



STRENGTHENING THE CAPABILITY OF STUDENTS IN DEVELOPING ENVIRONMENTAL ETHICS-BASED COVID-19 PREVENTION SYSTEMS IN COLLAGE THROUGH ASSISTANCE PROGRAM

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Abstract

The ethical behavior of the santri environment and the pesantren community is still low. This has the potential to cause Islamic boarding schools to become new clusters for the spread of Covid-19. The low environmental ethical behavior of the Salafiyah Dawuhan Islamic Boarding School students is a problem caused by 3 things, namely: 1) there is no formulation of environmental ethics based on Islamic values so that it can be internalized into ready-to-use regulations as guidelines. Behavior in the pesantren environment. 2) Awareness of students about the importance of environmental and health ethics is still low because: a) the majority of students believe that ethics in life is the most important thing in ethics to fellow human beings, while ethics to the surrounding environment are considered unimportant to be implemented. b) The students have not realized the importance of environmental ethics for life in this world and the hereafter. c) The students do not have a good enough understanding of Covid-19 and how to prevent it related to environmental ethical behavior. 3) Islamic boarding schools do not yet have a behavioral regulation system that is oriented towards environmental ethics, especially in the form of written rules and prohibitions and sanctions for those who violate them, as well as an organizational structure that supports their enforcement. The quantitative method and stages carried out in community service activities are by holding a Forum Group Discussion (FGD) to explore Islamic values that can be used as a formulation of environmental ethics and a bulwark to prevent the transmission of Covid-19. The result is a formulation of environmental ethics based on Islamic values that can be internalized into the discipline of students. By producing workshop activities, it will have an impact: a) increasing the ability of students in compiling the Covid-19 prevention behavior regulation system that is oriented towards environmental ethics. b) Compilation of rules for students based on environmental ethics which will be displayed on the pesantren website and available bulletin boards. c) The organizational structure of the Environmental Ethics Violation Control Task Force and the Covid-19 Prevention Protocol in Islamic Boarding Schools. b) Compilation of rules for students based on environmental ethics which will be displayed on the pesantren website and available bulletin boards. c) The organizational structure of the Environmental Ethics Violation Control Task Force and the Covid-19 Prevention Protocol in Islamic Boarding Schools. b) Compilation of rules for students based on environmental ethics which will be displayed on the pesantren website and available bulletin boards. c) The organizational structure of the Environmental Ethics Violation Control Task Force and the Covid-19 Prevention Protocol in Islamic Boarding Schools.

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1. Introduction

The Salafiyah Dawuhan Islamic Boarding School is one of the cottages in Situbondo, precisely located at Jalan Sucipto No. 99 Rt 05, RW 04, Parse Environment, Dawuhan Village, Situbondo District, Situbondo Regency, East Java Province. The main caregiver, as well as the leader of this Islamic boarding school, is KH. Abd. Rashid. This Islamic boarding school provides educational programs and services, both formal and non-formal which are carried out in quality educational institutions such as MTS, MA, MTSK, MAK, Qur'ani, Amsilati, Madsah Diniyah (MADIN) boarding schools, and also provides Tahfidz programs. Qur'an and recitation of the yellow book for students.

The Salafiyah Dawuhan Islamic Boarding School has 350 students who all live and settle in the lodge, therefore the Salafiyah Dawuhan Islamic Boarding School is always busy with various student activities, both routine activities programmed at the pesantren, as well as other activities. However, a large number of these activities and the low awareness of the clean living behavior of students make the pesantren environment generally known as a slum, dirty and dirty environment. The life habits of students in various ways, such as how to bathe, how to wash, how to eat, and other living habits, pay less attention to hygiene and health aspects.

The life habits of students in various ways; how to take a bath, how to wash, how to eat and other living habits pay less attention to hygiene and health aspects. It is common to find in the pesantren environment, garbage scattered, rooms full of clothes dirty and lying in any place, full and smelly sanitation, use of toilet water that is not kept clean, and various other environmental conditions that have the potential to cause health problems. The cleanliness and health of the Islamic boarding school environment that is not proper has resulted in the emergence of various kinds of health problems and various diseases ranging from skin diseases, ulcers, digestion, and so on.

This phenomenon also occurs in the Salafiyah Islamic Boarding School Dawuhan. This Islamic boarding school which has 150 male students and 200 female students has not been able to apply environmental and health ethics properly. The concept of clean, healthy, and sustainable living has not yet become a daily habit. Conditions like this will facilitate the transmission of diseases including Covid-19, as well as other infectious diseases, which can attack students and the surrounding community.

The facilities and infrastructure in implementing a healthy and clean life in the Salafiyah Dawuhan Islamic Boarding School are still inadequate. Lack of a building for santri rooms which requires them to live in one room with an area of 8 x 8 m with 15-20 students. The limited MCK facilities make them queue for quite a long time every time they use it. There are also no facilities for waste disposal and processing. However, habits and patterns of healthy and clean life are more influenced by one's self-awareness factor. Therefore, awareness of environmental and health ethics needs to be increased, to be able to change daily behavior. The development of students' awareness of environmental ethics needs to be based on Islamic values so that they can be accepted and practiced by students.



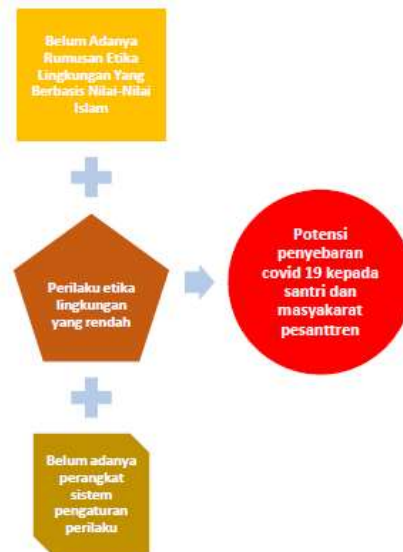
Figure 1: Students' habits

The awareness of the pesantren community towards the importance of environmental and health ethics is still low. In their educational activities, Islamic boarding schools focus more on ethics or social morals and manners. The regulations they have and their enforcement devices are often only related to students' violations of social ethics and manners. In the context of environmental and health ethics, students' awareness has not been given a proper educational touch. Indeed, there is a form of education at the Salafiyah Dawuhan Islamic Boarding School in the form of habituation and punishment that trains students to get used to cleaning ditches, toilets, Islamic boarding schools,

and others, but these educational tools have not touched the aspect of students' awareness so that the behavior of living is clean,

This problem has begun to be realized by Islamic boarding school intellectuals (Islamic education) and trying to explore the root of the problem. One of the factors of the problem is that there is no formulation of environmental ethics that can be used as a guide for pesantren in the practice of education and life in the pesantren environment. Islamic values that are owned, have not been explored adequately to be *ijtihad* into legal provisions in the field of environment and health (*fiqh al-bi'at*) and become guidelines for daily life. Legal provisions (*fiqh*) in Islamic society are already relatively complete, such as regarding worship, marriage, inheritance, criminal, civil, and so on, but in some aspects such as environmental law provisions have not been arranged systematically and prudently.

In the pesantren tradition, including in *Salafiyah Dawuhan*, there are activities to formulate Islamic law in responding to contemporary community problems called *bahtsul masail*. This tradition is one of the assets that can be used to produce the formulation of Islamic law and ethics related to the environment and health. Senior students and young clerics who are used to doing *bahtsul masail* activities can be encouraged to digformulaIslamic law and ethics on environment and health. These activities in addition to providing results in the form of provisions of Islamic law and ethics are also a forum for maturation of reasoning and awareness of students in applying them in the pesantren environment. *Santri* also needs to be encouraged to design organizational systems and tools that allow Islamic legal and ethical provisions on health and the environment to be applied in the pesantren environment.



Gambar 2
Diagram Alur Permasalahan Mitra PKM

Based on the analysis of the situation that has been stated above, the general problems identified and need to be given a resolution process are the potential and large opportunities for the spread of the Corona Virus to students and other Islamic boarding schools in the Salafiyah Islamic Boarding School Dawuhan Situbondo environment. These problems are based on the results of the situation analysis and the results of interviews and observations, due to several problems that can be described as follows:

1. There is no formulation of environmental ethics based on Islamic values

In general, Islamic boarding schools such as the Salafiyah Dawuhan Islamic Boarding School have not systematically internalized Islamic values in the formulation of ready-to-use environmental ethics as guidelines for student behavior in the pesantren environment. Even though the formulation of environmental ethics is very important to be realized, especially to fortify students so that they are not exposed to infectious diseases or even exposed to the coronavirus during the current Covid-19 pandemic.

If the Islamic boarding school with the kyai's initiative succeeds in formulating environmental ethics that comes from the inspiration of Islamic values and effectively disseminates it, then it is very likely that the environmental ethics will be easily accepted and implemented by students in the pesantren environment and in their hometowns when they return home. This is not only because the santri are very tafaqquh fiddin, but also because they generally have relatively high obedience to the kyai.

2. The low ethical behavior of the santri environment in daily life at the pesantren

The students of the Salafiyah Dawuhan Islamic Boarding School generally do not apply a pattern of behavior that reflects a fairly good environmental ethic. They tend to ignore the garbage they encounter and don't throw it in the available trash cans. In addition, they generally tolerate the habit of changing clothes, bath soap, shampoo, and sometimes even toothbrushes. Therefore, it is a common practice in Islamic boarding schools that if one of the students is exposed to a contagious disease such as itching, eye disease, flu, and other infectious diseases, the other students are usually infected.

Based on discussions with senior students, it can be concluded that this problem arises because:

- a. The majority of the students of the Salafiyah Dawuhan Islamic Boarding School believe that the most important ethics in life is ethics to fellow humans such as ethics to teachers, parents, and also ethics to fellow friends. On the other hand, they generally do not consider good ethics to the surrounding environment as in the form of seeking a clean and healthy, and sustainable way of life as a very important ethic to be implemented in their daily lives in Islamic boarding schools.
- b. The students have not fully realized or even have a high awareness of the importance of environmental ethics for life, both personal, social, and life in general as creatures created by God Almighty. They generally do not realize that maintaining a clean, healthy, and sustainable environment is the responsibility of all humans, including students, which if it can be implemented properly will bring goodness to their lives in this world and the hereafter.
- c. The students do not yet have a good enough understanding of Covid-19 in terms of understanding and specific characteristics of the symptoms, the process of spreading and the media of transmission, and the impact/danger on life, both personal life, and social life. In addition, students also do not understand well how to implement the protocol for preventing the transmission of Covid-19 in Islamic boarding schools, especially how the protocol relates to the ethical behavior of the environment of the students in their daily life in Islamic boarding schools.

3. The absence of a behavioral regulation system that is oriented towards environmental ethics

The Salafiyah Dawuhan Islamic Boarding School, Situbondo Regency, like other Islamic boarding schools, does not yet have a behavioral regulation system for students that is oriented towards environmental ethics. This is certainly unfortunate considering that the behavior regulation system is important to create students who can implement environmental ethics well. The behavioral regulation system in question is a set of written rules that can guide and guide the actions of students in everyday life when interacting with other students and with the surrounding environment.

2. Implementation Methods

PKM Program Implementation Stage

The stages of solving the problem of the potential spread of Covid-19 through strengthening environmental ethics for students at the Salafiyah Islamic Boarding School Dawuhan Situbondo are as follows:

1. Assessment of the potential spread of COVID-19 for students at the Salafiyah Islamic Boarding School Dawuhan through observation and interviews.

Activities that will be carried out by the PKM TEAM at this stage are to make direct observations about the behavior of students and the pesantren community. Observations were made to gain knowledge about the potential spread of Covid-19 in the pesantren environment. Also an overview of the assets owned by Islamic boarding schools to be able to empower in efforts to prevent the spread of Covid-19.

The assets in question include a) ethical norms that can be reformulated their operational rules, b) potential human resources to be able to jointly implement the prevention of the spread of Covid-19, c) Supporting infrastructure for program implementation owned by Islamic boarding schools.

To strengthen the results of observations, data mining will be carried out with direct interviews with the caregivers of Islamic boarding schools and ustadz who teach at Islamic boarding schools as well as some students who have long studied at Islamic boarding schools. All observations and interviews conducted will be documented in field notes or

recording aids (mobile phones or cameras). The documentation of the results of the observations and interviews will then be analyzed, interpreted, and concluded with the results to be studied jointly by the PKM TEAM together with caregivers, ustadz, and pesantren administrators.

2. Organizing a Group Discussion Forum (FGD) to explore Islamic values that can be used as a formulation of environmental ethics and a bulwark to prevent the transmission of Covid-19.

At this stage, the PKM TEAM facilitated by the pesantren caregivers will invite ustadz and senior students who are pesantren administrators to attend discussions and meetings to explore Islamic values that can be used as a formulation of environmental ethics and a bulwark to prevent the transmission of Covid-19. In addition, the meeting and discussion will also discuss the problems of implementing a clean and healthy lifestyle in the pesantren environment and the obligations of santri in pioneering environmental sustainability.

Technically, the series of discussion and meeting activities include:

- a. Presentation of the findings of the PKM TEAM regarding the potential for the spread of Covid-19 in the Islamic Boarding School
 - b. Joint discussion to identify the causes of the potential emergence of the spread of Covid-19 in the Islamic Boarding School.
 - c. Discussions to explore Islamic values and the reconstruction of the formulation of environmental ethics as a bulwark to prevent the transmission of Covid-19 and other infectious diseases in Islamic boarding schools.
 - d. Meetings to formulate programs and strategies for implementing a clean and healthy lifestyle in the pesantren environment as well as the obligations of santri in pioneering environmental sustainability.
3. Launching and implementing new norms/regulations in implementing a clean, healthy, and sustainable lifestyle in Islamic boarding schools.

This activity was held to socialize the new norms/regulations in the application of a clean, healthy, and sustainable lifestyle in Islamic boarding schools. Launching activities in the context of socializing the implementation of a clean, healthy, and sustainable lifestyle in Islamic boarding schools will be carried out simultaneously with celebrations for religious holidays which are usually attended by all students and the community around the

pesantren, such as at public recitation events in commemoration of Isra' and Mimi. 'raj Prophet Muhammad SAW or other suitable activities.

3. Result and Discussion

Evaluation of the implementation of the PKM program and its sustainability after its completion. Evaluation of the implementation of service at the Salafiyah Dawuhan Islamic Boarding School by carrying out Covid-19 prevention activities against the benchmark level of students' awareness in applying health protocols can change the mindset of students towards awareness of a clean, safe and balanced life. In addition, the strategic formulation of building

environmental ethics with the willingness of partners in drafting new environmental regulations greatly impacts the level of awareness of students towards the environment with various commitments that have been agreed upon by students. This needs to be followed up by caregivers and pesantren administrators by providing more optimal assistance.

This series of service methods was facilitated by the caregivers of the Islamic boarding school, namely observation by looking at the results of the lack of awareness of students on preventing the spread of covid19 for environmental awareness of Islamic boarding schools, and followed by interviews with pesantren caregivers, pesantren administrators namely ustadz and ustadza as well as with assistance that resulted in 1) not yet there is a formulation of environmental ethics based on Islamic values so that it can be internalized into ready-to-use regulations as guidelines for behavior in the pesantren environment. 2) Awareness of students about the importance of environmental and health ethics is still low because: a) the majority of students believe that ethics in life is the most important thing in ethics to fellow human beings, while ethics to the surrounding environment are considered unimportant to be implemented. b) The students have not realized the importance of environmental ethics for life in this world and in the hereafter. c) The students do not have a good enough understanding of Covid-19 and how to prevent it related to environmental ethical behavior. 3) Islamic boarding schools do not yet have a behavioral regulation system that is oriented towards environmental ethics, especially in the form of written rules and prohibitions and sanctions for those who violate them, as well as an organizational structure that supports their enforcement. The quantitative method and stages carried out in community service activities are by holding a Forum

Group Discussion (FGD) to explore Islamic values that can be used as a formulation of environmental ethics and a bulwark to prevent the transmission of Covid-19.

4. Conclusion

The result is a formulation of environmental ethics based on Islamic values that can be internalized into the discipline of students. By producing workshop activities, it will have an impact on: a) increasing the ability of students in compiling the Covid-19 prevention behavior regulation system that is oriented towards environmental ethics. b) Compilation of rules for students based on environmental ethics which will be displayed on the pesantren website and available bulletin boards. c) The organizational structure of the Environmental Ethics Violation Control Task Force and the Covid-19 Prevention Protocol in Islamic Boarding School.

The results of the analysis and feedback activities will be used as a reference for the further development of the program because it is based on fact-finding data, so that for the sustainability of the programs in question, partial or whole program improvements can be made so that evaluation and monitoring continue to achieve quality sustainable.

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