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# Strengthening Environmental Care Character: A Qualitative Study at Ulil Al-Baab NW Islamic Boarding School, East Lombok

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**ABSTRACT**

**Purpose of the study:** This study aims to describe the implementation of character-building programs focused on environmental awareness, their impact on the daily behavior of boarding school students, and the factors that support and hinder their implementation at the Ulil Al-Baab NW Perian Montong Gading Islamic Boarding School in East Lombok.

**Methodology:** This study employed a descriptive qualitative approach. Data were collected through nonparticipatory observation, semi-structured interviews, and documentation. Data were analyzed through data condensation, data presentation, and drawing conclusions. Data validity was assessed using triangulation of sources, methods, and time.

**Main Findings:** Character building is carried out through daily cleaning duty, weekly inspections, habit formation, the exemplary behavior of teachers and administrators, supervision, as well as educational rewards and sanctions. These practices foster independence, discipline, cooperation, and awareness among the students. Challenges encountered include laziness, peer influence, a heavy schedule, weather conditions, and limited resources.

**Novelty/Originality of this study:** This study examines the cultivation of an environmentally conscious character in the daily lives of students at Islamic boarding schools that do not participate in formal programs such as Adiwiyata or Eko Pesantren. The focus is on the interrelationship between religious values, habit formation, role modeling, school regulations, and boarding school culture in shaping environmentally conscious behavior.

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## 1. INTRODUCTION

Islamic boarding schools are Islamic educational institutions where the educational process takes place not only through formal instruction but also through social interaction, institutional traditions, and the daily activities of the students. Boarding school life allows educational values to be instilled through group activities, habitual practices, role modeling, and rules and regulations that are an integral part of the boarding school culture [1]-[3]. In the context of character education focused on environmental stewardship, life at a pesantren provides students with opportunities to practice their responsibility for environmental cleanliness and sustainability through their daily activities. A number of studies on Islamic educational institutions have also examined the development of an environmentally conscious character through the role of educators and educational practices within the pesantren setting [4], [5]. Nevertheless, the existence of sanitation activities and

environmental regulations needs to be examined in conjunction with the students' actual behavior to understand the extent to which environmental awareness is evident in their daily lives and how consistent that behavior remains.

It is important to develop character education that fosters environmental awareness because knowledge about environmental cleanliness and sustainability must be accompanied by a sense of responsibility and concrete actions in daily life. In the context of Islamic education, concern for the environment can be linked to the value of Amanah humanity's role as stewards of the earth and the prohibition against causing harm, as emphasized in Surah al-A'raf (7): 56. These values provide an ethical foundation for the idea that environmental stewardship is part of human responsibility, not merely an obligation to comply with institutional rules. Afriana and Hidayat examine the internalization of religious values in fostering a character that cares for the environment [6], Meanwhile, Anwar et al. discuss the integration of the values of monotheism and eco-pedagogy in fostering an environmentally conscious character. Both studies are relevant for establishing religious values as one of the foundations of environmental education [7]. In addition, Ariyunita's research discusses fostering an environmentally conscious mindset in Islamic Religious Education classes [8]. Thus, character education focused on environmental awareness should be understood as a process that links the interpretation of values, the development of behavioral habits, and their application in daily activities. In the life of a pesantren, it is important to examine this relationship through concrete practices, such as maintaining cleanliness, performing duty shifts, participating in community service, and caring for shared facilities.

Previous research on character education focused on environmental awareness in the context of Islamic education has shown that there are various approaches to fostering students' environmental awareness and responsibility. Ruslan et al. discuss fostering an environmentally conscious character through the development of Islamic Religious Education, which provides a foundation for understanding the importance of integrating religious values into environmental education [9]. In the context of Islamic boarding schools, Jamilah et al. examined teachers' strategies for promoting environmental ethics through educational processes and practices carried out within the boarding school setting [10]. Meanwhile, Komarudin and Anwar examined environmental awareness at the Al-Faruq and Bahrul Hidayah Islamic boarding schools in Bandung using a phenomenological approach, thereby providing insights into ecological awareness within Islamic educational institutions [11]. From a behavioral perspective, Almuhaimin et al. found a relationship between environmentally conscious traits and clean and healthy lifestyle behaviors among Islamic boarding school students [12]. Risana et al. examined the strategies of the "eco-pesantren" program in fostering an environmentally conscious character at the Malahayati Islamic Boarding School in Bandar Lampung [13]. Overall, these studies show that fostering an environmentally conscious character can be examined through the integration of religious values, educational strategies, ecological awareness, clean living practices, and institutional programs. However, these studies have different focuses and contexts. Therefore, a contextual study is still needed on how religious values, the cultivation of hygiene habits, the exemplary behavior of caregivers and administrators, and monitoring mechanisms are interrelated in the practice of fostering an environmentally conscious character at Islamic boarding schools that have not yet participated in formal environmental programs. This study focuses on these practices at the Ulil Al-Baab NW Perian Montong Gading Islamic Boarding School in East Lombok, including the daily behaviors of students and the factors that support and hinder the consistency of these practices.

Although research on Islamic values-based environmental education in Islamic boarding schools has expanded, there is still room for a deeper understanding of the process of fostering an environmentally conscious character in the daily routines of students. Akrom et al., through their research at the Nurul Haramain Islamic Boarding School in Lombok, analyzed how Islamic eco-theological values are translated into environmental management through leadership, education, habit formation, and institutional ecological practices [14]. That study provides an overview of the interconnection between religious values and environmental management in the context of Islamic boarding schools that have developed various ecological initiatives. However, the context and focus of that study differ from this research, which is based on daily environmental education practices at the Ulil Al-Baab NW Perian Montong Gading Islamic Boarding School in East Lombok. Based on preliminary research data, this pesantren carries out activities such as cleaning duty, ro'an, enforcement of rules and regulations, and religious guidance, but has not yet participated in formal environmental programs such as Adiwiyata or Eko-Pesantren. These conditions provide an opportunity to examine how character development focused on environmental awareness is carried out through the existing practices and culture of Islamic boarding schools, without treating the existence of formal programs as the sole measure of environmental education. Specifically, this study focuses on the interrelationship between the instillation of religious values, the cultivation of habits, the exemplary behavior of caregivers and administrators, and supervision in the implementation of environmental activities. This study also examines how environmentally conscious behavior manifests in the daily lives of pesantren students and the factors that support or hinder the consistency of such behavior. Thus, the contribution of this study lies in a contextual analysis of the mechanisms for fostering environmentally conscious character in the pesantren under study, rather than in testing the effectiveness of the program or proving a cause-and-effect relationship.

The conceptual framework of this study is based on the understanding that fostering an environmentally conscious character is an educational process that involves the interplay between the values instilled, the habits cultivated, the behaviors modeled, and the rules and supervision enforced within the educational environment. In the context of Islamic boarding schools, this process takes place not only through the teaching of religious material in the classroom but also through social interactions and the daily activities of the students. Aulia et al., through a study of the "eco-pesantren" model, demonstrate that the exemplary leadership of pesantren leaders, the utilization of facilities and infrastructure, management systems, and institutional culture or traditions are elements that can be used to understand education in environmentally friendly behavior [15]. Meanwhile, Ngadiono discussed character development based on habit formation in the pesantren environment, offering insights into the importance of routine in the character education process. Based on this review, this study employs four interrelated dimensions of analysis: the instillation of religious values; the cultivation of environmentally conscious behavior; the exemplary conduct of caregivers and administrators; and the enforcement of rules and supervision [16].

The first dimension is the instillation of religious values, which is the process of imparting an understanding of the moral and spiritual foundations related to human responsibility in protecting the environment. In this study, values such as thaharah, amanah, and human responsibility as stewards of the earth are used to understand how concern for the environment is framed within the perspective of Islamic education. This dimension is not only aimed at identifying the values conveyed to the students but also at examining how those values are explained, reinforced, and linked to the practice of maintaining a clean environment at the pesantren. Thus, the focus of this study is not limited to the presence of religious guidance but also extends to the connection between the understanding of these values and their implementation in daily life.

The second dimension is habit formation, which refers to the repeated and organized implementation of environmental activities. In this study, habit formation can be observed through activities such as cleaning duty, ro'an, room maintenance, community cleanup, and maintenance of the pesantren's facilities. These activities were analyzed based on their implementation, student involvement, division of responsibilities, and consistency of participation in fulfilling these duties. Liang et al. indicate that children's pro-environmental behavior can be influenced by the behavioral examples set by those around them, including teachers and peers [17]. These findings suggest that environmental behavior should be understood in the context of social interaction, rather than solely as a result of individual knowledge. Therefore, this study also examines how santri engage in group activities, follow established customs, and interact with their peers while fulfilling their environmental responsibilities.

The third dimension is the role modeling demonstrated by the pesantren caregivers, ustaz, and administrators. Role modeling is understood as the practice of demonstrating observable behaviors that students can use as examples, such as maintaining cleanliness, participating in ro'an (collective cleaning activities), using facilities responsibly, and complying with environmental regulations. The fourth dimension is rules and supervision, which include the implementation of cleaning schedules, monitoring task completion, issuing warnings, and providing rewards or educational sanctions when behavior violates established rules. These two dimensions are analyzed together because role modeling and supervision are integral components of the developmental environment experienced by the students. However, this study does not assume that role modeling or supervision automatically leads to environmentally responsible behavior. The analysis is based on field data concerning the implementation of character development practices, students' responses, and variations in behavior observed throughout the study.

The four dimensions were then used to analyze patterns of students' environmental care behavior and the factors associated with its implementation. The behavioral patterns examined included participation in cleaning activities, responsibility for assigned tasks, cooperation with peers, compliance with established rules, and consistency in maintaining cleanliness beyond scheduled activities. The analysis also examined supporting factors, including the involvement of pesantren administrators, solidarity among students, the availability of facilities, and religious values. It also considered inhibiting factors, such as reluctance to participate, fatigue, peer influence, time constraints, and the condition of cleaning facilities. This analytical framework enabled the study not only to describe the environmental activities conducted at Ulil Al-Baab NW Islamic Boarding School in Perian, Montong Gading, but also to examine the relationships among the dimensions of character development and the contextual factors associated with students' behavior. This conceptual framework serves as an analytical tool for interpreting the research findings within their specific context. It is not intended as a causal model to establish that any particular dimension directly causes the development of environmental care character.

Based on this discussion, this study aims to describe and analyze the implementation of environmental care character development among students at Ulil Al-Baab NW Islamic Boarding School in Perian, Montong Gading, East Lombok. Specifically, the study seeks to identify forms of environmental care character development through the internalization of religious values, the habituation of cleaning activities, role modeling by pesantren caregivers and administrators, and the implementation of rules and supervision. This study also

aims to understand how environmental care character is reflected in students' daily behavior, particularly in fulfilling their responsibilities for cleanliness, participating in collective activities, cooperating with peers, and maintaining the pesantren environment. In addition, the study identifies factors that support and hinder efforts to strengthen environmental care character, including social conditions, students' habits, the involvement of pesantren administrators, and the availability of cleaning facilities. With this focus, the study is expected to provide a contextual understanding of environmental care character development practices in pesantren life, particularly in institutions that promote environmental awareness through daily routines and organizational culture.

To achieve these objectives, this study addresses three main research questions: (1) How is environmental care character development implemented among students at Ulil Al-Baab NW Islamic Boarding School in Perian, Montong Gading, East Lombok? (2) What forms and patterns of environmental care behavior can be observed in students' daily lives? and (3) What factors support and hinder the implementation of environmental care character development at the pesantren? These three questions guide the data collection and analysis processes through observation, interviews, and documentation.

## 2. RESEARCH METHOD

This study employed a descriptive qualitative approach to gain an in-depth understanding of the implementation of environmental care character development among students at Ulil Al-Baab NW Islamic Boarding School. This approach was selected because the study focuses on the processes, experiences, behaviors, and dynamics of character development within a natural setting [18], [19]. The study was conducted at Ulil Al-Baab NW Islamic Boarding School, located in Gegek Hamlet, Perian Village, Montong Gading District, East Lombok Regency, West Nusa Tenggara, Indonesia. The study involved 21 informants, comprising one pesantren supervisor/caregiver, five ustaz/ustazah (Islamic teachers), five mudabbir (student administrators), and ten students. The informants were selected using purposive sampling based on their roles and involvement in implementing environmental care character development [20]. The pesantren supervisor/caregiver was selected because of their role in establishing regulations and policies. The ustaz/ustazah were included because they were involved in implementing these policies, while the mudabbir were selected because they interacted more closely with students during implementation. The students were included because they were the primary recipients of the character development program and directly experienced the implementation of these policies.

In this study, the researcher served as the primary instrument involved in data collection, analysis, and interpretation. Data collection was conducted through semi-structured interviews, non-participatory observation, and documentation. The instruments used included interview guidelines, observation guidelines, and documentation guidelines. The interview guidelines contained questions regarding guidance policies, role modeling, instilling hygiene habits, students' experiences, as well as supporting and inhibiting factors. The questions were tailored to each informant's role and expanded upon through follow-up questions to gather more detailed information. Observation guidelines were used to document the implementation of duty shifts and ro'an, adherence to the cleaning schedule, students' initiatives in maintaining the environment, interactions among students, and the condition of sanitation facilities. Meanwhile, the documentation guidelines are used to identify relevant documents, such as the pesantren's rules and regulations, duty rosters, activity programs, and other documents related to fostering an environmentally conscious character. These three techniques are used in a complementary manner to gain an understanding of how character development is implemented and how students behave in their daily lives.

The data were analyzed using the Miles, Huberman, and Saldana interactive model, which includes data condensation, data presentation, and the drawing and verification of conclusions [21], [22]. During the condensation phase, data are selected and grouped according to the research focus. Next, the data are presented in the form of a narrative description to identify patterns and relationships among the findings. Conclusions are drawn based on the data that have been continuously analyzed and verified. The validity of the data is examined through triangulation of sources, methods, and time. Source triangulation was conducted by comparing information from mentors/caregivers, ustaz/ustazah, administrators/mudabbir, and students. Methodological triangulation was conducted by comparing the results of interviews, observations, and documentation, while temporal triangulation was conducted by examining data collected at different times. This process is used to assess the consistency of the information and ensure that the interpretation of the findings is based on empirical data obtained at the research site.

## 3. RESULTS AND DISCUSSION

### 3.1. Implementation of Character Building to Foster Environmental Awareness

The research findings indicate that the cultivation of an environmentally conscious character at the Ulil Al-Baab NW Perian Islamic Boarding School in Montong Gading, East Lombok, is carried out through the practice of cleanliness, the instillation of religious values, setting a good example, supervision, and the use of educational rewards and sanctions. Based on interviews with caregivers, ustaz/ustazah, and administrators, as well as observational findings, these activities are integrated into the students' daily routines through cleaning duty rotations, ro'an, environmental inspections, task assignments, and supervision of activity implementation.

Cleaning duty is carried out routinely with assigned tasks for cleaning rooms, patios, courtyards, and bathrooms. These activities take place after the Fajr prayer and at a specific time following religious studies. In addition to daily activities, the pesantren conducts a "ro'an" every Sunday, dividing the students into work areas that include the courtyard, gutters, the sandal area, public bathrooms, and plant care. The advisor also explained that cleaning activities are part of the boarding school's daily, weekly, and monthly evaluation routines.

The results of the observations showed that duty rotations, task assignments, student involvement, ro'an activities, cooperation, daily routines, and task completion were evident in daily practice. However, the observations also revealed that student involvement was not yet entirely uniform. During community service activities involving many students, there were some students who did not participate in the cleanup. The large number of participants makes individual absences or lack of involvement harder to notice. Additionally, the implementation of activities is sometimes less than optimal when there are unexpected events, students wake up late, or the scheduled time conflicts with religious studies. Nevertheless, efforts are still made to carry out cleaning activities.

The findings indicate that the existence of a schedule and division of tasks has provided a structure for carrying out cleaning activities, but has not yet ensured the consistent involvement of every student. Collective activities can help complete tasks in a relatively organized manner, but they also allow some individuals to reduce their participation without being easily identified. Thus, the implementation of activities needs to be distinguished from the equitable distribution of individual responsibilities. This distinction is important because the success of group activities does not necessarily indicate that every student has fulfilled their responsibilities independently.

The caregivers and mentors explained that the duty roster and ro'an activities are indeed intended to train the students to get into the habit of maintaining their environment. They also explained the rationale behind the use of rewards and sanctions in this guidance process. According to the informant, rewards are given to boost the students' enthusiasm for maintaining cleanliness, while sanctions aim to foster awareness of the importance of environmental cleanliness. Sanctions do not take the form of physical punishment but consist of advice and additional cleaning duties beyond their original assignments.

These findings show that rewards and sanctions are used as part of the habit-forming process, not merely as mechanisms to punish violations. Rewards are expected to encourage engagement, while sanctions are intended to help students understand the responsibilities they have not yet fulfilled. However, the goals of this guidance must be distinguished from the actual observed outcomes. The use of rewards and sanctions indicates the presence of a behavioral reinforcement strategy, but does not in itself prove that all students have developed a stable environmental awareness. Instilling religious values is also part of character-building. The ustadz and ustazah link environmental cleanliness to the concept of thaharah, which is taught in religious activities. Cleanliness is not only emphasized in personal hygiene but also in the learning environment and shared facilities. One of the ustadz explained the routine practiced before learning activities:

> "*Before starting any religious study session or class, I make it a habit to have the children check their surroundings first. If there's trash or scattered books, we spend 2–3 minutes tidying them up. In addition, during our weekly ro'an (community service) activities, I join them in cleaning the prayer hall, organizing the Quran shelves, or sweeping the courtyard*."

This description shows that the instillation of values and the development of habits are not only conveyed verbally but are also integrated into pre-class routines and weekly activities. A few minutes spent inspecting the environment provides students with an opportunity to practice their responsibility for cleanliness in various contexts. Furthermore, the teachers' involvement in the ro'an activity demonstrates that guidance is provided through direct supervision. This exemplary behavior is corroborated by the same informant's statement:

> *"Children pay more attention to what we do than to what we say. If I'm walking down the hallway and see plastic trash, I pick it up myself and throw it in the trash can right in front of them. Or when I'm at my desk in the classroom, I always make sure my desk is tidy first. That way, they'll feel too embarrassed to make a mess."*

This statement indicates that the informant views concrete actions as an important part of guiding the students. Based on observations, the ustaz and mentors serve as role models through their involvement in

maintaining cleanliness, setting a direct example, and mentoring the students. Reprimands for students who do not participate in activities are also delivered through an educational approach, including warnings and additional cleaning duties.

From the perspective of character education focused on environmental stewardship, the study by Khoirurrijal, Ala, and Huda on the integration of religious and environmental education at two Eco-Pesantren in Indonesia shows that environmental education is implemented through integration into fiqh instruction and community-based practices. The study also found that although the students' ecological awareness falls into the "high" category, the relationship between religiosity and ecological awareness is relatively weak. These findings suggest that religious values can serve as an ethical foundation for environmental concern, but translating these values into behavior still requires support from concrete educational practices [23]. Meanwhile, a meta-analysis by Swiatkowski et al. of 65 studies found that educational interventions can improve children's pro-environmental behavior, with a greater effect when actual behavior is measured than when assessments are based solely on self-reports [24]. In line with this, Ruslan et al. found that fostering an environmentally conscious character through Islamic religious education can be implemented in an integrated manner through curricular and co-curricular activities, personal development, as well as monitoring and evaluation [9].

The results of the study at the Ulil Al-Baab NW Perian Islamic Boarding School are consistent with these findings, particularly regarding the application of religious values through daily actions. The cultivation of an environmentally conscious character is achieved not only through the delivery of advice but also through duty rosters, ro'an activities, pre-class cleanliness checks, the exemplary behavior of teachers and administrators, as well as the awarding of recognition and the assignment of additional cleaning duties. The observations also revealed specific behaviors, such as picking up trash without being told to, putting things away after use, and grabbing cleaning supplies when it was their turn for duty. Thus, this study shows that habit formation, modeling, and behavioral reinforcement have become part of the practice of fostering an environmentally conscious character in Islamic boarding schools; however, their sustainability still requires supervision, collective participation, and adequate facilities.

Overall, the cultivation of an environmentally conscious character at the Ulil Al-Baab NW Islamic Boarding School is carried out through a combination of scheduled activities, religious interpretation, role modeling, and supervision. Empirical findings indicate that these mechanisms are in place; however, the uneven level of participation suggests that the implementation of activities and the development of individual responsibility are two interrelated aspects that cannot be considered the same.

### 3.2 Patterns of Environmentally Conscious Behavior Among Islamic Boarding School Students in Their Daily Lives

The results of interviews and observations indicate that the students' environmentally conscious behavior is evident in their fulfillment of responsibilities related to cleanliness, their independence, their care for shared facilities, and their spontaneous actions taken without direct instruction. Although some of these behaviors have been observed, their consistency varies. Some students still require guidance or participate in activities because they are scheduled, while others have shown initiative in maintaining cleanliness. One of the students described the differences in his habits before and after living at the Islamic boarding school as follows:

> *"Absolutely. Back when I was at home before entering the boarding school, to be honest, I rarely swept my room or made my bed myself my parents took care of everything. Now that I'm at the boarding school, since we're expected to be independent and have regular duty shifts, I can't stand it anymore when I see a messy room or trash lying around."*

This account shows that the students associate their experience of living at the pesantren and performing routine duty shifts with the habit of maintaining tidiness. The feeling of discomfort when seeing a messy room or trash scattered about can be understood as an indication that cleanliness is beginning to become part of the students' concern for their living environment. However, this account reflects the experience of a single informant and cannot be generalized to represent the experience of all students.

The findings from the interviews were supported by observations showing that the students disposed of trash properly, tidied up their belongings after use, kept the mosque, bathrooms, and study rooms clean, and used water wisely. Observations also noted behaviors such as picking up trash without being told to, temporarily holding onto trash when no trash can was available, reminding peers, and retrieving cleaning supplies when it was their turn for duty. These actions demonstrate that environmentally conscious behavior is evident not only during duty shifts or ro'an but also in daily activities.

Statements from a religious teacher and an administrator also indicate a trend toward increasingly independent behavior, particularly among students who have been at the pesantren for a longer period of time. The informant explained:

> *"Generally speaking, yes especially the students who've been here a while (the seniors). A simple example: when it's time to clean up, they'll do it right away without needing to be reminded; without being told, some of the students will automatically grab a broom and other cleaning supplies."*

This statement indicates that, according to the informant's observations, some of the senior students have become accustomed to initiating cleaning activities without waiting for orders. This finding is consistent with the results of observations noting that most indicators of independence and compliance were evident, although there were still one or two students who waited for instructions before carrying out their tasks. Thus, the initiative to maintain cleanliness has been observed, but it has not yet become a consistent behavior among all students.

The distinction between behavior that arises from a schedule and behavior that is performed spontaneously is important in analyzing character development. The implementation of duty rosters shows that the students carry out their assigned responsibilities, whereas actions such as picking up trash or tidying up the environment without being told indicate that some students are beginning to take on these responsibilities beyond direct instructions. Both forms of behavior are part of the findings but carry different implications for assessing the students' independence.

Nevertheless, observations also revealed conditions that did not yet fully align with expected behavior. Some rooms still appeared cluttered, there was graffiti on the walls, brooms were sometimes left lying around, and some trash was still found in the bathrooms. In addition, some plants had dried up. These conditions indicate that the practice of maintaining cleanliness and taking care of facilities has not been consistently applied in all areas and situations. Thus, the research findings reveal not only positive behaviors but also a gap between cleanliness rules and their implementation in daily life.

Van de Wetering et al., through a meta-analysis of 169 studies, found that environmental education has a positive impact on the environmental knowledge, attitudes, intentions, and behaviors of children and adolescents [25]. These findings can be explained through the concept of habituation in character education, namely that the value of caring is developed through repeated practice. At the Ulil Al-Baab NW Perian Islamic Boarding School, this concept is reflected in duty rotations, ro'an, and the exemplary behavior of the ustaz, which encourage students to maintain cleanliness and dispose of trash properly. However, the uneven participation indicates that these habits have not yet fully become consistent behaviors among all students.

Adzillah et al., in a study on dormitory culture at State Islamic Senior High School 2 Yogyakarta, found that environmentally conscious behavior is shaped not only by hygiene rules but also by interactions among students and the collective culture within the dormitory environment [26]. Meanwhile, Syukri et al. show that environmental ethics education at the Darularafah Raya Islamic boarding school is integrated with Islamic values through learning and the practice of environmental conservation [27]. Both studies relate to findings at the Ulil Al-Baab NW Perian Islamic Boarding School, namely that collective culture and the habit of maintaining cleanliness support the development of environmentally conscious behavior. However, this study identified two patterns that have not yet been fully consistent: students who carry out tasks according to the rules, and students who take the initiative to maintain cleanliness without being instructed to do so. The continued presence of poorly maintained facilities and students who wait for orders indicates that environmental responsibility has not yet been uniformly internalized.

These findings can be analyzed using Thomas Lickona's theory of character education, which encompasses moral knowing, moral feeling, and moral action [28]. In this study, moral knowing is reflected in the students' understanding of the importance of maintaining cleanliness through the pesantren's rules and daily routines. Moral feeling is indicated by a sense of discomfort when seeing a messy room or trash scattered about, while moral action is evident in the acts of disposing of trash properly, performing duty shifts, and maintaining shared facilities. Nevertheless, the fact that some students are still waiting for instructions indicates that understanding and concern are not always consistently reflected in their actions. Thus, these findings show that fostering an environmentally conscious character cannot stop at an understanding of cleanliness alone, but must be supported by habits that encourage students to act independently and responsibly.

Although these three dimensions help interpret the findings, the available evidence is insufficient to conclude that all santri have fully developed all three. Observational evidence most clearly reveals concrete actions, whereas moral understanding and feelings must be examined based on informants' statements that specifically explain their reasons for and interpretations of cleanliness. Therefore, Lickona's framework is used as an interpretive tool, not as a basis for asserting that the internalization of character has been fully achieved.

Overall, the students' behavior demonstrated a sense of responsibility carried out in accordance with rules, spontaneously emerging initiative, and behavior that was not yet consistent. These findings confirm that

fostering an environmentally conscious character must be understood through concrete practices and sustained behavior. The existence of a schedule, adherence to instructions, and spontaneous actions are complementary indicators; however, they cannot be treated as entirely equivalent evidence regarding the level of character internalization.

### 3.3. Factors Supporting and Hindering the Development of an Environmentally Conscious Character

The research findings indicate that the implementation of character-building programs focused on environmental awareness is supported by the solidarity among students, the exemplary behavior of teachers and administrators, the existence of schedules and hygiene rules, the instillation of religious values, and the availability of facilities. Meanwhile, the obstacles identified include laziness and fatigue, habits formed before entering the pesantren, peer influence, time constraints, and the condition and availability of hygiene facilities. These findings indicate that the implementation of the program is influenced by the relationship between the guidance system, the students' social conditions, and the availability of facilities.

The solidarity among roommates is one of the factors that fosters student engagement. One informant explained that students find it easier to get into the habit of maintaining cleanliness when their friends are united and the ustaz sets a direct example. The informant stated:

> *"What makes it easy is when your roommates are on the same page and the teacher sets a direct example, so we feel too embarrassed to be lazy. Plus, the trash bins are easy to reach."*

This statement indicates that the habit of maintaining cleanliness is not only related to formal rules but also to the social environment that the students encounter every day. The camaraderie among roommates can encourage participation, while the ustaz's exemplary behavior provides a model to follow. The ease of accessing trash cans also helps the students engage in the expected behavior.

However, the results of the observation show that peer influence does not always encourage environmentally conscious behavior. Some students tend to follow the group's decision: they participate in cleanup activities when their friends do, but do not participate when their friends do not. This pattern is not observed among all students, but it is clearly evident as one form of group influence in the implementation of these activities. This finding demonstrates that peers can serve as both a source of social encouragement and a factor that limits individual responsibility [29]-[31].

From an analytical perspective, this suggests that a distinction must be made between group participation and behavioral autonomy. Cohesion can enhance engagement when the group shares a common commitment, but reliance on peers' decisions can hinder participation when group support weakens [32]-[34]. Therefore, participating in group activities is not enough to demonstrate that every student has the same level of initiative when it comes to protecting the environment [35], [36]. In addition to peer pressure, previous habits and fatigue pose obstacles to adopting good hygiene practices. One informant explained:

> *"The obstacles are usually laziness, feeling tired after a full day of activities, or habits picked up at home that lack discipline. There are also facility-related challenges; for example, sometimes the trash cans in certain areas fill up quickly, so the students don't know where to throw their trash when they're in a hurry."*

These findings indicate that implementation challenges are not only related to the students' willingness but also to the conditions of their activities and facilities. Fatigue after a full day of activities can reduce their readiness to clean up, while full trash cans can make it difficult for students to dispose of trash properly. These findings help clarify that behavior that falls short of expectations cannot always be explained solely by a lack of environmental awareness. The same informant or other informants in interviews about barriers also mentioned the condition of sanitation equipment:

> *"What usually makes it difficult is laziness because I'm tired after a full day of activities starting at dawn or when cleaning supplies like brooms and mops in the room are missing or broken."*

This finding is consistent with observations showing that trash cans are available, but some of them are damaged. Cleaning supplies are generally considered to be complete and usable, but some items are still not in their proper places. Thus, the condition of the facilities is not entirely an obstacle, but the maintenance and availability of equipment when needed remain issues in the implementation of activities.

The observations also showed that the mosque, courtyard, and gutters were kept clean, while some rooms were occasionally still cluttered, certain types of trash were found in the bathrooms, and some plants had dried up. These findings indicate that environmental conditions are not uniform across all areas. In other words, success in maintaining cleanliness in one area is not always matched by the same conditions in other areas.

These differences may indicate that the fulfillment of responsibilities needs to be understood in terms of the type of facility, the division of tasks, and the consistency of maintenance.

In addition to social factors and facilities, time constraints also affect the consistency of these activities. Based on observations, some students are not always able to participate in cleaning at the scheduled time due to unexpected events, waking up late, or being delayed in leaving religious studies. In such situations, cleaning efforts are still made, although they do not always proceed optimally. These findings indicate that the regularity of activities is challenged by the dynamics of the pesantren's schedule, so the program's implementation does not always proceed as planned.

Findings regarding enabling and inhibiting factors were analyzed using George C. Edwards III's policy implementation model, which includes communication, resources, disposition, and bureaucratic structure. Communication was evident through the dissemination of duty schedules, instructions, and reprimands; however, some students still waited for instructions before taking action. In terms of resources, the involvement of caregivers, religious instructors, and administrators supported sanitation activities, while overflowing trash cans and missing or damaged cleaning supplies posed obstacles. In terms of disposition, the willingness of some students to maintain cleanliness demonstrates a commitment to the activity, but laziness and fatigue have resulted in uneven participation. Meanwhile, the implementation structure is reflected in the division of tasks, duty schedules, supervision, and the assignment of additional cleaning duties. This analysis indicates that the implementation of character-building focused on environmental awareness depends not only on rules but also on clear communication, adequate facilities, the commitment of both staff and students, and consistent supervision mechanisms [37]-[39].

This framework helps explain that the implementation of character-building depends on the interrelationship between the organization of activities and the conditions under which they are carried out. Schedules and the division of tasks indicate the presence of a structure that supports the activities, while the involvement of mentors demonstrates support from those who guide the implementation. However, uneven participation, peer influence, time constraints, and broken equipment show that the existence of the system has not eliminated all obstacles. The Edwards III model is thus used to interpret the implementation patterns found, not to suggest that all dimensions of implementation have been optimal.

Khosim and Mas'adah, in their study on environment-based character education at the As-Syarify Islamic Boarding School in Lumajang, found that the "eco-pesantren" program fosters ecological awareness and environmentally friendly behavior among students through reforestation activities, waste management, and the wise use of natural resources [40]. These findings are consistent with this study, which shows that the involvement of administrators and collective cleaning activities support the development of environmentally conscious behavior among students. However, the study at the Ulil Al-Baab NW Perian Islamic Boarding School also found that the implementation of these activities has not been entirely consistent. Peer influence can encourage participation, but in certain situations, some students still rely on group decisions. In addition, overflowing trash cans and broken or unavailable cleaning supplies posed obstacles to carrying out the activities. These differences indicate that fostering an environmentally conscious mindset must be supported by sustained habit-forming practices, social engagement that encourages individual initiative, and adequate management of sanitation facilities.

Overall, the cultivation of an environmentally conscious character at the Ulil Al-Baab NW Islamic Boarding School is supported by habit formation, role modeling, religious values, a monitoring system, and cooperation among students. However, the consistency of behavior is still influenced by individual habits, peer dynamics, time constraints, and facility conditions. Thus, the implementation of character building can be understood as a guidance process that already has concrete mechanisms in place, but its execution still faces challenges in ensuring that each student's responsibility and participation are maintained consistently.

## 4. CONCLUSION

The cultivation of an environmentally conscious character at the Ulil Al-Baab NW Perian Montong Gading Islamic Boarding School in East Lombok is carried out through daily cleaning duty rotations, weekly inspections, the exemplary behavior of teachers and administrators, supervision, and the use of educational rewards and sanctions integrated with religious values particularly thaharah and humanity's responsibility as stewards of the earth. These practices are linked to observable environmentally conscious behaviors, such as disposing of trash properly, maintaining cleanliness, cooperating, and caring for shared facilities. However, consistent independent action has not yet been uniformly established, as some students still require guidance and supervision, while limited facilities also pose a challenge. These findings indicate that routine, role modeling, the internalization of religious values, and supervision are key elements in fostering an environmentally conscious character. However, the relationship between guidance practices and the sustainability of students' independent behavior still requires further study. Future research could examine long-term behavioral changes and compare the implementation of environmental guidance in Islamic boarding schools with different characteristics.

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