal for Student Affairs who were directly involved in supervising extracurricular policies and field executions.

Data collection utilized three complementary techniques to acquire holistic information.¹⁹ First, non-participant observations were conducted to systematically record behaviors during SISPALA field activities without disrupting their natural flow. Second, face-to-face guided free interviews were administered. Each session lasted approximately 40 minutes, focusing on the practical application of *Green Deen* principles in the wild. With prior full consent, all interview sessions were digitally recorded and meticulously

¹⁶ Yani Kusmarni, "Studi Kasus," *UGM Jurnal Edu UGM Press* 17, no. 3 (2012): 1-12, <https://doi.org/10.1080/07263869100034611>.

¹⁷ Eko Haryono, "Metodologi Penelitian Kualitatif Di Perguruan Tinggi Keagamaan Islam," *E-Journal an-Nuur: The Journal of Islamic Studies* 13 (2023): 1-6.

¹⁸ Sugiyono, *Metodologi Penelitian Kuantitatif, Kualitatif Dan R & D* (Bandung: CV. Alfabeta, 2020), https://digilib.stekom.ac.id/assets/dokumen/ebook/feb_35efe6a47227d6031a75569c2f3f39d44fe2db43_1652079047.

¹⁹ Ardiansyah, Risnita, and M. Syahrani Jailani, "Teknik Pengumpulan Data Dan Instrumen Penelitian Ilmiah Pendidikan Pada Pendekatan Kualitatif Dan Kuantitatif," *Jurnal IHSAN: Jurnal Pendidikan Islam* 1, no. 2 (2023): 1-9, <https://doi.org/10.61104/ihsan.v1i2.57>.

transcribed verbatim to ensure no loss of critical information. Finally, a documentation study compiled supporting evidence such as the nature lover's code of ethics, conservation photographs, and community evaluation meeting records. Data validity was strictly maintained through prolonged field engagement, persistent observation, source triangulation, dependability, and confirmability checks.²⁰

The data analysis technique was conducted interactively and continuously, moving through rigorous intertwined stages from data reduction to conclusion drawing. To ensure analytical rigor, the verbatim transcripts and observational notes underwent a highly systematic coding process. Specifically, open coding was initially applied to label raw field data with initial concepts. For example, raw observational notes of students performing *tayamum* (dry ablution) during a water shortage on a mountain hike were assigned the open code “emergency worship”. Subsequently, axial coding was applied to group these initial codes into broader, theoretically aligned categories, such as categorizing the “emergency worship” code directly into the “Ritual-Adaptive Indicator (Ibadah)”. This robust categorization ultimately mapped the empirical data directly onto the specific themes of *aqidah*, *ibadah*, and *akhlak* aligned with the *Green Deen* framework. The critically triangulated findings were then structured into a descriptive narrative to map the intricate relationships between concepts and draw highly credible conclusions.

Results and Discussion

Design and Implementation of the SISPALA Extracurricular Program

Environmental education and outdoor activities for youth in vocational institutions are far from being mere recreational pastimes to fill spare hours; rather, they are highly strategic pedagogical instruments for forging physical endurance, mental toughness, and sustainable ecological awareness. Based on an in-depth analysis of field data at SMK Negeri 1 Maja, the implementation of the SISPALA extracurricular activities (KASERAGEM) is structured meticulously into a matrix of daily, weekly, monthly, and large-scale annual agendas.

Operationally, students are strictly demanded to internalize the nature lover's code of ethics in their daily behavior within the school environment. To substantiate this empirical reality, the Advising Teacher during the interview stated:

²⁰ M. Husnullail et al., “Teknik Pemeriksaan Keabsahan Data Dalam Riset Lmiah,” *Journal Genta Mulia* 15, no. 0 (2024): 1–23.

"SISPALA is not just about conquering mountains. Our weekly physical training is useless if the members still litter at school. The code of ethics must be their daily breath."

For the weekly and monthly programs, activities range from rigorous survival skill practices to tangible actions like environmental conservation and reforestation. The annual program peaks during the Basic Education and Training (DIKLATSAR). This systematic implementation unequivocally proves that the organization actively functions as a non-formal educational platform, heavily prioritizing the profound construction of students' emotional bonds with their ecosystems over sheer survival expertise.

Integration of Holistic Education Theory and Eco-Theological Principles (Green Deen)

From the perspective of educational discourse, the SISPALA activities at SMKN 1 Maja represent an incredibly precise alignment between the Holistic Education theory initiated by Syed Muhammad Naquib Al-Attas and the eco-theological conception of *Green Deen* by Ibrahim Abdul Matin. However, rather than merely relying on normative classroom instructions, field research reveals that the integration of Al-Attas's dimensions encompassing faith (*aqidah*), worship (*ibadah*), and morality (*akhlak*) (Hakim & Fahyuni, 2020) and Abdul Matin's (2012) six *Green Deen* principles occurs critically through a mechanism of experiential learning in extreme conditions.²¹

Field observations confirm that the wilderness strips away modern conveniences, placing students in a vulnerable state that directly confronts them with their *Fitrah* (original human nature). In this state of physical and psychological dependence, the principle of *Tauhid* (Oneness of God) shifts from an abstract concept into a lived reality. This spiritual awakening is vividly captured in the confession of an active SISPALA member (Batch IX):

"When we ran out of water on the hiking trail, I felt completely small and helpless. At that moment, I realized all survival techniques meant nothing without God's permission. It made our prayers in the wild much more profound."

Furthermore, to analytically measure the development of this ecological piety, qualitative field data were structurally mapped into three main indicators seamlessly aligned with the *Green Deen* framework:

1. **The Spiritual-Cognitive Indicator (*Aqidah & Khilafah*):** Evidenced by the students' paradigm shift in viewing nature as a sacred trust

²¹ Hakim and Fahyuni, "Pendidikan Islam Dalam Perspektif Syed Naquib Al-Attas Dan Relevansinya Bagi Pengembangan Pendidikan Islam Di Indonesia"; Ibrahim Abdul Matin, *Green Deen: Inspirasi Islam Dalam Menjaga Dan Mengelola Alam*.

(*amanah*) rather than a mere object of physical exploitation. Activities such as reforestation are directly interpreted as the practical fulfillment of human obligation on earth, effectively bridging cognitive belief with psychomotor action.

2. **The Ritual-Adaptive Indicator (*Ibadah*):** Demonstrated by the students' unyielding commitment to performing obligatory worship under extreme physical limitations. This is strongly supported by the researcher's direct observational field notes during DIKLATSAR:

"Students were documented consistently performing tayamum (dry ablution) on the steep mountain slopes due to water scarcity, proving their ritual devotion remains robust despite severe exhaustion."

3. **The Behavioral-Ethical Indicator (*Akhlak, Adl & Mizan*):** Analytically observed through their strict adherence to conservation ethics. When students strictly apply the *Leave No Trace* principle, they actively operationalize ecological justice (*Adl*) and balance (*Mizan*). The Chairperson of SISPALA affirmed this strict ethical adherence by stating:

"We are indoctrinated that leaving a single piece of plastic on the mountain is a major sin against nature. Even when physically drained, we are obligated to carry all our trash back down."

Thus, SISPALA effectively internalizes these values because it subjects students to rigorous conditioning, proving that ecological piety is profoundly forged when theoretical environmental ethics are directly challenged and practiced in the unpredictability of nature.

Practical Implementation of Students' Ecological Piety (Based on the Activity Explanation Table)

Operationally, the integration of outdoor activities, Islamic educational values, and their relevance to the eco-theological principles of Green Deen can be explained through the following modified Activity Explanation Table:

Table 1. Implementation of Islamic Educational Values and Green Deen Principles in SISPALA

Main Activity Program	Form of Activity Implementation	Aspect of Islamic Educational Values	Relevance to the Eco-Theological Principles of Green Deen
Basic Training and Education (DIKLATSAR)	Introduction to nature lovers, survival, climbing, and travel management.	<i>Aqidah:</i> Awareness of the role of the caliph. <i>Ibadah:</i> Practicing	<i>Fitrah</i> (returning to nature) and <i>Khilafah</i> (developing the spirit of protecting the earth).

		prayer and emergency ablution. <i>Akhlak:</i> Discipline, trustworthiness, and teamwork.	
Nature Exploration	Hiking, camping, and environmental education.	<i>Aqidah:</i> Dependence on and gratitude to Allah. <i>Ibadah:</i> Praying in nature and consuming halal plants. <i>Akhlak:</i> Patience, mutual assistance, and solidarity.	<i>Tawhid</i> (awareness of Allah's creation) and <i>Mizan</i> (maintaining the balance of the ecosystem).
Environmental Conservation	Tree planting, cleaning up the school and outdoor environment.	<i>Aqidah:</i> The intention to preserve nature is a form of worship. <i>Ibadah:</i> Prayer, conservation actions, and cleanliness are a form of faith. <i>Akhlak:</i> Responsibility for wise use of resources.	<i>Khilafah</i> (real actions to care for the earth) and <i>Ihsan</i> (doing good without harming it).
Education & Promotion	Socialization with TNGC, Extracurricular Demonstrations, and Diesnatalis.	<i>Aqidah:</i> Intention to spread good knowledge. <i>Ibadah:</i> Islamic-based education. <i>Akhlak:</i> Honesty, professionalism, and concern for	<i>Adl</i> (realizing ecological justice and insight for the school community and surrounding areas).

		environmental issues.	
Community Service	Fundraising for disaster victims, distributing takjil (snacks), and breaking the fast together.	<i>Aqidah</i> : Sincere devotion to God. <i>Ibadah</i> : Helping others is an act of worship. <i>Akhlak</i> : Empathy, helping one another, and maintaining good manners.	<i>Ihsan</i> (the pinnacle of kindness and compassion for others).

Source: Modification of Primary Data Activity Explanation Table (Susetyo, 2025).

The The table above confirms that SISPALA activities have successfully transformed the *Green Deen* concept into a practical cultural reality. Critically analyzing this transformation, the effectiveness of SISPALA lies in its ability to contextualize Islamic jurisprudence (fiqh) and educational theories within strict ecological survival. This theoretical deduction is directly validated by empirical field evidence. For instance, regarding the practice of *tayamum* (dry ablution) during water shortages in the mountains, an active SISPALA member recounted how this extreme condition reshaped their spiritual understanding:

"In the classroom, we only memorized the theory of tayamum. But when we were literally stranded without water on the mountain, performing tayamum made us truly realize that Islamic law is so adaptive. We learned not to force the exploitation of nature just for our rituals."

As evidenced by this statement, students are not merely performing a substitute ritual; they are critically internalizing the *Ibadah* (worship) dimension by recognizing that Islamic law is deeply respectful of natural limitations. This directly answers *why* the non-formal outdoor platform is so effective: it forces students to critically negotiate their religious duties (*mahdhah* worship) with ecological realities (*hablum minal 'alam*). Rather than receiving passive lectures on environmental theology in a classroom, the students actively construct their ecological piety by making direct, high-stakes moral and spiritual decisions in the field.

These crucial findings directly fortify the direction of previous research such as studies by Purba et al. (2026) and Sánchez & Rojas (2026) which assertively state that integrating local wisdom and human ecology is highly

vital to foster the ecological motivation of learners.²² Furthermore, while previous extensive studies by Handayani et al. (2020) and Singh & Singh (2025) have successfully demonstrated the positive impacts of green school policies, their findings remain predominantly confined within the rigid boundaries of macro-institutional rules and formal classroom curricula.^{23,24} Herein lies the remarkably sharp novelty and unique contribution of this research: it irrefutably proves and extends beyond those limitations, demonstrating that the formation of ecological piety does not always have to rely on formal schooling. The implementation of Islamic environmental ethics can, in fact, be successfully, extremely, and structurally operationalized in the wild through non-formal educational platforms based on youth hobbies. This striking fact simultaneously fills the void in global literature that has continuously criticized the lack of practical frameworks for combining human ecology and spirituality into the field experiences of vocational or secondary students.

SISPALA as a Non-Formal Educational Laboratory for Character Building

Beyond Beyond its function as a mere extracurricular activity, SISPALA analytically operates as a highly dynamic non-formal educational laboratory. While formal education in classrooms often focuses heavily on cognitive and theoretical religious knowledge, non-formal education offers vital characteristics such as flexibility, practicality, and independence (Suprayogi, 2014, as cited in Susetyo, 2025).²⁵ The SISPALA community provides a living laboratory where students directly operationalize Islamic educational theories into concrete actions. The significance of this non-formal approach was profoundly validated during an interview with the Vice Principal for Student Affairs:

²² L S L Purba et al., "Green Chemistry Learning: Project Based Integrated Local Wisdom to Cultivate Environmental Awareness and Student Learning Motivation," *Multidisciplinary Science Journal* 8, no. 9 (2026), <https://doi.org/10.31893/multiscience.2026590>.

²³ N Handayani et al., "The Shaping of the Student Character Caring for the School Environment through the Green School Movement in SMP Negeri 2 Adiluwih," in *Journal of Physics: Conference Series*, ed. Saktioto null et al., vol. 1655 (Smp Negeri, 1 Gadingrejo, Lampung, Pringsewu, Lampung, Indonesia: IOP Publishing Ltd, 2020), <https://doi.org/10.1088/1742-6596/1655/1/012115>.

²⁴ M Singh and J Singh, "Green Policies in Education: Fostering Environmental Stewardship and Sustainable Practices," in *Digitization and Manufacturing Performance: An Environmental Perspective* (Lovely Professional Univerisity, Jalandhar - Delhi, Grand Trunk Rd, Punjab, Phagwara, India: wiley, 2025), 167-209, <https://doi.org/10.1002/9781394197828.ch7>.

²⁵ Suprayogo, Imam, and Tobroni, "Metodelogi Penelitian Agama," *Metodologi Penelitian*, 2014, 102.

"In the formal classroom, character education is often reduced to multiple-choice questions. However, in SISPALA, when students learn disaster mitigation and survival, they are forced to make real, independent moral decisions that test their true character."

Supported by this evidence, students are not rigidly bound by formal curriculum hours; yet, through practical materials such as survival techniques and disaster mitigation, they acquire deeply profound life skills that cannot be fully explored within the confines of formal classroom walls.

The empirical foundation of this non-formal laboratory is the Nature Lovers' Code of Ethics (*Kode Etik Pecinta Alam*), which structurally maps onto the three fundamental dimensions of Islamic morality: maintaining a vertical relationship with Allah SWT (*hablum minallah*), fostering harmonious social relationships with fellow humans (*hablum minannas*), and preserving the balance of nature (*hablum minal 'alam*). Rather than remaining a normative pledge, this code is rigorously tested through physical exhaustion. For instance, field observations during a steep mountain ascent revealed a profound application of the *Akhlak* dimension and the *Green Deen* principle of *Ihsan* (excellence and compassion for others):

"Observational data showed that despite severe physical fatigue, senior members actively prioritized helping struggling junior teammates carry their logistics, demonstrating an authentic application of hablum minannas and akhlak karimah under extreme pressure."

By strictly internalizing this code of ethics during extreme outdoor conditions, students actively transform normative Islamic ethics into highly adaptive field practices.

Consequently, this data-driven pedagogical approach empirically demonstrates that extreme outdoor education effectively bridges the gap between the cognitive understanding of religion and its affective implementation. It systematically transforms students from passive recipients of environmental theories into active conservation cadres. This empirical finding provides a concrete extension to international educational discourse such as the frameworks proposed by Collins et al. (2025), Tawil et al. (2011), and Wattchow & Higgins (2014) which highlights the absolute necessity of conducive sustainable outdoor learning to enhance students' intrinsic motivation, social solidarity, and ecological awareness.²⁶ Ultimately, SISPALA analytically fills the void in formal education by offering an immersive, value-laden experience where the *Green Deen* Islamic eco-theology

²⁶ Collins et al., "The Value of Outdoor Environmental Education Programs for Girls and Youth of Color: Cultivating Positive Dispositions toward Science and the Environment."

is not merely memorized for exams, but vigorously tested, lived, and breathed in the wilderness.

Process Dynamics: Supporting and Inhibiting Factors of Implementation

The resounding success of integrating ecological piety within the SISPALA KASERAGEM body is the phenomenal result of a synergy of various solid cultural and structural factors. The most dominant driving factor is undoubtedly the incredibly high internal enthusiasm of the members, who possess an immensely strong desire to harmonize their adventurous hobbies with a profound religious lens. This powerful grassroots spirit is significantly reinforced by the school's regulatory support. This crucial structural support was explicitly confirmed by the Vice Principal for Student Affairs during the interview:

"We fully support SISPALA by providing logistical facilities and ensuring their activities align with our school's religious vision, because we clearly see how this organization builds the students' moral discipline."

Another highly crucial factor is the presence of consistent mentoring and exemplary conduct from the advising teachers, who tirelessly direct the students' overflowing physical energy toward a heightened awareness of the spiritual dimension. Furthermore, the establishment of strategic partnerships with professional institutions, such as national park authorities, has acted as an extraordinary catalyst in expanding the youth's horizons on conservation and disaster mitigation.

Nevertheless, this noble character-building process is not entirely free from several complex obstacles that require highly strategic follow-up interventions. A very glaring structural obstacle is the severe lack of students' free time management due to the extremely heavy burden of academic schedules and demanding industrial practicums. An active member of Batch X expressed this profound structural challenge:

"Sometimes it is really hard to balance our time. We have heavy industrial practicums, so when it comes to SISPALA routines, many members are too exhausted to fully participate, which disrupts our learning consistency."

This inconsistency in attendance severely affects the sustainability of value internalization because the continuous habituation process is frequently interrupted. In addition, significant cultural barriers emerge in the form of foundational comprehension disparities among new members. Some individuals initially join this community purely with recreational motives, lacking the theological awareness that caring for nature is a worship obligation. Consequently, this superficial motive drastically diminishes the effectiveness of the internalization process; students may acquire physical survival skills, but they fail to absorb the profound *aqidah* and *ibadah*

dimensions of the *Green Deen* framework. This highlights a critical vulnerability regarding sustainability: the students' ecological and religious obedience tends to be highly dependent on the protective surveillance of the SISPALA ecosystem.

As a highly proactive effort to mitigate this series of complex obstacles, internal evaluation and strict supervision mechanisms must be unequivocally tightened. This rigorous supervision is specifically aimed at monitoring the success indicators vividly enshrined in the proud motto of SISPALA SMKN 1 Maja, namely "*Jaya di Rimba, Wibawa di Kota*" (Victorious in the Jungle, Authoritative in the City). This majestic motto carries an immensely heavy philosophical weight. The Advising Teacher emphasized how this motto is utilized as an empirical evaluative tool:

"We strictly remind them: you can be the toughest survivor in the forest, but if you return to school and show disrespect or indiscipline, you have completely failed the true test of a nature lover's akhlak."

Based on this principle, the members are trained spartanly to possess unmatched technical skills in the deep forest, yet when they descend back to city civilization, they are strictly obliged to shed their adventurer egos to display noble *akhlak karimah* and pristine Islamic ethics. It is exactly this kind of comprehensive integration that effortlessly elevates the nature lover extracurricular into an unimaginably invaluable moral laboratory.

Conclusion

This study concludes that the SISPALA extracurricular program functions as a highly effective non-formal educational laboratory that successfully transforms abstract Islamic eco-theology (*Green Deen*) into practical ecological piety. Rather than passively absorbing theoretical dogmas, students actively internalize holistic Islamic values by directly negotiating their spiritual duties and moral ethics with rigorous wilderness survival challenges.

These core findings yield strong theoretical and practical implications. Theoretically, this study directly addresses the existing void in environmental education literature by proving that the operationalization of Islamic environmental ethics is not rigidly confined to normative classroom discourse or macro-institutional green policies. Instead, youth-hobby platforms in extreme outdoor settings serve as critical empirical testing grounds for these values. Practically, this study provides a highly replicable, data-driven framework for educational institutions to strategically redesign outdoor extracurriculars shifting them from mere recreational physical activities into immersive, spiritually-driven conservation programs.

While this study offers valuable empirical insights, its qualitative scope within a single vocational school setting inherently limits its broad generalizability. Furthermore, the evaluation was primarily confined to the active school years, leaving the long-term retention of these internalized values unmeasured. Therefore, future research must prioritize longitudinal studies to definitively assess the sustainability of students' ecological piety post-graduation. Expanding the research scope through mixed-methods approaches across diverse educational institutions is also highly recommended to further validate and scale this *Green Deen* integration model.

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