

Learning and Education of Environmental Hadith in a Bloom Taxonomy Perspective: An Effort to Raise the Ecological Quotient

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Abstract

The problem of plastic waste in the world is getting worse. Indonesia is included in the list of countries with the second largest plastic waste contributor. Every year, according to the Indonesian Plastic Waste Industry Association (INAPLAS) and the Central Statistics Agency (BPS), plastic waste in Indonesia reaches 64 million tons annually. The case of plastic waste is not only bad for land, but also in the oceans. It is not uncommon for reports of whales to be found dead with their stomachs full of plastic waste. In Wakatobi, for example, in November 2018, a dead whale was found holding 6 kilograms of plastic waste in its stomach. The environmental conditions where we studied were no exception, making it sad because the plastic waste had not been handled. The use of plastics is also high due to daily consumption activities. Landfill (TPA) procurement is not considered an urgent agenda. Finally, garbage is stranded in rivers, irrigated, infiltrates residents' rice fields and disrupts the process of plant growth. The new buildings looked shaky as their foundations dug in the ground collapsed due to being buried by plastic waste. Because of that, we are determined to carry out community service programs through learning and education of Hadith with an environmental perspective within the Bloom taxonomy methodological framework. Efforts are made to ensure that students' ecological insight can operate cognitively, affectively and psychomotor so that ecological quotient can grow from an early age. One of the activities we carry out is a plastic waste diet campaign seminar, waste recycling production, environmental hadith calligraphy, environmental service work, and so on.

Keyword: *Learning, education, hadith, environment, Bloom taxonomy*

A. Preface

The problem of plastic waste in various parts of the world continues to create complicated problems. The fate of plastic waste pollution is increasingly erratic with the addition of low levels of human awareness and responsibility. Even though the daily needs of humans cannot be separated from these polymer elements. The bad impact of plastic waste is not only on land, but also in the oceans. Still in memory, in the Philippines, on Tuesday, March 19 2019, a dead whale was found with a stomach

full of plastic waste weighing 40 kilograms. A month later, on April 2, 2019 in Sardinia, Italy, an eight-meter long whale was also found dead from eating 22 kilograms of plastic waste.¹ Bad events like this before, namely in November 2018, have also occurred in Wakatobi, Southeast Sulawesi. A whale died from ingesting 6 kilograms of plastic waste.²

Every major city in the world produces 1.3 billion plastic waste every year. Indonesia is no exception, which has an achievement that should not be proud of when it comes to plastic waste. Indonesia is the second largest contributor of plastic waste in the world.³ Susi Pudjiastuti, former Minister of Marine Affairs and Fisheries, once said that based on data from the Indonesian Plastic Waste Industry Association (INAPLAS) and the Central Statistics Agency (BPS), plastic waste in Indonesia reaches 64 million tons every year. In this amount, 3.2 million tons are wasted into the sea, and 10 billion pieces annually or 85,000 tons are wasted into the environment.⁴

Apart from these data, there are many more studies or studies that reveal the chaos in tackling plastic waste in Indonesia. Therefore, starting from the plastic waste case and other environmental cases that are getting worse, we should also be actively involved in helping to deal with plastic waste cases. Mainly, in helping to foster a mental responsibility towards using plastic waste. This good faith is manifested through the media of Community Service Program (KKN) work program that we carry out in the village.

The program of Community Service Program (KKN) that we implement is entitled "Learning and Education with Environmental Insights". Although apparently not quoting the big theme of Community Service Program launched by LPPM, namely "Mosque-Based Covid-19 Emergency Response", but substantially,

¹ Hotria Mariana, 2019, "Menelisik Permasalahan Sampah Plastik yang Semakin Pelik", <https://m.kompas/lifestyle/feelgood>. Accessed on August 30, 2020 at 21.42 WIB.

² Indah Mutiara Kami, 2019, "Miris! Paus Ditemukan Mati dengan Perut Berisi 40 Kg Sampah Plastik", <https://m.detik.com/news/internasional>. Accessed on August 30, 2020 at 21.20 WIB.

³ Taufan Adharsyah, 2019, "Sebegini Parah Ternyata Masalah Plastik di Indonesia", <https://cnbcindonesia.com/lifestyle>. Accessed on August 30, 2020 at 21.23 WIB.

⁴ Editorial Team, 2019, "Menelisik Permasalahan Sampah Plastik yang Makin Pelik", <https://m.kumparan/bisnis/>. Accessed on August 30, 2020 at 21.27 WIB.

our theme is also involved in efforts to educate healthy living through environmental awareness. This is because the environment will greatly impact the healthy lifestyle of a community. It can be said, the living environment of a society is a mirror of their personality.

The Community Service Program (KKN)-Conversion program that we offer is located at the Mathla'un Najah Angsanah Foundation, Beragung, Guluk-Guluk, Sumenep, East Java. Sociologically-anthropologically, this Islamic educational institution is located in the middle of a religious community life, like the cultural conditions of the Madurese community in general. However, the sad thing that has become our foothold in compiling the program is public awareness of cleanliness and environmental sustainability, especially around the location of the foundation, such as the unavailability of landfills, scattering of plastic waste in ditches, and so on.

Departing from the ecosystem case, we try to initiate an environmental movement based on the hadith text, as a fundamental source of reference in Islam. We wish to realize that Islam was brought by the Prophet Muhammad not ignorant of environmental issues. One of the many evidences of Islam's concern for the environment is the Prophet's prohibition to destroy trees during the war.⁵ Therefore, it is fitting for us as Muslims to testify to each other in matters of environmental sustainability. Because, how is it possible, an institution inhabited by Muslims, who every day talk about Islamic teachings, are indifferent to the conditions of the environment around them which every day benefit them?

The approaches used in generating ecological quotient are quite diverse. There are those who approach it through the socio-cultural study of society by focusing their studies base on local wisdom.⁶ Modern learning approaches are also carried out, such as contextual learning models in social studies subjects.⁷ Ecological

⁵ Suryadi, *Pemahaman Kontekstual Hadis-Hadis Lingkungan Hidup* (Yogyakarta: Teras, 2008).

⁶ Gilang Mas Ramadha dan Citra Resmi, "Analisis Pendidikan Karakter Berbasis Nilai Kearifan Lokal Cipta Gelar Sukabumi dalam Mengembangkan Kecerdasan Ekologis," *Edukasi Journal Universitas Muhammadiyah Magelang* 11, no. 2 (2019).

⁷ Tati Setiawati, "Peningkatan Kecerdasan Ekologis Peserta Didik dalam Bertransportasi Hemat BBM Melalui Pembelajaran IPS Kontekstual," *International Journal of Pedagogy* 1, no. 2 (2016).

quotient is also approached by language learning⁸ and multi-literation eco-pedagogy.⁹ Apart from being positioned as a vision, ecological quotient is also used as a mission, tool, or instrument. For example, balancing the curriculum between the advancement of the digital era and awareness and responsibility for the environment.¹⁰ Ecological quotient is also used as an analytical instrument on a variable, such as an analysis of prospective teachers¹¹ and elementary school students.¹² Learning books are also reviewed in relation to the content of ecological quotient.¹³

Based on this description, the existence of this article will meet a point of urgency. Efforts to raise environmental awareness and responsibility through learning and education from Bloom's taxonomy perspective are expected to be a new offer.

⁸ Quin Donspri Tulalessy, "Pembelajaran Bahasa Berbasis Lingkungan Hidup Sebagai Upaya Membangun Kesadaran Ekologis," *Jurnal Triton Pendidikan* 1, no. 1 (2016).

⁹ Irianto Dede Margo, dkk, "Meningkatkan Kecerdasan Ekologis Melalui Model Multiliterasi Berbasis Ecopedagogy Approach," *Eduhumaniora: Jurnal Pendidikan Dasar* 12, no. 1 (Januari 2020).

¹⁰ M Oky Fardian Gafari, "Revolusi Bahan Ajar: Mutualisasi Antara Digitalisasi dan Kecerdasan Ekologis," *Jurnal Edukasi Kultura* 1, no. 1 (2019).

¹¹ Diki Muhammad Chaidir, "Analisis Kecerdasan Ekologis Mahasiswa Calon Guru Biologi Melalui Model Pembelajaran Berbasis Masalah dengan Bantuan Diagram Vee," *BIOSFER: Jurnal Biologi dan Pendidikan Biologi* 3, no. 1 (2018).

¹² Tri Rusmiyati, dkk, "Analisis Kecerdasan Ekologis Siswa Sekolah Dasar di SD Negeri 147 Pekanbaru," *Primary: Jurnal Pendidikan Guru Sekolah Dasar* 8, no. 1 (2019).

¹³ Sarwiji Suwandi, dkk, "Kecerdasan Ekologis dalam Buku Sekolah Elektronik Mata Pelajaran Bahasa Indonesia SMP," *LITERA* 15, no. 1 (April 2016).

B. General Description of The Village

1. Demographics

The Mathla'un Najah Foundation as the KKN location we chose was located in Angsanah Hamlet, Bragung Village, Guluk-Guluk District, Sumenep Regency, East Java Province. Located in the western part of the city of Sumenep with a distance of approximately 25 KM from the city center. Bragung Village, which has an area of 3.60 KM², has a population of 7,834 people with a family card (KK) of 2,239. Its population density is 2,173.83.

The following is a table of Population Data for Bragung Guluk-Guluk Sumenep Village, which we quoted from the Geographic Information System Portal of the Ministry of Home Affairs, Directorate General of Population and Civil Registration.

Population Data
Bragung Guluk-Guluk Sumenep
Data Source: 30 June 2020¹⁴

Village	BERAGUNG
Sub-District	GULUK-GULUK
District	SUMENEP
Province	JAWA TIMUR
Total population	7,834
Number of households	2,239
Area (km ²)	3.60
Population density	2,173.83
Migration	41
Number of deaths	3
Data change	4,504
KTP required	10
RELIGION	
Islam	7,832
Christian	1
Catholic	0
Hindu	0
Buddha	0
Confucianism	0
Belief in God Almighty	1

¹⁴ <https://gis.dukcapil.kemendagri.go.id>. Accessed on 27 August 2020 at 14:37 WIB.

GENDER	
Male	3,830
Female	4,004
MARITAL STATUS	
Single	2,854
Marry	4,285
Divorced	83
Death divorced	612
AGE GROUP	
0-4 years old	440
5-9 years old	479
Age 10-14 years	502
Age 15-19 years	506
Age 20-24 years	536
Age 25-29 years	503
Age 30-34 years	640
Age 35-39 years	590
Age 40-44 years	688
Age 45-49 years	612
Age 50-54 years	594
Age 55-59 years	528
Age 60-64 years	389
Age 65-69 years	304
Age 70-74 years	221
Age 75 years and over	302
POPULATION GROWTH	
Born in 2018	78
Born before 2018	7,660
Population growth in 2016 (%)	1.59
Population growth in 2017 (%)	1.34
Population growth in 2018 (%)	1.02
SCHOOL AGE	
School Age 3-4 years	228
School Age 5 years	95
School Age 6-11 years	576
School Age 12-14 years	310
School Age 15-17 years	296
School Age 18-22 years	524
LEVEL EDUCATION	
No/not yet school	1,839
Has not finished elementary school	3,314
Graduated from elementary school	1,417
Junior High School	569

Senior High School	527
D1 and D2	20
S1	123
S2	6
S3	0
BLOOD TYPE	
Blood type A	5
Blood type B	3
Blood type AB	5
Blood type O	9
Blood type A+	0
Blood type A-	0
Blood type B+	0
Blood type B-	0
Blood type AB+	0
Blood type AB-	0
Blood type O+	0
Blood type O-	0
Unknown Blood type	7,812
JOB STATUS	
Not working yet	1,498
State Officials Apparatus	29
Teachers	27
Enterpriser	1,021
Agriculture and animal husbandry	3,570
Fisherman	4
Religion and Belief	4
Student and student in college	1,188
Health worker	4
Retired	5
Other work	484

2. Socio-Religious

Like the sociological-anthropological studies conducted by several experts on the socio-religious life of the Madurese people, especially in the eastern end, Sumenep is widely known as a district that is inhabited by many Islamic boarding schools. Strengthening the character of society is more dominated by a figure called a kiai with the basis of his religious movement being in a mosque, prayer room, or mosque.

The local wisdom of the community is synergized with educational materials that take place in Islamic boarding schools or formal schools. The traditions that become people's routine are always strived to be oriented towards the blessing of life which is based on classical Islamic references or what is commonly called the yellow book.

Religious authority is held by the kiai who are considered to have qualifications in the scientific tradition of the pesantren. This made the community respect the kiai so much because of their active role in teaching and educating the community. Kiai is a social title that is given with full consideration and awareness of intellectual and spiritual merits.

3. Potentials and Problems

Of the many sectors of agrarian life, KKN locations have their own potential and problems. The potentials and problems will not be much different from other areas on the island of Madura, which are geographically dominated by rice fields. Some of the potential that needs to be developed is: (a) Micro economic development through traditional markets owned by the village government; (b) Community economic development in the agricultural sector; (c) Strengthening character through religious institutions, such as foundations, pesantren, etc.

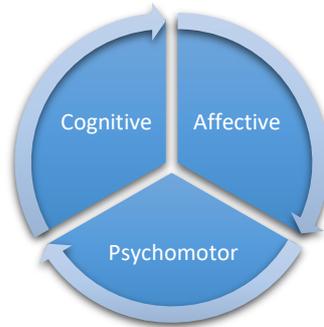
While the problem that must be overcome is: (a) Youth empowerment; (b) Lack of employment; (c) Mosque-based *da'wah* creativity; (d) Ecological awareness, such as the absence of a landfill procurement plan.

C. Method of Community Service

In our planned Community Service Program (KKN)-Conversion work program, we classify it into primary or superior activity programs and secondary or supporting activity programs. For more details, here we present a table listing the activities of Community Service Program (KKN).

We seek a list of these activity programs with an environmental approach to learning and education with an environmental perspective. Methodologically, the approach we have chosen can be called an educational approach, which tries to

generate mental responsibility and ecological quotient by targeting the cognitive, affective, and psychomotor aspects of students in schools. Thus, the heart of our program of activity lies in educational institutions. Our quantitative target consists of students at the junior and senior high school levels.



The stages of solving environmental problems at the location of Community Service Program (KKN), gradually, we started with cognitive and affective activities as an effort to foster ecological quotient among students, then later by covering their psychomotor aspects by moving down the field to learn to see environmental problems directly, analyze problems, and find a solution. From this gradual process, students' knowledge of the environment and related issues is not only concerned with affective and cognitive aspects, but also psychomotor so that ecological quotient can grow and develop from an early age.

As already stated, the Community Service Program that we carry out refers to efforts to develop ecological quotient through learning and hadith education within the framework of cognitive, affective, and psychomotor concepts or also known as Bloom's Taxonomy¹⁵ which was coined by Benjamin Bloom - an educational psychologist who observes a person's thinking ability in a learning process — and its peers.

¹⁵ Hamzah Uno B., *Orientasi Baru dalam Psikologi Pembelajaran* (Jakarta: Bumi Aksara, 2006), 14.

1. Cognitive

The cognitive aspect deals with the ability to reason or think. In many curricula, this aspect often becomes the foundation in developing the brain activity of students. Aspects consist of several parts: knowledge, comprehension, application, analysis, synthesis, and evaluation.¹⁶

Cognitive materials that we make into the implementation of the Community Service Program activities in an effort to develop the ecological quotient of students are as follows:

- The verses of the al-Qur'an which instruct Muslims to pay attention to the environment. The main message of these verses is the prohibition for humans to do damage (*al-fasad*) on earth. Destruction on earth is associated with faith. Since everything that is done is determined by the quality of faith, the act of destroying the earth is also a sign of imperfection of faith. It is important to include Quranic verses because the main legitimacy in Islam centers on the Qur'an before the hadith.
- Verses of the Al-Qur'an related to the environment, including Al-Baqarah: 222 (Allah loves people who always clean themselves); Al-Maidah: 6 (Always keeping clean is a sign of gratitude to Allah); Al-Baqarah: 151 (Cleanliness is an act of faith).

¹⁶ Syeh Hawib Hamzah, "Aspek Pengembangan Peserta Didik: Kognitif, Afektif, Psikomotorik," *Dinamika Ilmu: Journal of Education* 12, no. 1 (Juni 2012): 4. See Armai Arif, *Pengantar Ilmu dan Metode Pendidikan Islam* (Jakarta: Ciputat Press, 2002), 57; Harjanto, *Perencanaan Pembelajaran* (Jakarta: Rineka Citra, 2003), 59.

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّى يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ
مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ٢٢٢

222. And they ask you about menstruation. Say, "It is harm, so keep away from wives during menstruation. And do not approach them until they are pure. And when they have purified themselves, then come to them from where Allah has ordained for you. Indeed, Allah loves those who are constantly repentant and loves those who purify themselves."

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ١٥١
151. Just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى
الكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ
تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ
لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ٦

6. O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of janabah, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful.

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ٤١
41. Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned so He may let them taste part of [the consequence of] what they have done that perhaps they will return [to righteousness]. [Al-Rum: 41]

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ٥٦
56. And cause not corruption upon the earth after its reformation. And invoke Him in fear and aspiration. Indeed, the mercy of Allah is near to the doers of good. [Al-A'raf: 56]

Apart from the verses already mentioned, there are still many verses that can be used as a basis for the prohibition of damaging the environment on earth, including Al-Rum: 41, Al-A'raf: 56, Muhammad: 22-23, Al-Qasas: 77, Al-Baqarah: 60, Hud: 85, etcetera. This verse motivates humans to preserve nature and instructs people not to exploit and cause damage to the earth.

- The call to preserve the environment — another word for not doing damage on earth — is paralleled with a call to worship Allah. If the environmental conservation movement is classified as a noble movement for believers, then - with the theory of reverse understanding (*mafhum mukhalafah*) - the movement of environmental destruction is classified as a despicable movement for people who violate Allah's instructions.
- The main hadith which is used as the main study in this ecological discourse is the hadith narrated by Muslim and al-Tirmizi.

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ حَدَّثَنَا أَبَانُ حَدَّثَنَا يَحْيَى أَنَّ زَيْدًا حَدَّثَهُ أَنَّ أَبَا سَلَامٍ حَدَّثَهُ عَنْ أَبِي مَالِكٍ الْأَشْجَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الطُّهُورُ شَطْرُ الْإِيمَانِ وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلَأُنْ أَوْ تَمْلَأُ مَا بَيْنَ السَّمَاوَاتِ وَالْأَرْضِ وَالصَّلَاةُ نُورٌ وَالصَّدَقَةُ بُرْهَانٌ وَالصَّبْرُ ضِيَاءٌ وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ كُلُّ النَّاسِ يَغْدُو فَيَايِعُ نَفْسَهُ فَمُعْتَقُهَا أَوْ مَوْبِقُهَا.

Having told us [Ishaq bin Manshur] told us [Habban bin Hilal] had told us [Aban] had told us [Yahya] that [Zaid] had told him, that [Abu Sallam] had told him from [Abu Malik al-Asy'ari] he said, "The Messenger of Allah -peace and prayer of Allah be upon him-said:" To be clean is half of faith, Alhamdulillah it fulfills the scales, subhanallah and alhamdulillah both fulfill, or one of them fulfills what is between heaven and earth, prayer is light, almsgiving is guidance, patience is light, and the Koran is evidence for your good deeds and evidence for your bad deeds. Every human being is an endeavor, so someone sells himself to free him or destroy him. ".¹⁷

Qualitatively, the hadith is valid. This status was expressed by Jalal al-Din al-Suyuti and later affirmed by al-Albani.¹⁸ The urgency of the hadith narrated by Abu Malik al-Asy'ari can be seen from Al-Nawawi's efforts to include the hadith in his al-Arba'in in the twenty-third order, which shows that the hadith includes hadiths that contain the main teachings Islam. In other words, of the more than forty traditions in al-Arba'in compiled by al-Nawawi, the aspect of cleanliness which is an indicator of ecological sustainability is a fundamental value in Islamic teachings. Even so, some

¹⁷ Contained in Sahih Muslim, 328; Muwata', 21828, 21834; Musanaf Ibn Abi Saibah; al-Sunan al-Kubra li al-Baihaqi; al-Mu'jam al-Kabir li al-Tabrani, 3347; Sunan al-Darimi, 678; Mustakhraj Abi Awanah, 457.

¹⁸ Jalaluddin al-Suyuthi, *Sahih al-Jami' al-Saghir* (Aljazair: Alfa, 2008), 218.

scholars interpret that what *al-Tuburu* means is inner cleanliness, cleanliness of the heart. This was interpreted by al-Gazali.¹⁹

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ حَدَّثَنَا خَالِدُ بْنُ الْإِيَّاسِ عَنْ صَالِحِ بْنِ أَبِي حَسَّانَ قَالَ سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: إِنَّ اللَّهَ طَيِّبٌ يُحِبُّ الطَّيِّبَ نَظِيفٌ يُحِبُّ النَّظَافَةَ كَرِيمٌ يُحِبُّ الْكَرَمَ جَوَادٌ يُحِبُّ الْجُودَ فَتَنظَّفُوا أَرَاهُ قَالَ أَفَيَنْتَكُمُ وَلَا تَنْتَبَهُوا بِالْيَهُودِ.

قَالَ فَذَكَرْتُ ذَلِكَ لِمُهَاجِرِ بْنِ مِسْمَارٍ فَقَالَ حَدَّثَنِيهِ عَامِرُ بْنُ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ إِلَّا أَنَّهُ قَالَ تَنظَّفُوا أَفَيَنْتَكُمُ قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ غَرِيبٌ وَخَالِدُ بْنُ الْإِيَّاسِ يُضَعَّفُ وَيُقَالُ ابْنُ إِيَّاسٍ.

Having told us [Muhammad bin Basyar] told us [Abu 'Amir Al' Aqadi] had told us [Khalid bin Ilyas] from [Salih bin Abu Hassan] he said; I heard [Sa'id bin Al Musayyab] say; "Allah is all good, and loves the good, the most clean and loves the clean, the most gracious, and loves mercy, and the most exalted and delighted in the glory, therefore clean yourselves," I thought he said; "Your yard, and do not you resemble the Jews," Salih bin Abu Hassan said; I conveyed the hadith to [Muhajir bin Mismar], then he said; "[Amir bin Sa'ad bin Abu Waqqas] told me from [his father] of the Prophet sallallaahu 'alaihi wasallam with a hadith such as, But in that hadith he said:" Clean your yard. "Abu Isa said; This Hadith is gharib, and Khalid bin Ilyas was weakened, and he was also called Ibn Iyas.²⁰

¹⁹ Syarf al-Din al-Nawawi, *Syarh Matn al-Arba'in al-Nawaniyah* (Beirut: al-Maktab al-Islami, 1984), 68.

²⁰ Contained in Sunan al-Tirmizi, 2723; Musnad Abi Ya'la al-Musali, 759, 760.

Regarding the quality of the hadith, al-Tirmizi himself argues that the hadith has the status of *garib*, and one of its narrators is declared weak, namely Khalid Ibn Iyas. Apart from that, al-Albani also included the hadith in the *Daif Sunan al-Tirmizi*. However, al-Albani added that the “*janwad*” had the status valid until the end.²¹ So, just the beginning is daif. Even so, the hadith is still worthy of motivation to build ecological awareness in everyday life.

- We also explain the importance of knowing definition of waste, types of waste, based on source, nature and form. Moreover, we besides that, it is also important to be given insight into waste management, one of which is “Waste Bank” Concept. In various regions in Indonesia, the concept of a waste bank has been in great demand in an effort to tackle waste, especially plastic waste.²²
- In addition to the concept of a waste bank, the theory taught in waste management is the “11R” theory. In fact, the theory commonly used is the “3R” in various researches²³, but we are trying to develop the theory to be more complex. The theory of "11 R" (Reduce, Reuse, Recycle, Replant, Respect, Repair, Rethink, Refuse, Replace, Refill, and Responsible).
 1. *Reducing* the use of necessities that produce waste. Example: Plastic used when shopping at the market can be replaced with a shopping bag or basket.
 2. *Reusing* items that can be used. Example: Used plastic groceries in the market can be reused for other needs.

²¹ Muhammad Nasiruddin al-Albani, *Dhaif Sunan al-Tirmizi* (Riyad: Maktabah al-Maarif, 2000), 288.

²² Helena J. Kristina, “Model Konseptual untuk Mengukur Adaptabilitas Bank Sampah di Indonesia,” *J@ti Undip : Jurnal Teknik Industri* 9, no. 1 (16 Januari 2014): 19–28, <https://doi.org/10.12777/jati.9.1.19-28>.

See Hasan Takbiran, “Bank Sampah Sebagai Alternatif Strategi Pengelolaan Sampah Menuju Sentul City Zero Emission Waste Kabupaten Bogor,” *IJEEM - Indonesian Journal of Environmental Education and Management* 5, no. 2 (4 Maret 2020): 165–72, <https://doi.org/10.21009/IJEEM.052.05>.

²³ Yuni Puspitawati dan Mardwi Rahdriawan, “Kajian Pengelolaan Sampah Berbasis Masyarakat dengan Konsep 3R (Reduce, Reuse, Recycle) di Kelurahan Larangan Kota Cirebon,” *Jurnal Pembangunan Wilayah dan Kota* 8, no. 4 (9 September 2012): 349–59, <https://doi.org/10.14710/pwk.v8i4.6490>.

3. *Recycling* items that are considered waste so that they become goods of economic value. Example: Plastic bottles used for drinks can be used as ornamental plant pots.
 4. *Replanting*. Example: Planting fallen leaves as fertilizer.
 5. *Respecting* or appreciate. Example: Appreciating the production of waste, such as using bags made of used plastic in daily activities.
 6. *Repairing*. Example: Repairing damaged cables that should not be replaced so as not to produce garbage.
 7. *Rethink* or think back. Example: Thinking of using items that are difficult to decompose by soil.
 8. *Refuse* to use things that become trash. Example: Refusing to use plastic drink bottles and preferring to use permanent drink bottles.
 9. *Replace* items that can create waste with other items. Example: Use of tissue can be replaced with a handkerchief.
 10. *Refill* or restock. Example: Buying ballpoint pens whose ink can be refilled so that the packaging is still useful and does not cause waste.
 11. *Responsible* for something we do. Example: Conducting reforestation when you cut trees or dispose of garbage in its place.
- Burning plastic waste can trigger the formation of dioxins. According to Witta Kartika, Researcher at the Center for Chemical Research at LIPI, dioxin chemical compounds can have a negative impact on health and the environment. The World Health Organization (WHO) explains that dioxins have potential toxins that affect several organs and body systems. Dioxins are actually present in many natural objects to some degree, such as volcanic eruptions and forest fires. Dioxins are also commonly found in household and industrial waste, namely plastic materials, pesticides, herbicides, paper bleach, and single-use medical devices.
 - After explaining these materials, we turned to the practice of recycling waste, such as making ornamental plant pots from used mineral water bottles, making a stationery holder from used bottles, and so on.

2. Affective

This aspect is related to the emotions of students, such as enthusiasm, empathy, sympathy, values, and attitudes towards something. This aspect also consists of several parts: receiving, responsive, value, organization, and characterization.²⁴ In this aspect, we follow up the cognitive material with several activities that are oriented towards the values and emotions of students, such as environmental hadith calligraphy, recycling tutorials, and so on.

3. Psychomotor

This aspect is related to the skills or physical movement skills of students. This aspect consists of: imitation, readiness, adaptation, creation, and so on. After going through the cognitive and affective aspects, we continued with activities that were oriented towards the motor readiness aspects of students, such as the production of recycling waste into economic crafts, community service cleaning the environment around the school, and so on.

Based on the three concepts of Bloom's taxonomy, we will describe the results of the achievements of the Community Service Program (KKN) that we have carried out at the location, namely at the Mathla'un Najah Foundation, especially at Islamic Junior High School of Mathla'un Najah (SMPI), Islamic Senior High School of Mathla'un Najah (MA) and Islamic Boarding School of Mathla'un Najah Angsanah Beragung Guluk-Guluk Sumenep.

D. Results and Discussion of Community Service

In the following, we will present the results of the achievements of the KKN program in a table format, both primary and superior programs and secondary or supporting programs. Each activity will be accompanied by an achievement target, either qualitatively or quantitatively, as well as the percentage of success.

²⁴ Hasyim Zaini, *Desain Pembelajaran Perguruan Tinggi* (Yogyakarta: CTDS Sunan Kalijaga, 2002), 74.

➤ **Primary Programs (Part 1)**

Programs & Activities	Targets		Taxonomic Categories	Result (%)
	Qualitative	Quantitative		
A. Study of Environmental Hadith				
1. Kegiatan Belajar-Mengajar (KBM) ²⁵	Organizing KBM Hadith / Hadith Science that is contextualist, creative, innovative, and sustainable.	Students at the Mathla'un Najah Educational Institute	Cognitive- Affective	90%
2. Tadarus Hadis-hadis Lingkungan Hidup	Mengembangkan bakat membaca hadis bertopik lingkungan hidup dalam kitab-kitab <i>turats</i>	Students at the Mathla'un Najah Educational Institute	Cognitive- Affective	60%
3. Kaligrafi Hadis ²⁶	Melatih skil kaligrafi dengan teks hadis menggunakan ornamen lingkungan hidup	Students at the Mathla'un Najah Educational Institute	Affective- Psychomotor	70%

²⁵ The learning materials in Teaching and Learning Activities (KBM) are adjusted to the teaching materials at each level of education. At the SMPI level, learning discusses the classification of *mukharrij al-hadith*, namely *al-Sab'ah*, *al-Sittah*, *al-Khamsah*, *al-Arb'ah*, *al-Tsalatsah*, and *al-Muttafaq 'alaih*, chapters on *tayammum*, and chapter on menstrual blood. Whereas at the MA level, the learning material discusses the science of hadith merayah-riwayah, *hadith musnad*, *marfu'*, *mauquf*, *maqthu'*, *muttasbil*, *mu'allag*, *mursal*, and *mudallas*.

²⁶ The hadith that is used as writing material in calligraphy is the same as the environmental hadith tadarus activity.

➤ **Primary Programs (Part 2)**

Programs & Activities	Targets		Taxonomic Categories	Result (%)
	Qualitative	Quantitative		
B. Religious Environment				
1. Bakti Sosial ²⁷	Fostering awareness of clean and healthy life among students and students	Students at the Mathla'un Najah Educational Institute	Affective-Psychomotor	50 %
2. Seminar Kampanye Diet Sampah Plastik ²⁸	Traditionalize activities by trying to minimize the use of plastic waste	Students at the Mathla'un Najah Educational Institute	Cognitive- Affective	80%
3. Tutorial Kerajinan Berbahan Sampah Plastik ²⁹	Fostering interest in recycling plastic waste into valuable handicrafts	Students at the Mathla'un Najah Educational Institute	Affective- Psychomotor	80%

²⁷ The location of this activity is the sewer around the school and landfills (TPS), especially with regard to plastic waste disturbance.

²⁸ The material for this activity is the definition of waste, types of waste; based on source, nature, and shape, handling method, Waste Bank concept, 11 R theory (Reduce, Reuse, Recycle, Replant, Respect, Repair, Rethink, Refuse, Replace, Refill, and Responsible), the bad effects of burning plastic waste, and various kinds of trash crafts.

²⁹ The production of this waste recycling craft is in the form of office stationery, and others, which are made from plastic bottles.

➤ Secondary Program

Programs & Activities	Targets		Taxonomic Categories	Result (%)
	Qualitative	Quantitative		
C. Preserving Religious Culture				
1. Tahsin Qiraatil Qur'an ³⁰	Improve the quality of reading the Alquran with tajwid rules and interesting tartil songs	Students at the Mathla'un Najah Educational Institute	Cognitive- Affective	50%
2. Ngaji Bareng Emak-emak ³¹	Improve the quality of women's religious life	Members of Muslimat NU	Cognitive- Affective	80%
3. Shalawatan ³²	Increase spiritual intelligence through poetry of praise to the Prophet Muhammad.	Students at the Mathla'un Najah Educational Institute	Affective- Psychomotor	90%

³⁰ This activity tries to evaluate and enrich the knowledge of *tajwid*, *makharij al-letter*, *al-waqf wa al-ibtida'*, and Qur'anic songs.

³¹ The first material in the activity was about how to respond to the Covid-19 pandemic, how Islam responds to the plague, the historicity of the pandemic in Islam, the traditions about the pandemic, and its contextualization. The next material is to prove our gratitude for Indonesia's independence through the heart, mouth and limbs.

³² The books that are recited and chanted in this routine are *Simth al-Durur* and *Maulid al-Diba'i*. It is read in turns and sometimes accompanied by a tambourine.

E. Conclusion

From the explanation of the methods and results of the implementation of the Community Service Program (KKN)-Conversion service at the Mathla'un Najah Foundation Angsanah, Beragung, Guluk-Guluk, Sumenep, the results we have obtained, in detail, can at least be described as follows:

1. "Teaching and Learning Activities (KBM) subject to Hadith and Hadith Science" which we try to integrate with environmental knowledge and other sciences. This activity also succeeded in building the concept of understanding for students that theoretically-methodologically, the fields of Hadith and Hadith studies can be met with a variety of everyday informative-communicative events, such as the world of news and so on. This can make it easier for students to understand the theories in Hadith Science, and arouse students' interest in studying Hadith Science. In addition, students can understand the concept map of Hadith in a comprehensive manner easily and attractively.
2. The "Plastic Waste Diet Campaign Seminar" made students begin to realize how important it is to participate in reducing plastic use. The students gradually started not using plastic as a snack wrapper, but using plates. Mineral water bottles are slowly being replaced by permanent bottles. The achievement of this activity is of course still low, unstable and must continue to be traditionalized.
3. With regard to plastic waste management, apart from the plastic waste diet, the "Waste Recycling Tutorial" also reaps results with the waste recycling production community, which is coordinated by female students of Mathla'un Najah Islamic Boarding School.
4. Not only did the activities from the primary program reap the results, but also secondary activities, such as "Reciting with Emak-emak" which the congregation still asked to continue, even though with a different topic of discussion, namely the study of *Tafsir Yasin*, because the Monday night routine was always filled with read the *Yasin* letter together. Apart from that, the "Sareng (Salawatan Bareng)" activity every Friday night was also traditionalized as in other Islamic boarding school.
5. Meanwhile, the activity of Community Service Program (KKN)-Conversion at the Mathla'un Najah Foundation has also succeeded in establishing Language Education as a training institution for students to communicate using foreign

languages. This activity was not included in the design of the Community Service Program activities, but because of the enthusiasm of students and the urgency of language talent in the global era, this activity was then initiated. The learning activities of this activity are carried out every Friday, morning for the Arabic forum and the afternoon for the English forum.

The series of activities carried out with all the results achieved, of course, did not escape from the advantages and disadvantages. In general, some aspects that in our opinion are the advantages of the Community Service Program (KKN)-Conversion program that we carry out are the religiosity of community culture, good basic religious knowledge, and learning morals among students. This is because in the midst of a situation and pattern of national education, it seems that it only focuses on intellectual transformation, and ignores the strengthening of the character, morals and morals of students in the school environment from an early age. As Laster D. Crow said, learning is about changing habits, knowledge and attitudes.³³

The people in our village believe that moral dignity will always be above intelligence. This means that the educational tradition in our KKN locations does not only strive to produce smart students, but also right. For us, changing the righteous to be smart is much easier than changing the smart people to be right.

Even so, the implementation of our program of Community Service Program (KKN) also encountered several shortcomings that became an obstacle. However, the obstacles we encountered did not have a significant impact, such as technical or property constraints, including inadequate media or learning instruments. More than that, our activities remain true to expectations.

³³ Laster D. Crow, *Educational Fsicology Human Development and Learning*, t.t., 24; Lee J. Cronbach, *Educational Fsicology* (New harcourt: Grace, 1954), 47; Howard L. Kingsley, *The Nature and Condition of Learning* (Prestice Hall: Engliwood Clifts, 1957), 12.

F. Recommendation

Meanwhile, the activities series of Community Service Program (KKN) that we have initiated will not find a point of urgency if you are satisfied with what already exists. There is a need for an activity development strategy as a follow-up plan. Of course, the development strategy must involve the stakeholders at the location of Community Service Program (KKN). Regarding cognitive, affective, and psychomotor activities, the activities that we carry out need to be evaluated, corrected, and developed. For example, a plastic waste diet campaign must be guided by exemplary education (*uswah*) by the board of teachers and leaders of agencies at the location. The waste recycling community must also collaborate with similar organizations, and so on.

The effectiveness of activities developing of Community Service Program (KKN) will be more conducive if the village government works hand in hand, especially in handling plastic waste. However, the village government should be in charge of planning and realizing the procurement of landfills (TPA). Moreover, our village has a fairly large geographical area, which should receive landfill services. In addition to the infrastructure that must be built, the village government is also responsible for building the mentality of the community, ecological quotient mentality. Besides developing religious insights, it is also accompanied by environmental insights.

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