



Zero Plastic Campus: Fostering Vision and Mission of Prophetic Values into The Behavior of Campus Community

Saiful Hadi

Institut Agama Islam Negeri Madura, Indonesia,
saiful.hadi66@gmail.com

Abstract

Keywords:

Zero Plastic;
Prophetic
Values;
Behavior;
Academic
Community.

One of the universal values of Islamic Education is to establish the human behavior of a learning - friendly environment, especially on campus, through efforts to maintain and keep a plastic-free environment. Establishing individual and group behaviors in maintaining a plastic-free friendly environment is still rarely discussed, particularly from a religious point of view, but some mostly reviewed from the motoric skills of managing plastics point of view. This research reveals the behavior of the academic community of the faculty of tarbiyah about plastic-free environment using participatory design to help to build the programs derived from the potential of human resources and other resources in the faculty environment so that the behavior of the academic community would be "unconscious" to the physical and social environment in the faculty of Education IAIN Madura. The results of the research are: a) establishing awareness of the behavior of the academic community in tarbiyah faculty IAIN Madura through; tarbiyah program with integrated zero plastic environment maintenance, zero plastic habituation by leaders to the academic community in tarbiyah, preparation of adequate waste facilities, b) Implementation of zero plastic environment arrangement in tarbiyah faculty of IAIN Madura with the assistance of waste and plastic materials processing skills, preparation of regulations to reduce and change the plastic materials, including the value of zero plastic in the learning curriculum.

Abstrak

Kata Kunci:

Zero Plastic; Nilai-
nilai Profetik;
Perilaku; Sivitas
Akademika,

Salah satu diantara nilai pendidikan Islam yang universal adalah menubuhkan perilaku manusia terhadap eksistensi lingkungan yang ramah belajar, melalui upaya menjaga dan memelihara lingkungan bebas dari sampah plastik di lingkungan kampus. Penelitian ini mengungkap perilaku sivitas akademika fakultas tarbiyah terhadap lingkungan bebas plastik dengan rancangan penelitian partisipatoris (Participatory Action Research) melalui pendampingan dalam membangun program yang bersumber dari potensi sumberdaya manusia dan sumberdaya lainnya di lingkungan fakultas sehingga

membentuk perilaku sivitas akademika memiliki "nir sadar" terhadap lingkungan fisik dan sosial di fakultas tarbiyah IAIN Madura. Hasil penelitian yang diperoleh yaitu: Menubuhkan kesadaran perilaku sivitas akademika fakultas tarbiyah IAIN Madura melalui program tarbiyah berseri terintegrasi pemeliharaan lingkungan zero plastik, melakukan habituasi zero plastik oleh pimpinan kepada sivitas akademika di tarbiyah dan penyiapan sarana sampah yang cukup; Implementasi penataan lingkungan zero plastik di fakultas tarbiyah IAIN Madura dengan pendampingan keterampilan mengolah sampah dan bahan plastik, penyiapan regulasi untuk mengurangi dan mengganti bahan plastik, memasukkan nilai zero plastic dalam kurikulum pembelajaran.

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1. Introduction

The campus life values, especially an academic environment, are an instrument that creates interactional dynamics to develop self-capacity based on the academic fields being studied. That interaction process is mediated through the availability of a "physical environment" or geographical areas such as gathering places (campus parks), parking places, streets, and buildings that are clean, healthy, leafy, and cool. Besides that, there is also a "social environment" related to the space, time, and social psychological dynamics as a form of interaction that connects individuals or academicians and creates a comfortable, fun, non-discriminatory, and egalitarian atmosphere. Those conditions will make everyone engage with their environment. The existence of both environments has good quality physically, psychologically, and socially. The two environmental elements synergize between individuals/ humans and everything that exists in the natural surroundings.

The physical environment is the primary medium to support individual and group interactions. Therefore, it must be guaranteed pollution-free, clean, green, and full of living plants. Those kinds of environments are essentially the dream of every individual, and they can affect their point of view. The problem is, creating a pollution-free environment is difficult. We easily notice that organic and inorganic waste can be seen at any time and anywhere, those scattered endlessly in the environment, such as the waste not disposed of in its place.

The social-psychological environment is essentially an academic atmosphere created by all campus communities, often referred to as "campus residents" as the owners of that regional authority. Every individual needs a quality assurance of a conducive "social environment" advocated by top management or leaders until the most technical staff in each existing institutional unit.

In establishing a comfortable and environmentally friendly place, each individual or group is triggered by "literacy strategies to reduce wastes"¹ to every angle in their views and spaces around them. Educational institutions are crucial social institutions because they are "able to promote green literacy to campus

¹ Andjar Prasetyo and Mohammad Zaenal Arifin, *House of Quality Kampung Organik* (Indocomp, 2018), 3.

residents and or campus society towards the zero waste concept,"² the most important thing is creating a plastic-free environment at the first stage, which means: "initiate individual behavior with personal discipline to do anything that can reduce wastes"³ regardless of whether other people are doing it or not, the behavioral changes of individuals will transmit to their friends, their study groups, lecturers, and other academics.

The essence of a healthy and pleasant free-waste physical environment is a project to raise understanding, awareness, and belief about the impact of the physical environment and social environment, which is less favorable for a person (individual), especially campus community because they are essentially an inseparable part of the wider community. Therefore, the *prototype* of a zero-waste campus, both organic and non-organic waste, is a model that can be used for learning by members of the campus community or the broader community.

The physical environment of the zero-waste campus, especially plastic, is a "showcase" of the social life of a community group in their efforts to maintain the environment and places where they live, along with the natural surroundings closest to the environment. The behavioral change that should be maintained is trying to avoid using plastic materials, and the plastic material usage implies producing waste that can pollute the environment.

The social environment as a "showcase" of the social life of a community group that keeps its environment free from plastic waste, of course, does not happen instantly. There is an initiative to create an environment in a planned manner that are started from small things in the habituation of the life of each community member. Furthermore, up to things that are more complex and broader concerning life in the formal dynamics of the work environment.

The work environment, like the higher education environment, is essentially a **cosmos** of study material that allows it to be used as a learning concept in revealing the behavioral life patterns, both individuals and communities in making changes that are normatively easy to do because it is a systematic scientific community. They have good knowledge and understanding of social issues and problems, especially those related to environmental pollution caused by the community members' behavior who are not wise in using plastic materials impacts the piles of waste or plastic waste around the campus.

The production of an uncontrolled pile of garbage or plastic waste can be caused by the individual behavior or the community behavior, for the most part by the academic community in which they efficiently use plastic materials to speed up their formal tasks in the office or to meet daily needs. This is a serious case, and this will be a bad habit. It will pollute the natural and social environment of the campus. For that reason, there is a need for treatment that encourages them to change their habit of using plastic materials by **a)** reducing and **b)** even eliminating plastic materials to complete office tasks and individual life needs.

Changes in behavior toward waste in each individual or group cannot be done single-handedly but require a social movement or literacy about the plastic waste hazards to the environment and other social life. Mental and behavioral

² Gita Prajati and Darwin Darwin, "Analisis Perilaku Komponen Sekolah terhadap Penerapan Program Zero Waste di Sekolah," *ETHOS (Jurnal Penelitian dan Pengabdian)* 6, no. 2 (July 21, 2018): 192–96, <https://doi.org/10.29313/ethos.v6i2.2859>.

³ Artomo, *Halaman Hijau: Cara Bijak dan Cerdas Mengelola Lingkungan dari Rumah* (AgroMedia, 2015), 10.

changes by individuals regarding the use of plastic materials (potentially to be plastic wastes) require the design of joint activities that should be carried out together in a massively structured manner among involved components. By implementing this participatory model, it is possible that the results can be obtained optimally.

2. Methods

This research revealed the academic community behavior of the Tarbiyah Faculty of IAIN Madura towards a plastic-free environment. By using a participatory design, the assisting programs initiated by human resources (HR) and other resources in the faculty environment are implemented to shape the behavior of the academic community that has been "not aware" of the sustainability environment, either physical and social at the Tarbiyah faculty of IAIN Madura.

The steps of participatory research attempt to change the behavior of the academic community in a plastic-free campus environment, involving "... 1) action planning which involves careful investigation, 2) implementing actions, 3) finding facts about the results of action, and the discovery of new meaning from social experience).⁴ The campus or academic community, especially the Tarbiyah Faculty, that are seriously trying to face the challenges of managing a waste-free environment, especially plastic.

Participatory action is taken from the situation in which all elements are involved in the form of observational notes⁵, interviews transcript, audio-video recordings of events or incidents, and documents owned by the institution, such as planning documents for efforts to change the academic community behavior in protecting and designing zero plastic environments. The data is used as a reflection basis to determine strategic actions that allow researchers to reconstruct related actions that facilitate "**action and reflection**" to produce a model of a zero-waste campus. The flow of critical research, as well as a method and technique of finding data, started from: "a) observation or evaluation, b) reflection, c, planning with the community, and d) taking strategic action", ⁶ and the results about the behavior of the academic community in maintaining a plastic-free environment were collected.

Data processing of this action research results was done by involving all elements of the human resources of the Tarbiyah faculty by discussing the results of field data collection so that they can: "see the data from a different perspective, and researchers can use qualitative analysis techniques, namely "interactive qualitative" analysis models which include three activity components; data reduction, data exposure or data (display), and conclusion drawings.⁷ about behavior changes in protecting the environment from plastic waste.

⁴ Britha Mikkelsen, *Metode Penelitian Partisipatoris dan Upaya Pemberdayaan: Panduan Bagi Praktisi Lapangan* (Yayasan Pustaka Obor Indonesia, 2011), 79.

⁵ Mikkelsen, *Metode Penelitian Partisipatoris dan Upaya Pemberdayaan*, 85.

⁶ Christian Castellonet and Carl F. Jordan, *Participatory Action Research in Natural Resource Management: A Critique of the Method Based on Five Years' Experience in the Transamazonica Region of Brazil* (Routledge, 2004), 35.

⁷ Mikkelsen, *Metode Penelitian Partisipatoris dan Upaya Pemberdayaan*, 120.

3. Results and Discussion

3.1 Actualization of the Prophetic Vision of the Tarbiyah Faculty of IAIN Madura Towards a Zero Plastic Environment.

The actualization of the prophetic vision in establishing a zero-plastic environment on campus can be seen from the data and facts found in the field reported that the leadership commitments to the zero plastic programs are described as follows; **a)** cultural idealist response patterns through exemplary, **b)** structural bureaucratic through regulation, **c)** realistic empiric that implicates for funding and patterns of human and non-human resource management. The participation patterns that will be implemented in designing the program towards a zero-plastic environment on campus are conducted by exploring the strategic sources that existed in the Tarbiyah environment, as can be seen in the field investigations with key informants as follows.

Results from the **lecturers**. Based on the analysis of the survey, interviews, field observations, and the focus group discussion (FDG) that was conducted on the lecturers, the following results were obtained;

Table 1. Changes toward Zero Plastic

No.	Programs toward Zero Plastic	Response Level	% from 180
1.	Knowledge toward plastic	Good	83%
2.	Understanding the danger of plastic	Good	56%
3.	Perception of the programs towards zero plastic	Good	47%
Behavior/ response toward plastic materials			
4.	a. Strongly Agree to make changes.	-	51.1%
	b. Agree to make changes	-	38.9%
	c. Has made changes	-	5.6%
5.	has not made changes	-	1.1%

Results from the academic staff, Based on the analysis of the survey, interviews, field observations, and the focus group discussion (FDG) that has been conducted on the academic staff, the following results emerge as follows:

Table 2. Changes toward Zero Plastic

No.	Programs toward Zero Plastic	Response Level	% from 9
1.	Knowledge toward plastic	Good	77.8%
2.	Understanding the danger of plastic	Good	55.6%
3.	Perception of the programs towards zero plastic	Good	55.6%
Behavior/ response toward plastic materials			
4.	a. Strongly Agree to make changes.	-	11.1%
	b. Agree to make changes	-	33.3%
	c. Has made changes	-	44.4%
5.	has not made changes	-	11.1%

Next, from the students. Represented by the leaders of student organizations as many as 9 (nine) student organizations in the Tarbiyah faculty, based on survey analysis, interviews, field observations, and focus group discussions (FDG) conducted with students or the leaders of student organizations. The researcher obtained the following results;

Table 3. Changes Towards Zero Plastic

No.	Programs toward Zero Plastic	Response Level	% from 13
1.	Knowledge toward plastic	Good	92.3%
2.	Understanding the danger of plastic	Good	69.2%
3.	Perception of the programs towards zero plastic	Good	38.5%
4.	Behavior/ response toward plastic materials		
	a. Strongly Agree to make changes.	-	30.8%
	b. Agree to make changes	-	38.5%
	c. Has made changes	-	23.1%
5.	has not made changes	-	7.69%

The result findings above can be used to guide activities or programs toward a zero-plastic environment. The data above revealed that the aspects of knowledge, understanding, and response to behavior change towards a plastic waste-free environment are the basis for arranging activities or programs conducted in synergy between human resources in Tarbiyah faculty with other external parties that can actualize the prophetic vision in living and non-living surroundings.

The Tarbiyah Faculty is the center for the development of the lecturers and academic staff that are religious and competitive based on prophetic values, a grand vision of building a culture with the principal value of "(presenting) God in behavior" in daily life, humans are representatives of God in the world, thinking approach: "from the metaphysical-ontological area to the anthropological, ethical area, which means that when there is a call from God to humans as stated in the Qur'an and al-Hadith, it is not enough to be understood **"liturgically"** but also understand it from the aspect of human work, so that by proclaiming social ethics, one can think deeply. in all aspects of life, namely Education, social, economics, science, and environment,⁸

"Presenting" God in daily life behavior, values of local wisdom of the Madurese community, stated, "*Mon urusâna Allah, jhâ' tako' ka manossa. Mon urusâna manossa patako' ka Allah*"⁹ (If it is God things, do not be afraid to humans, if it is human things, be afraid to God)". From that statements, interesting questions can be developed "Is the environment also part of the effort

⁸ Sibawaihi, "Potensi Implikasi Pemikiran Ketuhanan Fazlur Rahman dalam Pendidikan Islam" dalam Antologi Kependidikan Islam, (Yogyakarta: Jurusan kependidikan Islam Fakultas tarbiyah dan Keguruan UIN Sunan Kalijaga Yogyakarta, 2010), hlm. 87.

⁹ Zainol Hasan, *Suplemen Pengembangan Buku Ajar: Pemikiran Kreatif Penguatan Visi Tarbiyah Berkearifan Lokal*, (Makalah) Dipresentasikan dalam Pertemuan Penyusunan Buku Ajar Dosen Tarbiyah IAIN Madura Bulan Mei Tahun 2019 di Aula Mini Fakultas Tarbiyah IAIN Madura.

to present God in the behavior of daily life?'. There are two main elements in this essence, **a)** when we deal with Allah, do not be afraid of humans, and **b)** while we deal with humans, be afraid of Allah SWT.

The Tarbiyah Faculty of IAIN Madura follows a prophetic vision which is embodied in the faculty institutional documents read as: "**a)** Organizing religious and competitive holistic Education and learning based on prophetic wisdom values, **b)** Conducting educational research and competitive and religious Education based on prophetic values, **c)** Organizing religious and competitive service and empowerment in an integrative and competitive manner based on prophetic wisdom values, **d)** Organizing administration, managerial and leadership of the Tarbiyah Faculty which are religious and competitive based on prophetic wisdom values."¹⁰

Prophetic wisdom is essentially the prophetic mission itself as the origin and end of Islamic education services as a scientific basis that will be acquired by every academic community of the Tarbiyah faculty, namely: "educating people to lead them to the path of Allah, teaching them to establish a fair, healthy, harmonious, and prosperous materially and spiritually"¹¹ The basis of *naqliyah* (nash) originating from the Qur'an is to develop a prophetic vision for the Tarbiyah faculty so that all human beings have a prophetic understanding and behavior. They have duties and responsibilities of all academics in the Tarbiyah environment so that they always have a divine spirit and Prophetic behavior, as can be seen in QS: Sabak/34 verse 28, which means: "And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner".¹²

Prophetic duties and behavior favored by the Prophet Muhammad SAW in which He called for or commemorated one of them is "**creating a healthy living environment**," so that the good news that will be preached to all academic communities is to build a harmonious campus environment that is sustainable with the natural surroundings.

Zainol Hasan describes an interreligious foundation engraved with prophetic values in the daily life of each individual so that it is reflected in their attitudes and behavior. Thereby, the Tarbiyah faculty always pays attention to this foundation: " Education must be aimed at the balanced growth of the entire human personality through training upon soul, reason, rational self, feeling, and common senses. Education must support human growth in all aspects involving spiritual, intellectual, imaginative, physical, scientific, and linguistic, both individually and collectively, and encourage all these aspects towards goodness and perfection. The ultimate goal of Islamic Education is to realize complete submission to Allah at the individual, community, and society levels.

Directing and supporting human growth in all aspects of life, especially physically and scientifically, creating healthy and harmonious environmental values, particularly humans, can be close to the environment. One of them is presenting the divine behavior exemplified by His Prophet, including maintaining and preserving the natural surrounding so that it is preserved and not polluted by various goods and wastes that will endanger the environment.

Islamic view that provides direction to every academic community towards zero plastic requires a basis or guideline or *shari'ah* that can open religious discourse as knowledge and spiritual understanding, one of which is

¹⁰ fatar.iainmadura.ac.id [diakses tanggal 18 Oktober 2021 Jam 24.00WIB].

¹¹ Azumardi Azra, *Pendidikan Islam: Tradisi dan Modernisasi Menuju Milenium Baru*, (Jakarta:Logos, 2000), hlm. 160.

¹² Kementerian Agama RI., Al Qur'an dan Terjemahnya QS Sabak/28/34

quoting the ulama view, Yufuf Al Qordawi who stated: "keeping and preserving the environment is the same as maintaining the main goal of Islam or *maqoshid al shari'ah* which is in its fiqh principle stated that *ma la yatimmu al wajib ilaa bihi fahuwa wajibun* (something that leads to obligation, then it is obligatory)"¹³

The visions of the Tarbiyah faculty, which contain prophetic values, are explicit statements consisting of an obligatory implementation formula of Education followed by the provision of an educational environment that is friendly, clean, beautiful, cool, and neat, which can encourage individual interactions and group interactions, or between students and their peers, the availability of a suitable environment can affect psychological feelings, such as **a)** feeling comfortable to stay in the faculty environment, **b)** harmony and friendly with the natural surroundings, **c)** protecting and preserving the environment from damage, which then, therefore, make the Tarbiyah environment becomes a good role model to be replicated in daily life.

The prophetic visions tailored by the Tarbiyah faculty in providing a friendly environment provide knowledge and understanding as well as the behavior to bring all academic communities involved in establishing a zero-plastic campus. Efforts to organize the Tarbiyah faculty provide a friendly environment through stages that integrate *fiqhiyah* thinking methods through some stages, namely: "**a)** *taábudi*, protecting the environment is a form of obedience to Allah the almighty, **b)** *taáquli*, protecting the environment with their logic and a sense of purpose that can be understood. The environment is a place to live. Once it is destructed, it will cause disasters not only for humans but all those in the environment, **c)** *takhalluqi*, protecting the environment must be a habit, morals, habit for everyone".¹⁴

The findings revealed that the Tarbiyah faculty of IAIN Madura emphasizes "**starting**" to organize the academic community to behave prophetically in providing a radiant learning environment, and efforts to change the behavior of the academic community towards zero plastic are "**ideas**" that need to be developed and designed collaboratively in the program "*Tarbiyah Berseri*" through the third concept (*takhalluq*) which is to move the prophetic vision in the form of habituation of good life and culture patterns on campus everyday.

3.2 Implementation of the Prophetic Values of the Tarbiyah Faculty Towards a Zero Plastic Environment

The term that emerged during the process of shaping behavior of the Tarbiyah academic community toward zero plastic was a statement on behalf of the faculty leaders, the Dean, the Vice-Dean, and several Heads of Study Programs in the Tarbiyah. They have been the courage to "start" the idea of *zero plastic*. This idea is designed collaboratively through a series of programs developed by the faculty to achieve the prophetic vision that has been set.

The implementation of activities related to the faculty work environment following the prophetic vision is shown in the following table:

¹³ Safrilsyah,Fitriani, "*Agama dan KesadaranMenjaga Lingkungan Hidup*", (Jurnal Substantia, Volume 16 Nonor 1 April 2014), hlm. 61-78.

¹⁴ Agus Sulistyio, "*Konsep Pendidikan Lingkungan Hidup dalam Pandangan Islam*", (Jurnal Cahaya Pendidikan, Volume 4, Nomor: 1 Juni 2015), hlm. 45-59.

Table 1: Prophetic-Based Activity Programs at the Tarbiyah Faculty Towards a Zero Plastic Environment

No.	Kind of programs	Description
A. Action Programs		
1.	<i>Tarbiyah "Berseri"</i>	<ol style="list-style-type: none"> The program of "<i>Jum'at Kliwon Bersih</i>" or "Friday Kliwon Clean Program". In this program, all faculty leaders clean their respective places and lead all elements under their responsibility to follow them to clean the environment, such as taking the garbage and putting them in the bin. The cleaning service is tasked to collect and burn the waste in a determined place.
2.	Habituation towards zero plastic	Habituation activities towards zero plastic have been carried out by the Tarbiyah faculty leaders, "according to them," They have done it for long times to protect the environment such as avoiding the use of plastic in every meeting in completing their office work or personal work.
3.	Providing matters and types of equipment towards <i>zero plastic</i>	<p>The Tarbiyah faculty has provided the necessary matters to protect the Tarbiyah environment from consumable plastic materials:</p> <ol style="list-style-type: none"> Trash bin Non-consumable Gallon water containers Tumblers to all lecturers and employees
B. Program development planning toward Zero plastic		
1.	Plastic waste shorting program	Not accomplished
2.	Campus composting program	Not accomplished
3.	3 R Practices	Not accomplished, especially <i>recycling</i> program
4.	Integrating the zero plastic program into the curriculum	Not accomplished
5.	Peraturan atau Edaran Dekan untuk mengatur sirkulasi pemakaian bahan-bahan dari plastic	Not accomplished

	The regulation and press releases from the dean to manage the circulation of the plastic use.	
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The experience of mentoring activities through participatory research in order to change the behavior of the academic community of the Tarbiyah faculty of IAIN Madura, as shown in the table above, provides a very strong understanding of the academic community that they have been involved in the program of implementing the prophetic vision that has been carried out so far. The involvement of all elements of the Tarbiyah faculty that the prophetic vision can be set in all aspects of campus life.

There is a potential advantages factors that exist in the Tarbiyah faculty of IAIN Madura. First is the vision of visionary leadership, building prophetic values that become a reference of academic life, including prophetic behavior towards all individuals involved in academic administration and the services for students individually or collectively (in groups) as an academic community. All of which are bound by these professional values.

The prophetic vision led by the Tarbiyah faculty of IAIN Madura, in particular, has not touched and written explicitly about the "environment towards zero plastic" that has been conducted in the "Tarbiyah Berseri" program, which refers to the activities to maintain the campus physical environment through a) Planting flowers in the faculty yards aimed to create a beautiful environment, b) planting trees on the edge of the campus so that the environment is shadier as a natural umbrella to protect from the sun heat, c) environmental cleanliness by each officer, academic and non-academic staff and office holders responsible for the cleanliness of their surroundings.

From the data presented above, the information from all sources and the action plan that has been agreed upon show us that the idea of zero plastic is a case that becomes great concerns for all leadership and all elements of the Tarbiyah faculty. Up to now, the faculty only implemented waste care, while plastic waste will become the program of *Tarbiyah Berseri* in the future, with a comprehensive design and implemented as an integral part of the management of other prophetic programs.

There are a series of programs initiated by Tarbiyah faculty that do not meet the standards of good waste management, that is, the waste collection carried out by the cleaning services empty to waste incineration, both organic waste or non-organic waste, in which it should not be burned directly. There should be a recycled waste, mainly plastic waste. It is better if the plastic waste in the Tarbiyah environment should not be burned directly; it can be sorted. If burned directly, it can have an impact a disturbing health, toxins that accumulate in the body will cause health problems such as cancer, damage to the body, hormones, and fetal defects.¹⁵

The person in charge of the *Tarbiyah Berseri* activity, especially the cleaning service and other elements, needs to get an insight into the management of plastic materials and plastic waste so that their attitudes or response in the form of positive behavior toward the management of the office and study environment.

¹⁵ Ririn Styowati, Surahma Asti Mulyasari, "Pengetahuan dan Perilaku Ibu Rumah Tangga dalam Pengelolaan Sampah Plastik", [Jurnal Kesehatan Masyarakat Nasional (Kesmas), Volume 7 No. 12 Tahun 2013], hlm.522-566.

The involvement of students in creating a plastic-free environment is a big modal that can provide rapid changes to a human-friendly learning environment because it will lead to a clean atmosphere and healthy air, mainly if planting activities occur. It will become a more relaxed environment because the plants that grow around the campus produce oxygen that can reduce carbon dioxide.

The students' involvement in achieving a radiant environment is a necessity. When students are given knowledge and understanding about the hazards of plastic materials that they use to complete student assignments, they will be able to reduce the plastic, such as using plastic covers for their papers. We can imagine plastic waste will be immense if all students use plastic covers for their papers. We can calculate that if each student programmed ten-semester credit units in each semester and multiplied the number of students of the Faculty of Tarbiyah by seven thousand, it can be seen that the number is massive, and all of the papers are covered by plastic covers.

Students need adequate assistance to have a caring behavior towards the surrounding environment. Because students are crucial assets as objects and subjects of Education, their presence in the Tarbiyah faculty is the actors of environmental care who must be prepared to become an important part of *Tarbiyah Berseri* program, which can be held at any time to protect the environment and maintaining a better environment.

The activities in maintaining and protecting the environment at the Tarbiyah IAIN Madura, that the leadership in each unit makes habituation to all academics in their respective communities, including the (dean), the head of study programs, staff, and employees, and encourages students to reduce the use of plastic materials in the meeting, office tasks, and personal needs. This habitual pattern of protecting and maintaining the environment or good and environmentally friendly behavior in environmental fiqh is "*takhalluqy*".

Behavioral habits to protect the environment towards *zero plastic* by the leadership are established by using three approaches: **a)** reducing the use of plastic materials, **b)** replacing the use of plastic materials and/or choosing eco-friendly plastic, **and c)** abandoning the use of plastic materials. The habituation is needed to familiarize the academic community to avoid using plastic materials because they are literate or know about the dangers of plastic, and they have better knowledge and experience than other communities regarding plastic materials. That individual behavior like Better knowledge and understanding of plastic materials leads to more positive behavior towards using plastic materials.¹⁶

The leadership of the Tarbiyah faculty of IAIN Madura builds habituation in terms of behavioral awareness regarding the office supplies and personal needs of the academic community in that environment through direct examples by the leadership. The initial stage as the target of this habituation program is each person so that the direction of change and/or awareness of each person's attitudes can be seen in campus daily activities.

Habituation carried out by universities become one of the attitudes that can be actualized towards a plastic-free environment by reducing and replacing the use of plastic materials with other materials to fulfill their needs and behaving positively towards the sources of waste generated from the behavior of the academic community, from the leaders, lecturers, employees, and students.

¹⁶ Albert ES. Abrauw, "Perilaku Masyarakat dalam Pengelolaan Sampah An Organik di Kecamatan Abepura Kota Jayapura", [Majalah Geografi Indonesia MGI, Volume 25, No.1, Maret 2011], hlm.1-14

The habituation activity carried out by the next leader is to provide complete knowledge, understanding, and experience to the academic community toward a zero-plastic environment for the Tarbiyah faculty. It can be obtained collectively to institutional sub-units, especially in the faculty environment, so that each position holder, like the heads of the study program and the head of the academic department, can lead structurally to colleagues on the leadership level below him, so it is through them that the awareness of academic community can be done collectively. For example, through academic activities, the head of the study program formed a scientific forum that campaigns not to use plastic materials and use eco-friendly material instead, and tend to have a positive attitude towards plastic waste.

The attitudes will not happen entirely at the same time. However, reducing plastic material usage for office and personal purposes will be a good sign. After mentoring activities, we can see that in Tarbiyah faculty, the collective awareness regarding plastic materials emerged. It happens among individuals and groups of an academic community in each study program and sub unites in Tarbiyah faculty IAIN Madura, even those also reflected in the students' awareness.

The purpose of the habituation that is massively conducted by the leadership to all elements involved in the education management system in the Tarbiyah environment becomes a solid cultural symbol towards a zero plastic Tarbiyah environment, which can be manifested in the form of views of life, values, lifestyle, and activities in the community life".¹⁷

The establishment of culture in the academic community of Tarbiyah faculty toward zero-plastic character can be seen in the following table.

Tabel 2: Cultural elements toward the zero-plastic environment

No.	Cultural Elements	Culture Actualization
1.	World View	Environmental Conservation: that the universe and all entities are a unified and balanced unit, the whole is a system that is interrelated systemically and integrated, any artificial human intervention brought out massively into the system, in the long run, will threaten the whole system and life.
2.	Value	Environmental of the believers: Believing in a sacred tri-partied relationship; God-Nature-Humans. Believing that it is the human duty to preserve the earth, not to destroy it, destroying the earth is serious disobedience to nature and its creator. It is essentially destroying social order, and it will destroy humanity.
3.	Lifestyles	Prioritizing needs over wants: using and utilizing the resources provided by the earth, making the environment and the earth as a teacher to fulfill the life needs, high-tech eco-friendly (happy and progressing together) able to produce derivative products, oriented to cultural and civilization

¹⁷ Maman M. Rachman, "Konservasi dan Nilai Warisan Budaya ..."

		changes for ecosystem sustainability (sustainable development)
4.	Activities	<p>Short Term: Realizing that using plastic contributes to massive destruction of ecosystems, starting to reduce and replace plastic use, support every effort to rehabilitate damaged ecosystems or the environment.</p> <p>Medium Term: Collective work in the form of Community Empowerment Synergy (Sibermas) towards Eco-friendly Development by strengthening knowledge, understanding, experience, and practice of changing collective attitudes towards plastic materials.</p> <p>Long-term: support and strive for a new civilization that is balanced, humanist, systematic, and sustainable</p>

Pembiasaan perilaku menuju zero plastic sebagaimana yang telah dikemukakan di atas, dapat bertahan dan berkembang meluas pada semua unsur atau elemen sivitas akademika yang lainnya terutama mahasiswa, maka pimpinan fakultas telah melakukan upaya pemenuhan kebutuhan untuk mengurangi kebutuhan yang memanfaatkan bahan plastik contohnya adalah: **a)** memberikan botol tumbler kepada semua pejabat pemangku kepentingan di fakultas Tarbiyah IAIN Madura, **b)** tersedianya minuman galon yang memastikan bahwa antara botol tumbler dengan galon tempat minuman merupakan kebutuhan pokok yang dipenuhi oleh institusi sebagai wujud pembiasaan (*takhaluqy*), **c)** Tong atau tempat sampah semi permanen.

The behavior refraction towards zero plastic, as stated above, can survive and develop widely in all other elements of the academic community, especially the students. Relating to that case, the faculty leaders have made essential efforts to meet the needs and matters that can help reduce plastic use. **a)** providing a tumbler for all official stakeholders at the Tarbiyah faculty of IAIN Madura, **b)** Providing and ensuring the availability of the gallon drinks as a form of basic needs fulfilled by the institution as well as the form of habituation (*takhaluqy*), **c)** Permanent and semi-permanent trash bins.

Those three facilities are an integral part of an attempt to cultivate every individual, the employees, faculty leaders, and study program to get used voluntarily to meet basic water needs by using non-consumable and eco-friendly bottles. As well as its relation to waste management, they should also provide trash bins that are easy to access by everyone.

The behavior changes of individuals or groups that exist in the community towards zero plastic begin with: **1)** from the easiest yet have a massive impact on every person in Tarbiyah environment, and prioritize on smaller steps, such as the provision facilities of waste collection in each unit of academic and study program, accustoming each individual to take care of the environment by throwing the waste in the bins. **2)** Invite some of the student groups to be actively and synergically involved and participate with other zero plastic actors to reduce the waste.

3.3 Improvement Efforts and Challenges Towards a Zero Plastic Environment

Participatory research on the academic community of the Tarbiyah faculty, IAIN Madura, towards a zero plastic environment needs to be done sustainably. It is not enough for one stage of the development planning activities after the zero plastic concepts have been documented either it is used as knowledge or understanding of the use of plastic materials and its dangers to environmental pollution that leads to the ecosystem damage in the community.

Attempts for improvement towards a zero-plastic environment at the Tarbiyah faculty, IAIN Madura, have been formulated in action programs to be implemented in the future. It is designed by considering the needs and possible capabilities possessed by the faculty members to realize that determined program. At least there are two development patterns to implement the prophetic vision and mission as follows:

a) Improvement of Plastic Management Skills

The design of the waste management activity includes sorting and choosing between organic and inorganic waste, often known as wet waste from dry waste. At the same time, the follow-ups after this waste management activity include composting waste activities which are also referred to as waste management activities, into processed materials in the form of compost from wet or organic materials that are no longer used by the Tarbiyah academic community.

Developing the 3R concept, which stands for *reduce, reuse, and recycle* even though the Tarbiyah faculty of IAIN Madura still does not have the study program of exact sciences related to the management of organic waste such as plastic which can be reprocessed according to their characteristic. Therefore it requires special assistance from the academic community to be skilled in plastic processing.

Implementing the plastic waste management system requires skills for each individual (especially cleaning services) whom the leaders authorize. They are a responsible person to managing waste in the Tarbiyah environment. They need special mentoring by external parties, and it may come from the district government, especially the department of forestry and environment (DKLH) or the environmental care group, so that they can do the 3 R (reduce, reuse, and recycle) + 1 R program, stands for *refund* which means they can manage plastic waste or other dry waste that can be processed to generate income.

a) Preparation of regulations toward a zero-plastic environment

The behavior changes of individual or collective to the need for development program toward a zero plastic environment are a requirement that must be realized in maintaining the sustainability of the environmental management that has been initiated by faculty leaders along with other institutional members, including the unit leaders, employee, and also students to be involved in the participatory research activities.

The demands and challenges to maintaining behavior changes in the academic community of the Tarbiyah faculty, especially the students, can be met by integrating the zero plastic values into the learning curriculum. By virtue of learning, the curriculum becomes an important part that can affect their thoughts, feelings, and learning experiences.

Incorporating zero plastic values in the learning curriculum can not only be studied as knowledge in classroom learning activities. However, it can also be

used as an integrated action program in *Tarbiyah Berseri* for each student scheduled in the course, namely the learning practicum program.

One of the challenges towards a zero plastic environment in the Tarbiyah faculty faced by the management is that the students have the different responses to one another, caused by: **a)** There are nine study programs in the Tarbiyah faculty, automatically the numbers of students in Tarbiyah faculty are more than other faculties, or about fifty percent more than three faculty combined, **b)** Every year, there are fresh students who do not have knowledge, understanding, and awareness to protect and preserve the environment, especially from plastic waste.

The management of a large number of students with different backgrounds of life, association, places of residence, and thoughts is a challenge that requires a special solution to make the students adapt quickly to the new environment that fosters the vision and mission of prophetic values in designing, and implementing programs to maintain a waste-free environment.

Attempts to establish a plastic-free environment at the Tarbiyah faculty, especially related to student development, involve facilitating habituation activities to raise awareness of a plastic-free environment. It needs strong belief, commitment, and actual actions in everyday life, starting from *ta'auddi, ta'aquli, dan takhalluqi* to students in various learning activities and curriculum, and outside classroom activities such as self-development, talent development, interests, and other non-academic activities.

4. Conclusion

Based on the research results and discussions described in the previous sub-discussions, it can be concluded that: *First*, efforts to build awareness of the academic community in Tarbiyah faculty, IAIN Madura toward *zero-plastic campus* result from a program, namely *Tarbiyah Berseri*, to emphasize the importance of the environmental care towards zero-plastic. Besides the habituation of zero-plastic behavior exemplified by the leaders to all elements of Tarbiyah faculty, there is also the provision of adequate waste facilities. *Second*, implementing the zero-plastic management at the Tarbiyah faculty of IAIN Madura is done by giving mentoring program regarding skills to process waste and plastic material and cultivating the *zero-plastic* value in the learning curriculum. *Third*, the challenge of developing individual and community behaviors in the students is the main obstacle because there is an influx of the students every year in which the new students do not yet have the belief, knowledge, and understanding as well as environmental consciousness about the negative effects of plastic use on campus.

From the conclusion above, we recommend that the faculty leaders provide mentoring programs or assistance towards changing the environmental consciousness behavior to develop a sustainable environment free from plastic waste. Furthermore, we also recommend to all academic community of Tarbiyah faculty, IAIN Madura, to support the efforts to increase the awareness to preserve the environment to be free from plastic waste that can be realized sustainably from time to time.

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