

**INTERNALIZATION OF TAWAZUN VALUES AND ENVIRONMENTAL
AWARENESS IN THE CHARACTER DEVELOPMENT OF STUDENTS AT
STATE JUNIOR HIGH SCHOOL 2 TENGARAN, SEMARANG REGENCY**

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ABSTRACT

This study investigates the internalization of *tawazun* (balance) values and environmental awareness in character education at a state junior high school in Semarang Regency, Indonesia. Using a qualitative case study design, data were collected through semi-structured interviews, classroom observations, and document analysis involving teachers, administrators, and students. The data were analyzed through Miles and Huberman's interactive model, which consists of data reduction, data display, and conclusion drawing. The findings reveal that the cultivation of *tawazun* is achieved through daily religious practices, classroom integration of ethical and balanced values, and teacher role-modeling, which collectively enhance students' spiritual, social, and academic equilibrium. Environmental awareness is promoted through structured school programs, including greening projects, waste management, and collective cleaning initiatives, fostering responsibility, cooperation, and ecological sensitivity. Supporting factors include a strong school culture and consistent teacher guidance, while inhibiting factors comprise students' consumerist tendencies, limited supervision, and insufficient program monitoring. This study highlights a holistic model of character education that unites spiritual and ecological dimensions, demonstrating how balance (*tawazun*) can serve as a guiding principle for ethical and sustainable behavior. The findings provide practical insights for schools seeking to develop morally responsible and environmentally conscious students, emphasizing the importance of community involvement and continuous reinforcement of values.

Keywords: *tawazun*, environmental awareness, character education, junior high school, qualitative study

ABSTRAK

Penelitian ini mengkaji internalisasi nilai *tawazun* (keseimbangan) dan kesadaran lingkungan dalam pendidikan karakter di salah satu sekolah menengah pertama negeri di Kabupaten Semarang, Indonesia. Dengan menggunakan desain studi kasus kualitatif, data dikumpulkan melalui wawancara semi-terstruktur, observasi kelas, dan analisis dokumen yang melibatkan guru, tenaga kependidikan, dan siswa. Analisis data dilakukan dengan model interaktif Miles dan Huberman yang mencakup reduksi data, penyajian data, serta penarikan kesimpulan. Hasil penelitian menunjukkan bahwa pembinaan nilai *tawazun* diwujudkan melalui praktik keagamaan harian, integrasi nilai etis dan seimbang dalam pembelajaran di kelas, serta keteladanan guru yang secara kolektif memperkuat keseimbangan spiritual, sosial, dan akademik siswa. Sementara itu, kesadaran lingkungan dikembangkan melalui program sekolah yang terstruktur, meliputi penghijauan, pengelolaan sampah, serta kegiatan kerja bakti bersama, yang menumbuhkan tanggung jawab, kerja sama, dan kepekaan ekologis. Faktor pendukung dalam proses ini antara lain budaya sekolah yang kuat dan bimbingan konsisten dari guru, sedangkan faktor penghambat mencakup kecenderungan konsumtif siswa, keterbatasan pengawasan, serta kurang optimalnya monitoring program. Penelitian ini menegaskan sebuah model holistik pendidikan karakter yang memadukan dimensi spiritual dan ekologis, serta menunjukkan bagaimana nilai *tawazun* dapat dijadikan prinsip dasar untuk membangun perilaku etis dan berkelanjutan. Temuan penelitian ini memberikan wawasan praktis bagi sekolah dalam membentuk siswa yang bermoral, bertanggung jawab, serta memiliki kesadaran lingkungan, dengan menekankan pentingnya keterlibatan komunitas dan penguatan nilai secara berkelanjutan.

Kata Kunci: *tawazun*, kesadaran lingkungan, pendidikan karakter, sekolah menengah pertama, studi kualitatif

A. Introduction

Education is widely recognized as a crucial foundation for developing not only intellectual competence but also moral and social character among students. Character education has increasingly gained attention as a global educational priority, as schools

are no longer seen solely as centers for academic instruction but also as institutions responsible for shaping moral, social, and ecological values (Lickona, 1991). The growing urgency of environmental degradation and moral crises worldwide has prompted educators to develop character

education models that integrate not only ethical reasoning but also spiritual balance and environmental awareness (Nucci et al., 2014). Similarly, UNESCO (2014) positioned *Education for Sustainable Development* (ESD) as a global framework for shaping students who are capable of addressing environmental challenges.

The concept of *tawazun* refers to balance and moderation in all aspects of human life, including devotion to God, relationships with others, and stewardship of the environment (Ulya & Aziz, 2024; Zeth Maatoke et al., 2024). This value is highly relevant in the formation of adolescent character, especially in junior high schools, where students are at a formative stage of identity development. At the same time, environmental awareness has emerged as a critical educational concern globally, as schools are increasingly expected to foster ecological responsibility and sustainable behavior among students (Zeth Maatoke et al., 2024).

From an Islamic perspective, the cultivation of *tawazun* and environmental awareness is not only

an educational responsibility but also a religious obligation. The Qur'an emphasizes human beings as *khalifah* (stewards) on earth, entrusted with the duty to maintain balance and avoid destruction. As stated in Surah Al-Baqarah (2:30):

قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ....

“Indeed, I will make upon the earth a successive authority...”

This verse highlights the divine mandate for humans to preserve harmony in the world. Similarly, Surah Al-A'raf (7:56) warns against corruption:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ

“And do not cause corruption upon the earth after its reformation. And invoke Him in fear and aspiration. Indeed, the mercy of Allah is near to the doers of good.”

These verses provide a theological foundation for embedding environmental responsibility in character education. The Prophet Muhammad (peace be upon him) also taught the value of balance and care for nature, as narrated in a hadith: *“The world is green and beautiful, and Allah has appointed you as stewards over it”* (Sahih Muslim, Book 33, Hadith 99).

Thus, the integration of *tawazun* and environmental care in education reflects not only pedagogical

innovation but also the fulfillment of Islamic teachings on balance (*wasatiyyah*) and ecological stewardship.

In the Indonesian context, character education is mandated through national policies such as the “Penguatan Pendidikan Karakter” program, which emphasizes religious values, social harmony, and ecological responsibility (Dewi, 2021). Within Islamic education, the principle of *tawazun* a balance between spiritual devotion, social responsibility, and care for nature is considered fundamental (Ali, 2019). This principle resonates with the global call for sustainable education, which advocates the integration of ecological consciousness with social and ethical development (Tilbury, 2006).

Although character education programs have been widely implemented in Indonesian schools, several challenges persist. Studies have shown that the integration of religious values often focuses narrowly on ritual practices, while ecological dimensions remain marginalized (Dewi, 2021). Conversely, environmental education programs frequently emphasize technical knowledge but fail to

address the deeper moral and spiritual motivations needed to sustain ecological responsibility (Ramli et al., 2022).

Research in the field of environmental education has highlighted the importance of linking ecological awareness with students’ values and cultural contexts. Similarly, global sustainability education literature stresses that schools should foster students’ identity as both moral agents and ecological stewards (Hermawan et al., 2023). Yet, limited studies have explored how religiously grounded principles such as *tawazun* can be integrated with ecological education in the context of public junior high schools in Indonesia.

This study addresses that gap by examining how *tawazun* values and environmental awareness are internalized in the character development of students at State Junior High School 2 Tengaran, Semarang Regency. Specifically, it seeks to: (1) describe the strategies implemented by the school to cultivate *tawazun* among students, (2) analyze the programs that foster environmental care, and (3) identify the supporting and inhibiting factors

influencing these initiatives. By doing so, this research contributes to the discourse on integrated character education in Indonesia, emphasizing the intersection of spirituality, social responsibility, and ecological stewardship.

The findings are expected to provide both theoretical and practical significance. Theoretically, the study adds to the growing body of literature on character education within Islamic and Indonesian contexts, highlighting the role of balance and environmental values in adolescent formation. Practically, the insights gained may inform educators, school administrators, and policymakers in designing holistic character education models that align with both religious teachings and global sustainability goals.

B. Metode

This study employed a qualitative case study design, which is appropriate for exploring complex social phenomena within their real-life contexts (Creswell, 2014). A qualitative approach enabled the researcher to capture the depth of experiences, practices, and

perspectives related to the cultivation of *tawazun* values and environmental awareness. Case studies are especially suitable when the boundary between the phenomenon and its context is not clearly evident, as in the dynamics of character education within schools (Patton, 2015).

The research was conducted at State Junior High School 2 Tenganan, located in Semarang Regency, Central Java, Indonesia. The school was chosen because of its established religious culture and its active environmental programs. Participants consisted of the vice principal for curriculum, Islamic education teachers, guidance and counseling staff, and students. Purposive sampling was used to select participants who were directly involved in or affected by character development programs (Miles et al., 2014). This sampling strategy ensured the inclusion of information-rich cases that could provide in-depth insights into the phenomena studied.

Data were gathered through three main techniques:

1. Interviews Semi-structured interviews were conducted with teachers, administrators, and

students to explore their perspectives on *tawazun* and environmental care initiatives. This method allowed flexibility while ensuring coverage of core themes (Patton, 2015).

2. Observation The researcher observed daily school activities such as *duha* prayers, Qur'an recitation, collective clean-up programs, and greening projects to capture naturally occurring practices in their real context (Creswell, 2014).
3. Documentation Policy documents, school curricula, and program reports were reviewed to triangulate findings and enhance data credibility (Miles et al., 2014).

Data analysis followed the interactive model developed by Miles and Huberman (1994, p. 10), consisting of three stages:

1. Data Reduction selecting, simplifying, and focusing data relevant to the research questions.
2. Data Display organizing data in narrative and tabular forms to enable interpretation.

3. Conclusion Drawing and Verification interpreting the meaning of data, identifying patterns, and verifying findings through iterative analysis.

To ensure the trustworthiness of the study, triangulation of data sources (teachers, administrators, students) and methods (interviews, observation, documentation) was applied (Patton, 2015). Member checking was conducted by discussing interpretations with participants to confirm accuracy. Peer debriefing with academic colleagues was used to strengthen credibility, while detailed documentation of the research process enhanced dependability and confirmability (Creswell, 2014).

C.Results

The findings of this study are organized into three main aspects: the cultivation of *tawazun* values, the promotion of environmental awareness, and the supporting and inhibiting factors affecting the implementation of these initiatives. Data were collected through direct observation, interviews with teachers and students, and documentation of school activities.

1. Cultivation of Tawazun Values

The cultivation of tawazun at State Junior High School 2 Tenganan is implemented through daily religious routines and the integration of balance into classroom activities. Observations revealed that students perform the duha prayer every morning and engage in Qur'an recitation (tadarus) in a rotating schedule. These activities are carried out consistently, becoming ingrained habits in students' daily lives.

Interviews with teachers indicated that these practices not only enhance students' spiritual discipline but also help them balance academic obligations with social responsibilities. In classrooms, teachers incorporate the principle of moderation by emphasizing responsibility, fairness, and ethical conduct during lessons. For instance, during group discussions, students are guided to consider peers' opinions fairly and complete assigned tasks according to their responsibilities.

Documentation of classroom activities showed that teachers consistently serve as role models, demonstrating balanced behavior such as managing attention fairly among students, valuing every

opinion, and distributing classroom interaction time evenly. These practices create a harmonious learning environment and encourage students to emulate balanced behaviors.

2. Promotion of Environmental Awareness

Environmental awareness is promoted through structured, school-based programs involving active student participation. Three main initiatives were identified:

- a. **Greening Projects**
Students plant and maintain trees and gardens around the school and in class gardens on a rotational basis. Weekly maintenance schedules are organized by student groups. Documentation, including photographs, shows healthy and well-maintained plants, indicating long-term student engagement.
- b. **Waste Management Programs**
Students routinely separate organic and inorganic waste. Some students are assigned to manage recycling activities, ensuring that the school environment remains clean and organized. Observations noted active participation in monitoring and maintaining proper waste management.
- c. **Saturday Cleaning Campaigns (Sabtu Bersih)**

Every Saturday, teachers and students collaborate to clean classrooms, hallways, and school grounds. Interviews with students revealed that these activities foster collective responsibility, teamwork, and care for the surrounding environment. Photographic documentation supports the evidence of active involvement from the entire school community.

Through these programs, students demonstrated increased ecological awareness, responsibility, and cooperative skills in maintaining a clean and healthy environment.

3. Supporting and Inhibiting Factors

Supporting factors included:

- a. A strong school culture emphasizing discipline and moral responsibility.
- b. Teachers serving as role models who consistently demonstrate balanced and environmentally conscious behaviors.
- c. Program consistency due to integration into school schedules and routine activities.

Inhibiting factors included:

- a. Student lifestyle choices
Some students displayed consumerist behaviors,

such as following digital trends or unnecessary purchases, which occasionally conflicted with the principle of moderation.

- b. Limited teacher supervision
Teachers' time is divided between teaching and mentoring, limiting continuous guidance for some students.

- c. Limited program monitoring
Certain environmental activities lacked long-term evaluation mechanisms, reducing the sustainability of program outcomes.

Overall, the findings indicate that State Junior High School 2 Tenganan successfully cultivates tawazun and environmental awareness through daily practices, active student engagement, and teacher role modeling. Despite challenges such as limited supervision and consumerist student behaviors, these initiatives demonstrate that spiritual and ecological values can be effectively internalized when supported by a

consistent school culture and active participation from the entire school community.

D.Discussion

The findings of this study highlight the multifaceted approach employed by State Junior High School 2 Tenganan in cultivating the values of tawazun (balance) and environmental awareness among students. Through a combination of religious habituation, teacher role-modeling, and structured environmental programs, the school has created an integrated framework for character education that aligns with both Islamic principles and contemporary educational practices.

1. Cultivation of Tawazun

The integration of tawazun into the school's daily routines, such as *duha* prayers and Qur'an recitation, serves as a foundational practice for instilling balance in students' lives. These religious activities not only reinforce spiritual discipline but also promote a sense of equilibrium between academic responsibilities and personal well-being. This approach resonates with the Islamic educational perspective that emphasizes moderation in all aspects of life, including spiritual, social, and ecological dimensions (Taufiq et al., 2023).

Ultimately, this habituation shapes students' character to be not only intellectually superior but also spiritually mature, in line with the holistic concept of Islamic education.

Furthermore, the incorporation of balance-oriented values within classroom lessons demonstrates a commitment to embedding character education across the curriculum. By emphasizing fairness, responsibility, and ethical decision-making, teachers provide students with practical examples of how to apply the principle of tawazun in various contexts. This holistic approach ensures that character education is not confined to religious rituals but is woven into the fabric of everyday learning experiences (Saputri et al., 2024). Thus, teachers act as facilitators who bridge the gap between theory and practice, ensuring that character values become an intrinsic part of the learning process.

2. Promotion of Environmental Awareness

The school's environmental programs, including greening projects, waste management initiatives, and collective cleaning campaigns, exemplify an experiential approach to environmental education. By engaging students in hands-on activities, these programs foster a deep sense of ecological responsibility and stewardship (Hatami & Ratnawati, 2024). Participation in these initiatives allows students to directly observe the impact of their actions on the environment, thereby reinforcing the importance of sustainable practices. In short, this experience-based learning is effective in transforming environmental awareness into concrete action.

This experiential learning model aligns with contemporary educational theories that advocate for active, participatory learning experiences as a means to enhance environmental awareness. By moving beyond theoretical instruction, the school provides students with opportunities to engage with

real-world environmental issues, thereby cultivating a generation of environmentally conscious individuals (Hermawan et al., 2023). In other words, the school not only teaches about the environment but also nurtures students to become responsible agents of change.

3. Supporting and Inhibiting Factors

The study identifies several factors that support the successful implementation of character and environmental education programs. A strong school culture that emphasizes discipline, ethical behavior, and moral responsibility creates an environment conducive to the internalization of *tawazun* and environmental values. Additionally, teachers serve as role models, demonstrating balanced and environmentally conscious behaviors that students can emulate (Sanderse, 2024). Therefore, the success of the program is highly dependent on a solid school ecosystem and the example set by the educators.

However, the study also highlights challenges that may hinder the sustainability of these initiatives. Students' exposure to consumerist lifestyles, influenced by digital and social media trends, can conflict with the principles of moderation and environmental stewardship. Moreover, limited teacher supervision time and the lack of sustainable monitoring mechanisms for programs can impede continuous guidance and evaluation. Addressing these challenges requires a collaborative effort involving teachers, students, families, and the broader community. By fostering partnerships and reinforcing the values of balance and environmental care beyond the school environment, the impact of character and environmental education programs can be sustained and strengthened (Alfarisy & Iswandi, 2025). Thus, the sustainability of the program requires synergy between the school, family, and community to overcome negative external influences.

E. Conclusion

This study contributes to the field of character and environmental education by demonstrating how the

principle of tawazun can serve as both a spiritual and ecological framework for student development. By integrating religious practices, teacher role-modeling, and experiential environmental programs, State Junior High School 2 Tenganan has created a comprehensive approach to character education that aligns with Islamic values and contemporary educational practices. The findings underscore the importance of a holistic approach that encompasses spiritual, social, and ecological dimensions in fostering well-rounded individuals committed to moderation and environmental stewardship.

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