Teaching Arabic Language and Sustainability: A Case Study on Improving Student Awareness over Environmental Care at SMAN 1 Cikande Serang Banten

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Abstrak: This paper discusses the effort to improve student awareness over environmental care at SMAN 1 Cikande, Serang, Banten. This matter is considered important due to its new practice in improving student environmental care awareness through the teaching processes of Arabic language. In Indonesian context, learning Arabic is always associated to learning the teachings of a religion. Using descriptive analytic method, the paper discusses how far the students learn environmental care through learning Arabic language. The study finds that Arabic lessons become one of the lessons that has important roles in improving student environmental care, because while they are learning Arabic, they are also learning Islamic teachings in which they are taught to always maintain cleanliness, reinforced by the school maketh Adiwiyata.

1 INTRODUCTION

As a nation with a majority Muslim population, Arabic language becomes a necessity to learn in various levels because Muslims use it to read the Qur'an as well as to study the teachings of Islam. In Indonesia, may Muslims learn it from primary school to higher education level. The problem lies on the fact that many students fell difficult to study Arabic dur to various reasons. Therefore, there is an urgent need to create programs and activities to improve their skill in Arabic language and at the same time improve their environmental care awareness through leaning a language it requires activeness and tenacity and support from all parties to be able to arouse students' enthusiasm in learning Arabic.

One indicator to generate motivation and enthusiasm the students in learning Arabic is to increase students' interest to learn it. Because the interest of someone who has great interest will bring the tendency to get along closer to the object of interest. This fact applies in the learning process, students who have a great interest in learning Arabic, then automatically the students can play an active role in learning Arabic. Therefore, interest is an urgent factor in the learning process.

Nature and life are human environments in the universe system. With a certain system of values and norms, humans can transform nature into a positive (beneficial) and negative (mudarat) source of life, which then has an impact on nature. The impact of benefits will bring people to happiness, prosperity or glory. The impact of harm can cause the destruction of human life itself.

2 LITERATURE REVIEW

Research on environmental sustainability was conducted by Ellen Landriany, she concluded that adiwiyata policy was one of the relevant factors that could make the school more beautiful, neat, peaceful and comfortable. Because the program is very related to environmental sustainability that makes students feel more "alive" with a healthy environment (Ellen Landriany, 2014). Correspondingly, Azhar in his research said that knowledge about the environment can change students' attitudes and behavior in preserving the environment. In this case, of course there are religious subjects (Azhar, 2015).

3 METHODOLOGY

This research is a qualitative research by describing and analyzing the phenomena that occur in the process of learning Arabic in class. Data collection method by observing the learning process, interview with students, Arabic teacher and headmaster, then conduct questionnaires to students and collect documents relating to research problems. Sources of primary data in this research were students and teachers of the Arabic language and the principal of SMAN 1 Cikande. While the secondary data in this research were obtained from litelatur-litelatur, journals and previous research.

4 DISCUSSION

4.1 Definition of School

School is a very important thing in human life. Without school undoubtedly there will never be anyone who became a smart human, intelligent, noble and so forth. Without school the life that a person lives will not be guaranteed because of the large number of unemployed because of his knowledge was not able to bring it to an established and prosperous life. Because automatically the higher education a person gets, is expected to better the employment that it generates.

School is the site of the educational process, in which education is important to us as the future generation, because education essentially does not only transferring knowledge to students to become smart people, but must help students to develop themselves so that they have the ability to manage their lives well in realizing a happy life (I Ketut Sudarsana, 2016).

Generally, schools are an educational institution that is formal or non-formal which was established by the state of private institutions that are designed to give a teaching for the student under the supervision of teachers. School is a significant place for students in the development stage and also a social environment that influences their lives.

According to Indonesian Dictionary school is an institution or buildings used for teaching and learning activities as well as being the place to give and receive lessons according to their level.

School becomes one place for someone to do learning activities, where learning is an activity to change a person's behavior, these changes occur through practice or experience. Changes in behavior are related to various aspects of personality both physically and psychologically, such as changes in the understanding of solving a problem / thinking, skill, skill or attitude (Sudarman Darnim, 2011).

The school is the place where the education process takes place, wherein that is where people form to become someone who will create their own success. Without schools the process of nation building will be hampered. Because education development is part of nation-building which is directed at increasing human dignity through increasing human resources. In the learning process there are several components of learning, including: educators, students, methods, available media, facilities, material to be taught, and the results of the process. Some of these components are then built in a systematic and systematic way, this makes a close relationship between teaching and learning activities so that there are interrelated conditions, mutual interaction and mutual influence.

In relation to the environment, the school is a suitable place to provide teaching to the school community about the importance of protecting the environment. Every individual should not pollute the environment. For example, not throwing waste into any place, but into the trash. Cake wrappers, sweets or other things are put first into the bag/pocket before finding a trash can. Thus, it is expected that the school community has environmental ethics.

The most important hope of environmental education is that the school community is aware of the values contained in the protection of nature. At least, there are three values that must be understood, namely : scientific value, economic value and cultural value. In detail, the values held in the protection of nature can be explained as follows :

1. Scientific Value, namely natural wealth. For example, botany, plant protection, and ecological research.
2. Economic Value, namely the protection of nature shown for economic interest. For example, empowering recycling plastic waste. This certainly will bring income and employment.
3. Cultural Values, namely the unique flora and fauna and the results of human culture in an area can give rise to pride. For example, Borobudur temple and Indonesian plants (jasmine and orchids).

No less important than the three values mentioned above, namely mental and spiritual values. For example, with the protection of nature, humans can appreciate the beauty of the universe and draw closer to God Almighty.

4.2 Understanding of Arabic

Language is a verbal tool used to communicate. Language is an interaction tool or communication tool in society (Abdul Chaer, 2009).

Language is the main key to knowledge. Holding the primary key to the language means holding the keys to the world window. Because, a million knowledge, a thousand civilizations that are created all exist and are revealed, even history will not take the form of history if there is no language. Language is the only key to open the path of enlightenment for the future of mankind (Fathul Mujib, 2010).

Language has a very big role in human life. Because by learning the language means that humans themselves have realized that humans are actually social beings who need each other (Ba>sim 'Ali Mahdi, 2009). With language as a unifying tool, it can lead someone to express their intentions to each other. To realize this, not only the first language must be learned. But it is the second language or foreign language that has more roles compared to the first language (Brown, 2011). Because each region and region has different languages. Therefore, a foreign language or a second language is an urgent matter to learn in order to interact with one another.

Realized or not, the specialty of language in education is that success in the mastery in all fields of study very much depends on mastery of spoken and written language or literacy, because learning in all fields of study should be using the medium of language. Thus, language education (mother, national, and foreign) must be taken seriously for the success of national education (A. Chaedar Alwasilah, 2008).

Language is a system. In the large Indonesian dictionary the word system means; 1) elemental devices that are regularly interrelated so that it forms a totality, 2) an orderly arrangement of views, theories, principles and so forth, and 3) method. Language consists of elements or components that are regularly arranged according to a certain pattern, and form a unity (Ahmad Zaki Mubarok, 2007).

Thus, learning languages is a very important thing to do. This is because language is an aspect that cannot be separated from human life. Language is a reality that grows and develops in accordance with the growth and development of human users of that language. The language specifically is stringing words into a sentence, in other words language is speaking (Suryanto, 2013).

Language is an arbitrary (Arbitrary words can be interpreted as 'arbitrary, changing, not fixed, whichever likes'. What is meant by the term arbitrary is the point of a mandatory relationship between the symbol of language (which is sound) and the concept or definition referred to by the symbol. For example, between (horse) and what it symbolizes, namely "a kind of four-legged animal that is usually driven". We cannot explain why the animal is symbolized by sound (horse). Abdul Chaer, 2003) verbal symbol system that is used by members of a community to communicate and interact with each other (Soenjono Dardjowidjojo, 2010). Through language, humans can interact with each other. Furthermore, Bouman argues that new humans can become humans because they live together with other humans (society) (What is meant by language society is a group of people who feel they use the same language. Thus if there is a group of people who feel they are using Sundanese together, then they can be said to be Sundanese people; if there is a group of people who feel they are using the Mandailing language, they are called the Mandailing language community; and if there is a group of people using English, then they can be called the English community) which is a combination of individuals in it (Ujianto Singgih Prayitno, 2014).

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Many factors determine the success of learning including learning the language. These factors include: teacher quality, curriculum, teaching materials, student interest and motivation, level of student intelligence, and learning facilities, school environment, attention of parents, socio-cultural background, and living environment (Abdul Chaer, 2007).

Arabic is a foreign language for the Indonesian people, but the existence of Arabic is certainly very necessary considering the Indonesian nation is a nation with a majority of the population embracing Islam. All elements of worship in Islam relate to Arabic, therefore learning Arabic is something that is important to be done by students, especially those who are Muslim.

Arabic entered the archipelago can be ascertained along with the entry of Islam, because Arabic is very closely related to various forms of worship in Islam in addition to its position as the language of the Holy Qur'an. So the first Arabic teaching in the archipelago is to fulfill the needs of a Muslim in performing worship (Ahmad Fuad Effendy, 2005).

Over time, the Arabic language is now not only a tool for worship. But Arabic is much learned because it is a source for social life. A person cannot live in Egypt for example without knowledge of Arabic. Then the development of culture and others also become one of the causes of the development of Arabic in Indonesia. Everyone cannot escape the fact that language is an integral part of every culture. Therefore there is no proper and broad understanding of culture of every person without knowledge of their language (Tarik Sabry, 2012). Thus it can be concluded that language will also develop together with the development of social conditions of the community (This means that he experiences the process of growth and development in the same way as the community in which he is spoken. Mustapha Benkharafa, 2013), both related to the advancement of culture, economics, social order, belief and economy, thought orientation and others (Irfan Aziz, 2013). Humans must learn to live and learn in humans is the process of social interaction and socialization where culture is transmitted (Wendy Griswold, 2013).

In the process of learning Arabic in class, students need to be given a stimulus that the Arabic language needs to be used as "opportunities" especially in exploring Islamic sciences such as: fiqh, interpretation, history of Islam, Islamic philosophy and so forth (Muhbib Abd Wahab).

4.3 Environmental Sustainability

Conditions which include natural resources such as water, minerals, soil, flora, fauna and so on with an institutional structure in the form of human creation. Environment has two main components, namely biotic and abiotic. Biotic environment components include all living (animate) such as humans, animals, plants and micro-organisms. While the abiotic environmental components include everything that is lifeless such as light, air, climate, soil, sound, humidity and others.

The environment includes all conditions and objects, for example humans and their activities, which are included in aspects of how humans play a role in influencing a process of survival, both to fellow humans and other living beings.

The environment is divided into two, namely 1) natural environment; namely a system that moves dynamically and includes a unitary space with all conditions, organisms, objects and other abioti elements without any interference from humans. The interaction that takes place between the natural environment and its surroundings then forms a unit called ecosystem; 2) artificial environment; that is the result of human domination of the natural environment. The formation of this artificial environment is generally based on human needs. One reason is the increase in population which makes humans forced to change the natural environment. However, in this formation process it will usually produce a negative product in the form of waste.

According to Law No. 23 of 1997 concerning Management of the Environment, the environment is the unity of space with all objects and the unity of living things including human beings and their behavior to establish the livelihood and welfare of humans and other living beings. Environmental elements can be divided into three, namely:

1. Biological Elements (biotic): it's an element of the environment consisting of living things, such as humans, animals, plants, and microorganisms.
2. Socio-cultural Elements: social and cultural environment made by humans which is a system of values, ideas, and beliefs in behavior as social beings.
3. Physical Elements (abiotic): namely elements of the environment which consist of non-living things, such as land, water, air, climate and others.

Humans living on earth are not alone, all living things are created by pairs, there is day and night, there is a left and there is a right, there is a sky and there is earth and others. Besides that, humans live on earth also not only with fellow humans themselves but with together with other creatures, namely plants, animals and microorganisms (Microorganisms or micro organisms are living things consisting of one or several sets of cells measuring several microns (1 micron = 0.001 mm). Because of its extremely small size, these creatures can only be seen through an electron microscope. Microorganisms are not only in the form of bacteria, but also in the form of molds or fungi, yeasts, protozoa, and viruses). Other living creatures are not just friends of life only in a neutral or passive way towards humans, but human life is closely related to them. Without them humans cannot live (Otto Soemarwoto, 1987). Included also in it we must maintain the habitat of wildlife. Human development will having difficulty without wildlife, especially the animals can meet human needs for meat, skin and fur for clothing, horns for machete handles or knives and others (Hadi S. Alikodra, 2010).

Because humans live in the world not only alone, but live together with other living beings, indirectly ordering humans to be able to preserve the

environment. Humans as rulers of the environment on earth play a major role in determining environmental sustainability. Humans as creatures of God who are mindful are able to change tha face of the world from simple life patterns to modern life forms like today. But unfortunately, often what is done by humas is not balanced with thinking about the future life or the next generation. Many human advancements achieved by humans have a negative impact on environmental sustainability.

Some forms of environmental damage due to human factors include:
a. The occurrence of pollution (both air, water, soil dna sound pollution) as an impact of the industry.
b. The occurrence of floods, as a result of poor drainage or drainage systems and errors in maintaining river areas and the impact of forest destruction.
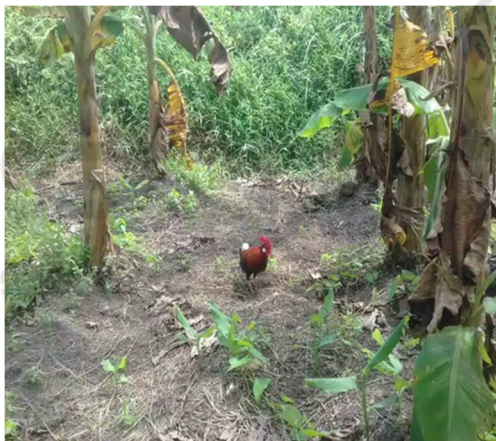c. The occurrence of landslides, as a direct impact of forest destruction.

Figure 1: Plants, animals and microorganisms can live without humans. But humans cannot live without plants, animals and microorganisms. Therefore, plants, animals and micro-organisms must be kept alive for our own survival.

Islam certainly does not require or encourage adherents to eat plants only, but animals can also be used as food for survival. But Islam also does not allow its adherents to eat meat of any kind. Because Islam explicitly prohibits eating several types of meat, especially pigs. Therefore, animals or animals that are allowed to be consumed are certainly animals that have been determined in Islam and also cut or slaughtered according to Islamic law (S. Nomanul Haq, 2001). Because essentially slaughtering animals is a requirement to make the animal halal for consumption. Then if a Muslim does not do these

things then it is considered against the teachings of Islam.

4.4 SMAN 1 Cikande

This school is located in Serang Regency precisely on the st. Otonom Situterate-Bandung, RT/RW 6/2, village Situterate districts Cikande regency Serang province Banten 42186. This school was founded in 2012. School mission vision, vision: PERCEKA (Smart Character Students), school vision indicator: 1) Students have intellectual intelligence (Intelegensi Quotient/IQ), emotional intelligence (Emotional Quotient/EQ), and spiritual intelligence (Spiritual Quotient/SQ); 2) Students have 18 character values (religious, honest, tolerance, discipline, hard work, creative, independent, democratic, curiosity, nationalism, patriotism, respect for achievement, communicative, peaceful love, love of reading, social care, and responsibility) as a provision for building the nation's character. While the mission of SMAN 1 Cikande is: 1) Developing attitudes and behavior based on the religion and cultural character of the nation; 2) Encourage, help and facilitate students for achievement and can continue to college; 3) Encourage, help and facilitate students to develop their talents, interests and abilities optimally in order to have competitiveness amid global competition; 4) Making adiwiyata school clean, beautiful, healthy, friendly and fun.

Figure 2: Vision and mision of SMAN 1 Cikande

Based on this vision and mission, SMAN 1 Cikande made this school an adiwiyata school where the programs in the adiwiyata school are closely related to beauty, environmental cleanliness and friendliness. By making adiwiyata school, it is expected to be able to attract students to be able to join and study at SMAN 1 Cikande. Then, in 2016 the

school received an award from the Regent of Serang District as an adiwiyata school at the Serang district level. With the award given, it added to the public's trust to enroll their children in the SMAN 1 Cikande to continue their education. And at a relatively early age, currently there are more than a thousand students registered with each class consisting of 10 classrooms.

Adiwiyata school is a government program which in 1996 agreed on the first collaboration between Ministry of National Education and State Ministry of Environment, No. 0142/U/1996 and No Kep: 89/MENLH/5/1996 about Coaching and Development of Environmental Education on 21 May 1996 which was renewed in 2005 (number: Kep No 07 / MenLH / 06/2005 No 05 / VI / KB / 2005 dated July 5, 2005) and 2010. As a follow-up to the 2005 agreement, in 2006 the Ministry of Environment developed a program environmental education at the primary and secondary level through the Adiwiyata program.

The aim of this adiwiyata program is to create ideal conditions for schools as a place of learning and awareness of school residents (teachers, students and employees) so that later the school can be responsible for efforts to save the environment and sustainable development (Rahmat Mulyana, 2009).

The existence of adiwiyata schools will be able to provide benefits for schools in the form of: 1) increasing efficiency in the use of funding and power sources; 2) improving the atmosphere of learning more comfortable and more conducive; 3) increasing togetherness of all school members; 4) avoidance of negative impacts from the environment; and 5) growing the values of environmental maintenance and management.

To realize the school's vision and mission as an adiwiyata school, students are invited to always keep environmental cleanliness both in the classroom and around the school environment. To support success in maintaining school hygiene, every corner is placed in trash bins so that students always throw garbage in its place and do not throw or collect it in plastic. Because originally plastic was considered as an answer to human needs, in reality it actually became a source of disaster, the culprit of pollution and threatening human safety and health (Anies, 2015). Besides that, the school collaborates with environmental education subject teachers always program study tours to places related to the environment such as the Ministry of Environment, Ragunan zoo, and so on.

4.5 Islam, Arabic and the Environment

Religion as a source of values, morality and spirituality for its supporting community is one of the strategic factors that also influences people's views about the environment. Therefore, the concepts and teachings of religion in turn have an important meaning for the development of awareness of environmental sustainability. In this connection, Islam as a religion embraced by some people will also influence the concept of views on the environment.

As the above description, the Arabic language has always been associated with Islam, especially the foundation of Islamic law, namely al-Qur'an and al-Hadith both in Arabic, certainly make Arabic as a force so that someone understands Islam with all forms of orders and prohibitions. With a deep understanding of religion, human beings with all their abilities will strive to always maintain good relations with God, humans and all of their creation. Because religion is the foundation of a person to be able to maintain tolerance or good relations with fellow human beings (Bryen S. Turner, 1999).

As the statement above states that the environment is a system that is a unit of space with all objects, power, circumstances, and living things, including human beings and their behavior that affect the survival and welfare of humans and other living beings as the Qur'an in the Qur'an an Surat Al-Baqoroh verse 164 "Indeed, in the creation of heaven and earth, alternating nights and days, the ark that sailed on the sea brought what was useful for humans, and what Allah sent down from the sky in the form of water, then with the water He turned the earth after death (dry) it and he spread on the earth all kinds of animals, and the range of winds and clouds that are controlled between heaven and earth; indeed there are signs (oneness and greatness of God) for those who think.

There are many commands or prohibitions of God relating to environmental sustainability, including: *"And do not you make mischief on earth after (created) by either"*. From this verse we can quote that all forms of God's creation are entrusted to us as His servants. Every mandate should be maintained. Every deposit must be delivered. On this basis humans are also responsible for plant and animal life (Fachruddin M. Mangunjaya, 2007).

To understand correctly about Islamic law, it is definitely necessary to deepen Arabic so that we can fully understand Islam. Because actually religious morality became the beginning before then worldly ambitions became the determinant of the destruction of the environmental order on this earth. Because in

fact all forms of damage are carried out by the hands of humans themselves *"There has been visible damage on land and in the sea due to the actions of human hands; God wants them to feel part of their (actions), so that they return (to the right path)".* Thus, protecting the environment is an obligation that must be carried out by humans, because the environment can be a factor in the occurrence of disease. The environment can be classified into 4 components, namely the physical, biological, social and economic environment. The physical environment including weather, air and seasons can affect a person's susceptibility to certain diseases. Social factors such as overcrowding, recreational facilities. While economic factors such as poverty, availability and affordability of health facilities (Sarjana, 2007).

There are several things that must be known in preventing pollution in the environment. In prevention this is not only done outwardly but also from the human consciousness itself which cannot be separated from faith. Amar ma'ruf nahi mungkar are two general words, the first includes all actions that benefit and bless them back to the person and society and in which there is no coercion and other bad things. All prohibitions mentioned in the Qur'an and Sunnah are included in the meaning of munkar. Like the Word of God in Q.S. An-Nisa 'verse 114, Q.S. Al-A'raf verse 119, Q.S. Luqman verse 27, it is clear that in carrying out this obligation there is a great benefit for the Muslims. No one should avoid this obligation and no one should not implement it, because by not implementing this mandatory task, the whole community will be caught up in the arena of sin, maddi and meaningful disaster (M. Muhtarom Ilyas, 2008).

One of the advantages of maintaining the environment is that humans are always in a healthy, so that all activities can be done either to worship to God or carry out other activities. How can a person worship and work if the person has an illness. People who get the disease, and do not feel pain (disease but no illness) of course it will not act anything against the disease. But if they are attacked by illness and also feel pain, then new behaviors and actions will arise (Soekidjo Notoatmodjo, 2010). That's why different people (both behavior and others) are called people who are suffering from an illness (Haliza Mohd. Riji, 2000). Besides that, inputs of natural resources are always recognized as something very important in production activities in the economic system. Meanwhile, the quality of the environment is also seen as a productive asset for a community. The productivity of the natural environment lies in its ability to support and enrich human life (Addinul Yakin, 2015).

In the process of maintaining the environment. The government in this case has provided a regulation of the maintenance and fostering of the environment expressed in the Principal provisions of Environmental Management in RI Law No. 4 of 1982 and has been in effect since March 11, which explains: environmental management based on the preservation of harmonious and balanced sustainable developmet for improving human welfare. Likewise about RI Goverment Regulation No. 29 of 1986 concerning the Environmental Impact Analysis (EIA) which was set on June 5, 1986 and began to take effect on the June 5, 1987 ladder should be taken seriously. From the provison, it is expected that the public will realize that a good and healthy environment has a great benefit for the community itself (Widyoiswoyo, 1999)

Preserving the environment is a necessity that cannot be postponed anymore and is not the responsibility of the government or leader of the state, but rather the responsibility of all human beings on earth, from toddlers to seniors. Everyone must make an effort to save the environment around them in accordance with their respective capacities. No matter how small the business we do is very beneficial for the realization of a liveable earth for our next generation or grandchildren.

As a good citizen, the community must have a high concern for the preservation of the environment around the in accordance with their respective abilities. Some efforts that can be made by the community related to environmental conservation include: soil preservation and air preservation, one of which is with concern for the management of household waste independently.

5 CONCLUSIONS

Based on the discussion above, there is a relation between school, Arabic and environmental sustainability. Arabic, which is a language that is always related to Islam, is one of the factors to arouse students' motivation and interest in learning Arabic. Students of SMA 1 Cikande have interests that are quite high in learning Arabic. This is indicated by the entry of several students who continued their studies at Islamic colleges majoring in Arabic Language Education and the results of questionnaires and observations as well as the results of interviews with students and teachers, all of which showed that there was motivation and interest in learning Arabic. There

are several factors that influence this, including: Teacher experience, Student interest in Arabic language learning, motivation and teacher relations with students, School curriculum, Method by the teacher in the process of learning Arabic.

Moreover, in learning Arabic there are lessons related to the environment. Knowing a lot of things related to natural sustainability makes students more active in following the process of learning Arabic. Because besides getting knowledge of Arabic, they are also able to protect themselves from bad deeds and can be students who are healthy, friendly and also have ethics towards the environment. This is caused by school that is included in the Adiwiyata school environment.

Adiwiyata school is a government program which in 1996 agreed on the first collaboration between Ministry of National Education and State Ministry of Environment, No. 0142/U/1996 and No Kep: 89/MENLH/5/1996 about Coaching and Development of Environmental Education on 21 May 1996 which was renewed in 2005 (number: Kep No 07 / MenLH / 06/2005 No 05 / VI / KB / 2005 dated July 5, 2005) and 2010.

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