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Students Existential Experience in Developing Environmental and Energy Awareness for Education for Sustainable Development at MAN 2 Pamekasan

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Abstract

Ecological awareness is an attitude and action in maintaining and preventing environmental damage that is formed through existential experiences from involvement in environmental awareness activities, such as planting, plant care, environmental clean-up actions, and scientific paper competitions. This study aims to describe the existential experiences of students in the Manpala Naviri nature lover extracurricular activities of MAN 2 Pamekasan. This study uses a qualitative method with a phenomenological approach, with the subject being the members of the extracurricular. Data collection techniques are carried out through observation, interviews, and documentation. The results of the study show that students' existential experiences are formed through direct involvement in environmental activities and are interpreted through four dimensions, namely the body experienced through activities, direct involvement of the body and emotions in activities, experienced time includes how long the activity is carried out, experienced space refers to the place used in activities which in this study are known to be the school environment space of MAN 2 Pamekasan and the coast, and experienced human relations which are relationships between humans that arise through interactions in activities.

[Kesadaran ekologis merupakan sikap dan tindakan dalam menjaga serta mencegah kerusakan lingkungan yang terbentuk melalui pengalaman eksistensial dari keterlibatan dalam kegiatan kepedulian lingkungan, seperti penanaman, perawatan tanaman, aksi bersih lingkungan, dan lomba karya tulis ilmiah. Penelitian ini bertujuan untuk mendeskripsikan pengalaman eksistensial siswa dalam kegiatan ekstrakurikuler pecinta alam Manpala Naviri MAN 2 Pamekasan. Penelitian ini menggunakan metode kualitatif dengan pendekatan fenomenologis, dengan subjek anggota ekstrakurikuler tersebut. Teknik pengumpulan data dilakukan melalui observasi, wawancara, dan dokumentasi. Hasil penelitian menunjukkan bahwa pengalaman eksistensial siswa terbentuk melalui keterlibatan langsung dalam kegiatan lingkungan dan dimaknai melalui empat dimensi, yaitu tubuh yang dihayati melalui kegiatan keterlibatan langsung tubuh dan emosi dalam kegiatan, waktu yang dihayati meliputi berapa lama kegiatan dilaksanakan, ruang yang dihayati mengacu pada tempat yang digunakan dalam berkegiatan yang dalam penelitian ini diketahui terdapat ruang lingkungan sekolah MAN 2 Pamekasan dan pesisir pantai, dan relasi manusia yang dihayati yang merupakan hubungan anatar manusia yang ditimbulkan melalui interaksi dalam kegiatan]. © The Authors.

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1. Introduction

The issue of environmental degradation in the 21st century has become a global concern and is becoming increasingly serious [1]. Environmental damage is becoming an increasingly worrying global problem. In Indonesia, environmental damage has continued to occur over the past decade [2]. National environmental damage continues to increase every year, having a major impact on the quality of life of the Indonesian people [3]. This is exacerbated by low ecological awareness among the public, which causes environmentally unfriendly behavior to continue without being realized. Based on environmental statistics data in Indonesia for 2024 contained in the appendix, environmental problems in Indonesia are still quite serious. Pamekasan Regency shows that the percentage of suboptimal waste management reaches 39.1%, which indicates that only 60.9% of waste managed successfully [4]. This low level of waste management reflects the still minimal ecological awareness of the community in protecting the environment and being responsible for the impact of their behavior in everyday life [5].

Ecological awareness is the same as environmental awareness which directs behavior to preserve nature and improve the quality of human life [6]. Ecological awareness has an important role in creating a sustainable environment and is the basis for a harmonious relationship between humans and nature as a form of understanding the impact of daily activities on the environment [7]. A society with ecological awareness will be more selective in carrying out actions in daily life. With this public awareness, of course, environmental quality will be better and can also create a sustainable environment. [8]. The younger generation has a strategic role as a determinant of the direction of the future, so it is important for them to have ecological awareness in order to understand environmental problems and build a solid foundation for responsible behavior towards environmental sustainability [9]. The ecological awareness of the younger generation can be categorized as quite good. This awareness is not only formed through formal learning processes, but is also influenced by habits and experiences gained, both from the family environment and through involvement in various activities, including extracurricular activities related to environmental concern. This indicates that ecological awareness in the younger generation needs to be continuously improved and developed [10].

To build ecological awareness in the younger generation is not an easy thing [11]. The younger generation needs a platform that can provide them with theoretical knowledge and foster values, attitudes, and behaviors that care about the environment in order to build ecological awareness [12]. With the right platform, the younger generation, considered *agents of change*, can become a key pillar in the field of environmental conservation. The younger generation, as the nation's successors and agents of change, still shows limited connection with nature and a lack of understanding of the importance of plant conservation [13]. Low environmental literacy is one factor contributing to the lack of ecological awareness among young people [14]. This is supported by a World Economic Forum report (2021) which states that only around 40% of young people in Asia have a basic understanding of biodiversity and the importance of maintaining ecosystem balance. [12].

Ecological awareness of the younger generation can be built through non-formal programs such as extracurricular activities of youth organizations, and social activities in the community outside of formal educational activities [13]. Extracurricular activities are part of school activities that must be followed by students outside of effective learning hours [14]. Extracurricular activities play a role in developing students' talents, interests and potential and play a role in students' self-development in terms of understanding national, moral, social and spiritual values [15]. Extracurricular activities have a social function to develop the abilities and sense of social responsibility of their members through opportunities for students to broaden their social experiences [14]. Therefore, extracurricular activities are the right forum to foster ecological awareness of the younger generation through the activities contained therein. One of them is through nature lover extracurricular activities that involve its members in activities that are in direct contact with the environment.

As happened in the Manpala Naviri nature lovers extracurricular MAN 2 Pamekasan. This extracurricular has been active in the field of nature conservation, especially for the last 20 years and has contributed to the environmental field through its activities which include a waste bank with plastic bottle collection, beach walks, tree day commemoration with tree planting, hiking with the principle of *leave no trace*, food security mini garden. These activities indirectly provide meaningful existential life experiences for its members, because they invite them to face natural challenges, work together in teams, and reflect on the human impact on the surrounding environment.

Nature lovers' activities provide not only physical experiences but also existential ones. Existential experiences are life experiences that individuals consciously experience through their

choices and actions, in which they actively shape their meaning and identity [16]. In this context, existential experience refers to a deep and personal experience that touches the meaning of life, and determines the circumstances of all one's actions through one's relationship with nature [17]. For members of this extracurricular activity, direct interaction with nature often creates a new awareness of the importance of protecting the environment, and even shapes their life values [18]. This is where the importance of exploring the meaning of existential experience in building ecological awareness lies. As is the case with the Manpala Naviri nature lovers extracurricular at MAN 2 Pamekasan. This extracurricular has been active in the field of nature conservation, especially for the last 20 years and has contributed to the environmental field through its activities.

There are several studies related to ecological awareness, including research by Arvi Khoirunnisak shows that extracurricular activities can help foster students' ecological awareness and have a positive impact on environmental behavior [19]. In addition, research by Tegar Arif Saputra and his team found that environmental education implemented through school policies, learning, extracurricular activities, and teacher and parental support is effective in forming environmental knowledge and attitudes from an early age [13]. Meanwhile, research by Eka Maulida explains that teachers have an important role in instilling an attitude of caring for the environment through classroom learning and daily role models [20]. Thus, it can be concluded that ecological awareness can be formed through school activities, the role of teachers, and support from the surrounding environment.

Unlike those studies, this study not only views environmental awareness as a result of formal education or school activities, but also examines students' existential experiences in developing environmental and energy awareness as part of Education for Sustainable Development (ESD). This study emphasizes how students interpret their experiences personally through direct involvement in environmental and energy activities at school. Furthermore, this study was conducted at MAN 2 Pamekasan, which has the characteristics of an Islamic-based madrasah (Islamic school), thus providing a different context compared to previous studies. Thus, the novelty of this study lies in the students' existential approach and the integration of environmental and energy awareness within the Education for Sustainable Development (ESD) framework.

Therefore, this article is important to be compiled to examine how students' existential experiences in extracurricular activities of nature lovers contribute to the formation of ecological awareness. This article differs from previous studies, namely by using a phenomenological approach that specifically examines the existential experiences of extracurricular members, and focuses on the context of the Manpala Naviri nature lovers extracurricular MAN 2 Pamekasan. Although various previous studies have examined ecological awareness through school activities, the role of teachers, and extracurricular programs, these studies tend to focus on the cognitive aspects, attitudes, and behaviors of students in general. However, studies that in-depth reveal students' existential experiences as a process of forming ecological awareness are still limited, thus indicating a gap in understanding how students' personal and reflective experiences in interacting with nature shape the meaning of ecological awareness.

Based on this gap, this article aims to describe students' existential experiences in participating in extracurricular nature lover activities and uncover the meanings they derive in relation to the formation of ecological awareness. To fill this gap, this article uses a phenomenological approach that emphasizes exploring students' subjective experiences. This approach is expected to contribute to a deeper understanding of the process of forming ecological awareness from the perspective of students' direct experiences, while also serving as a basis for developing more meaningful extracurricular activities that foster environmental awareness.

2. Method

In this study, the researcher used a qualitative approach with a Phenomenological Study type and was descriptive. The study was conducted at MAN 2 Pamekasan, specifically in the Manpala Naviri nature lovers extracurricular, with research subjects consisting of five active members of the 2025/2026 period selected through purposive sampling techniques based on direct involvement in activities. Data sources consisted of primary data obtained through interviews and observations, as well as secondary data in the form of book references, scientific articles, reports,

and extracurricular activity documents. Data collection procedures included determining the location and subject, gaining access, building relationships, collecting and recording data, resolving field obstacles, and storing data systematically. The data obtained were then analyzed using hermeneutic phenomenological analysis techniques according to Creswell through the stages of data organization, reduction, presentation, and interpretation [24]. To ensure the validity of the data, this study applied triangulation of sources and techniques, the use of supporting reference materials such as recordings and documentation, and member checking to ensure the conformity of the data with the informant's experience.

3. Results

The results of the study indicate that the existential experience of the members of the Manpala Naviri nature lovers extracurricular at MAN 2 Pamekasan is formed through their active involvement in various environmental activities. This experience is interpreted through four main dimensions, namely *lived body*, *lived time*, *lived space*, and *lived human relations*. In *the lived body dimension*, students gain direct experience through activities such as planting and caring for plants, environmental cleanup activities, participating in scientific paper competitions on microplastics, and witnessing and understanding the impact of environmental damage which then fosters a sense of environmental care. In *the lived time dimension*, their experience is formed through routine involvement in activities, such as planting carried out 2–4 times a year and environmental cleanup activities carried out at least once a year.

Furthermore, in *the lived space dimension*, students' existential experiences are formed in different spatial contexts, namely in the coastal area and the school environment of MAN 2 Pamekasan. Meanwhile, in the *lived human relations dimension*, these experiences are formed through social interactions in the form of cooperation and social influence between members. These four dimensions as a whole show that direct experience, continuous involvement, and social interaction in extracurricular activities play an important role in shaping students' ecological awareness. Thus, the existential experiences gained become the basis for fostering concern for the environment.

This is in accordance with Jean-Paul Sartre who stated "*Man is nothing else but his plan; he exists only the extend that fulfills himself; he is therefore nothing else than the ensemble of his acts, nothing else than his life.*" Which means "Man is nothing but his own plans; he exists only insofar as he fulfills himself; therefore he is nothing but the sum of his actions, nothing but his own life" [16]. Therefore, in choosing to participate in extracurricular activities, they are certainly taking steps to have life experiences related to actions and activities that reflect concern for the environment. The results of this study are also described in the following table:

Table 1. Research findings on existential experiences

No	Existential Experience	Research Findings
1.	The body that is lived	Seeing and doing environmental damage Carrying out planting and caring for plants Clean up the environment Participating in a scientific writing competition The emergence of a sense of environmental concern
2.	Time lived	Planting 2-4 times a year Environmental clean-up action once a year
3.	Experienced space	Coast MAN 2 Pamekasan
4.	Lived relationships	Cooperation Social influence

4. Discussion

Existential experience refers to the lived and meaningful experiences encountered by students through their direct participation in extracurricular activities. These experiences are not merely physical activities but also involve personal reflection, emotions, social interaction, and the process of interpreting life events that shape students' awareness and understanding of themselves and their environment. In the context of environmental extracurricular activities, existential experience emerges through students' active involvement in activities such as planting trees, caring for plants,

cleaning the environment, and collaborating with fellow members in environmental conservation programs.

According to Max van Manen, existential experience is understood as lived experience, which is explored through four fundamental dimensions of the lifeworld existentials. These dimensions consist of *lived body (corporeality)*, which refers to how individuals physically experience and interact with the world; *lived time (temporality)*, which relates to subjective experiences of time and memory; *lived space (spatiality)*, which concerns the meaning of places and environments experienced by individuals; and *lived human relations (relationality)* [22], which emphasizes social relationships and interactions with others. Through these four dimensions, students' experiences in extracurricular activities can be understood more deeply as processes that contribute to the development of ecological awareness, environmental responsibility, and sustainable attitudes in everyday life.

4.1. Lived Body

The body experienced in this existential experience refers to our physical body or bodily presence in everyday life, including everything we do and feel [22]. This experience consists of the following:

4.1.1. Seeing and Doing Environmental Damage

Based on the results of interviews, humans as living creatures have certainly seen acts of environmental destruction such as burning garbage and throwing garbage through windows around schools. Even humans themselves have also committed these acts of destruction based on the results of interviews with subjects who have committed acts of environmental destruction, for example by throwing cigarette butts through windows before the subject joined the Manpala Naviri nature lovers extracurricular. This environmental problem occurs because humans lack awareness to live a life that is not superior to their environment [6]. Therefore, humans must have ecological awareness so as not to damage the environment.

4.1.2. Planting and Care of Plants



Figure 1. Planting of Talang Siring mangroves

The members of this extracurricular activity have had experiences in planting. Interviews revealed that these members have participated in mangrove planting and understand the benefits of mangrove planting for the ecosystem. They felt that participating in this mangrove planting activity was both useful and enjoyable, demonstrated by their active involvement throughout the activity, which served as an existential experience for them. This was evident in the interviews. The interviews and observations above are also supported by documentation showing the mangrove planting

activity in commemoration of World Mangrove Day and in efforts to preserve the ecosystem along the Talang Siring coastline.

In addition to mangrove planting, members of this extracurricular activity have also participated in school planting activities, including melons, longan trees, and orchids. Documentation also shows consistent results, showing that the planting of longan trees and melons, as well as orchid seedlings, at MAN 2 Pamekasan, was carried out to realize President Prabowo's Asta Cita program by carrying out planting activities to support food security and beautify the environment.



Figure 2. Plant care at school

In addition to planting, they also participate in plant care at school by cleaning, maintaining, and watering the plants. Observations also revealed that members on duty were actively watering the matoa, melon, and orchid plants. Furthermore, documentation shows that members of the nature-loving extracurricular activities actively care for the planted plants to ensure they remain thriving and beneficial.

4.1.3. Clean up the Environment



Figure 3. Beach clean-up activities in Tlanakan

In addition to planting, members of this extracurricular activity are also active in environmental cleanup activities. They once participated in a beach cleanup in Tlanakan to protect the ecosystem from trash. Observations and documentation revealed a sense of harmony, reflecting the cleanup activities at Tlanakan Beach, which were participated in by members of this extracurricular activity.

Members of this extracurricular activity also care deeply about the cleanliness of their surrounding environment, especially the school grounds. They strive to maintain cleanliness by not littering. Before leaving basecamp, they collectively collect trash scattered around the room. The trash is collected, then the room is swept until it is completely clean. They also clean up the basecamp after leaving for the odd semester break.

4.1.4. Microplastic Scientific Paper Competition

This extracurricular activity also participated in a scientific paper competition on microplastic waste. They claimed to have learned about the impact of microplastic waste after participating in the competition.

4.1.5. Sense of Environmental Concern

Besides experiences through actions, there are also felt experiences, such as emotions. Members of this extracurricular activity often experience a variety of emotional responses when they witness environmental destruction. These experiences include wanting to clean up when they see a dirty environment and feeling angry at the perpetrators. They also feel a desire to criticize when they see acts of environmental destruction, but are prevented by feeling insignificant. Furthermore, feelings of shame arise when witnessing environmental destruction. On the other hand, there are also feelings of annoyance when witnessing environmental destruction, as it is considered an inhumane act that can threaten life. Yet, on the other hand, some members feel ashamed because they are sometimes teased by their friends for being nature lovers.

Observations also revealed a sense of happiness among the members during the mangrove planting activity in Talang Siring, reflected in the cheerful expressions on their faces, accompanied by occasional laughter throughout the planting process. Furthermore, observations revealed a sense of compulsion, evident in their facial expressions of disgust and nausea, as members continued to pick up trash and place it in the provided trash bags.

The findings of this study align with Max van Manen's thinking, which explains that life experience is formed through individuals' real-life experiences when interacting with their physical and social environments. In extracurricular nature lover activities, students' existential experiences emerge when they directly witness environmental damage, participate in environmental and beach cleanups, plant crops, and participate in scientific writing competitions on microplastics. These experiences provide profound meaning for students because they not only gain theoretical knowledge but also witness and feel firsthand the impact of environmental damage in real life. Through these experiences, reflective awareness and environmental concern grow in students, which then encourages a sense of responsibility to protect and preserve the environment in a sustainable manner [25].

4.2. Lived Time

Lived *time* In this existential experience, it can be understood as time as the members experience it [22]. The time experienced by the members of this extracurricular activity is as follows:

4.2.1. Planting 2—4 Times a Year

During planting activities, members participate two to four times a year. In 2023, the fourth lemongrass planting took place on January 16, 2023. Mangrove planting on Padelegan Beach on July 30, 2023. The expedition activity of grafting and planting of shrimp pine trees on November 26, 2023. Mangrove planting in the framework of the VI East Java Mangrove Festival on December 26, 2023. Furthermore, in 2024 there will be planting activities twice a year. The first planting is the planting of shrimp pine trees on January 21, 2024. The second planting is the planting of lemongrass on February 18, 2024.

Furthermore, in 2025, there will be four planting activities per year. The first planting is mangrove planting on July 22, 2025. The second planting is melon and matoa planting on September 12, 2025. The third planting is orchid planting on October 21, 2025. The fourth planting is the planting of toga or family medicinal plants on November 12, 2025.

4.2.2. Clean—Up Action Once a Year

In addition to planting time, there is also a time for environmental clean-up actions once a year. In this lived time, researchers also took the time span of the last 3 years that were lived in the implementation of clean-up activities. The first clean-up activity was WCDI (*World Clean-up Day Indonesia*) in 2023 on September 24, 2023. In 2024, this clean-up activity was carried out in the school area, namely at the Manpala Naviri Greenhouse on September 9, 2024 after school. Then in

2025, this clean-up activity was carried out in the WCDI (*World Clean-up Day Indonesia*) 2025 activity on October 12, 2025.

The findings regarding lived time in this study align with Max van Manen's thinking, which explains that lived time (temporality) is an individual's subjective experience of time spent in everyday life. Time is not merely understood as a chronological sequence, but as an experience that gives meaning to a person's activities and life. In the context of this study, the time experiences of extracurricular members are reflected through their repeated involvement in planting activities and environmental clean-ups carried out periodically every year. These experiences form a continuity of ecological experiences that strengthen students' concern and responsibility for the environment [25].

Furthermore, the results of this study are also relevant to Maurice Merleau-Ponty's view that human time experiences are shaped through direct engagement with activities and the surrounding environment. Repeated experiences with planting and cleanup activities enable students to build a deeper connection with the environment and to understand these activities as an important part of their lives [26].

4.3. Lived Space

In existential experience or life experience there are indicators of lived *space* . which can be understood as a space where we carry out activities [22] . There are several spaces or places where members of this extracurricular activity can gain existential experiences, namely the coast and the MAN 2 Pamekasan school area.

4.3.1. Coast



Figure 4. Mangrove planting in Kalianget

Coastline serves as a space for extracurricular activities for nature lovers, such as mangrove planting activities at Talang Siring Beach, Larangan District, Pamekasan Regency, East Java. Tlanakan Beach is also the location for a beach cleanup activity within the framework of WCDI 2025 in the coastal area of Tlanakan District, Ambat Village, precisely across from Jalan Depot Arwana, which directly faces the sea. Furthermore, there is also data supporting this lived space in the form of coastal areas, such as mangrove planting activities at Padelegan Beach. Mangrove planting activities in the framework of the Java Mangrove Festival on the coast of Kalianget Old Town, Sumenep Regency, mangrove ecosystem clean-up action on Talang Siring beach in the framework of WCDI (*World Clean Up Day Indonesia*) and the activity of planting shrimp pine trees on Jhumiang beach.

4.3.2. MAN 2 Pamekasan School Area



Figure 5. Matoa planting in school grounds

The space experienced in gaining existential experience by the members of this extracurricular activity is the MAN 2 Pamekasan school area which is under the auspices of the Manpala Naviri nature lovers extracurricular itself. One of the activities in this school environment is planting melons and matoa at school in order to realize President Prabowo's Asta Cita program by carrying out planting activities to support food security. In addition, lemongrass planting activities in the MAN 2 Pamekasan mini forest, planting orchid seedlings to beautify the MAN 2 Pamekasan school hall, and planting family medicinal plants to fill empty pots in the MAN 2 Pamekasan school yard. There are also cleaning activities carried out at this location, namely cleaning the Manpala Naviri MAN 2 Pamekasan greenhouse.

The findings regarding lived space in this study align with Max van Manen's thinking, which explains that lived space (spatiality) is a space experienced and interpreted by individuals through their life experiences [25]. Space is not only understood as a physical location, but also as a place that shapes a person's experiences, emotions, and awareness of the world around them. In this study, coastal areas and school environments serve as spaces that provide existential experiences for members of the nature-loving extracurricular activity through direct involvement in planting activities, environmental clean-ups, and ecosystem preservation.

4.4. Lived Human Relations

In acquiring existential experience, there are also indicators of lived human relations *which* refer to relationships with other people in the world of life [22]. These relationships include cooperation, social influence and solidarity.

4.4.1. Cooperation

The first relationship is the cooperation that is established during the activity. Members of this extracurricular activity also experienced a relationship called cooperation. These extracurricular members once invited their friends to participate in the cleanup activity. It was also found that in carrying out the cleanup activity, these extracurricular members did it together with other Sispala, indicating cooperation between Sispala. This is also in line with the results of observations that stated that the Manpala Naviri delegation was seen occasionally joking and interacting with other participants from various agencies, while also working together to collect trash to the garbage truck that had been prepared by the committee. On the other hand, there was also a cooperative relationship during the planting and watering activities carried out during the implementation of the picket to water the planted plants. The results of the observation also showed a harmony related to the cooperation carried out in planting mangrove seedlings. Social interactions between participants appeared fluid and friendly, creating a positive cooperative atmosphere.

4.4.2. Social Influence

Social influence in this study relates to the experience of extracurricular members in influencing others through direct interactions, such as invitations, reprimands, and role models. Social influence in interactions in the form of reprimands was once given by extracurricular members when they saw fellow members littering. Not only reprimands, these extracurricular members also advised their friends who committed acts of environmental damage by reprimanding them privately and not in public so that their friends would not be embarrassed. Not only reprimands and advice, experience in providing social influence is also done by setting examples in actions that do not damage the environment. In addition, there is also a coercive influence and inviting people to care for the environment .

The findings regarding lived human relations in this study are in line with Max van Manen's thinking, who explains that lived human relations (relationality) is the experience of human relationships with others in everyday life that is formed through social interaction, cooperation, and shared life experiences [25]. In this study, these relationships are seen through cooperation between members and between organizations when carrying out environmental cleaning and mangrove planting activities, such as helping each other collect trash, working together in planting, and building harmonious social interactions during the activities. In addition, there are also social influences in the form of reprimands, advice, invitations, and providing examples of environmentally friendly behavior to fellow members so as not to damage the environment. These social relationship experiences form a sense of solidarity, collective responsibility, and environmental awareness in students through direct involvement in shared environmental activities.

5. Conclusion

Based on the research results, it can be concluded that the existential experience of students in the extracurricular activities of nature lovers Manpala Naviri MAN 2 Pamekasan is formed through direct involvement in various activities related to the environment. This experience is interpreted through four main dimensions, namely *lived body*, *lived time*, *lived space*, and *lived human relations*. Through activities such as planting, plant care, environmental cleanup activities, and social interactions between members, students not only gain physical experience, but also reflective experiences that shape the meaning of the importance of protecting the environment.

Overall, the existential experiences students gain contribute to fostering ecological awareness, demonstrated through increased concern and responsibility for the environment. Therefore, extracurricular nature-loving activities can be an effective platform for building students' ecological awareness through hands-on experience, sustained engagement, and meaningful social interactions. The main findings of this study indicate that students' existential experiences not only shape ecological awareness but also foster a growing awareness of environmental and energy needs in everyday life. Students' involvement in various extracurricular nature-focused activities fosters a deeper understanding of the relationship between humans and nature, enabling them to interpret environmental stewardship as a form of moral and social responsibility. Furthermore, the hands-on experience gained through fieldwork strengthens the awareness-building process compared to purely theoretical learning.

This study's strength lies in its use of an existential phenomenological approach, which deeply explores students' subjective experiences across the dimensions of life-body, life-time, life-space, and human relationships. This approach provides a more comprehensive picture of the process of developing students' ecological awareness within the context of extracurricular activities. Furthermore, this study was conducted in a madrasah (Islamic school) setting, thus providing a novel contribution to the development of Education for Sustainable Development (ESD) based on social and religious values in environmental education.

However, this study also has several limitations. The study was conducted only in one extracurricular organization at MAN 2 Pamekasan, so the results cannot be generalized to other school contexts or organizations with different characteristics. Furthermore, this study focused more on students' ecological experiences and awareness without measuring long-term changes in environmental behavior. Therefore, future research could expand the study to a broader school context, use a longitudinal approach, and examine the relationship between students' existential experiences and environmental and energy-related behaviors in greater depth.

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