

Attitude, Knowledge, Awareness Toward Behavior For Protecting Environment Based on Islamic View

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Informasi artikel	ABSTRACT
<p><i>Sejarah artikel</i></p> <p>Diterima : 21 Jul 2020</p> <p>Revisi : 30 Nov 2020</p> <p>Dipublikasikan : 1 Dec 2020</p> <p>Kata kunci:</p> <p>Awareness</p> <p>Belief</p> <p>Behavior</p> <p>Environment</p>	<p>The purpose of this study was to determine the relationship between the variables of attitude, knowledge, awareness of behavior to protect the environment based on an Islamic perspective. The method used is quantitative with simple regression testing. Respondents were selected using purposive. The result is a relationship between attitude and behavior to protect the environment. There is a relationship between behavioral variables to protect the environment based on Islamic views. Based on the test, it shows that attitudes have a positive relationship with behavior with a correlation value of 0.112. While the regression value is around 0.052 or about 5.2% attitude affects student behavior. While the knowledge variable has a positive relationship with behavior with a value of 0.289. When viewed from the calculation of the regression coefficient, knowledge affects attitudes toward behavior by 0.043. Then there is a relationship between awareness and behavior with a value of 0.373. When viewed from the regression value, the value obtained is 0.332. In this variable, it means that awareness affects behavior by 33.2%.</p>
<p>Keywords:</p> <p>Kesadaran</p> <p>Keyakinan</p> <p>Perilaku</p> <p>Lingkungan</p>	<p>ABSTRAK</p> <p>Tujuan dari penelitian ini untuk mengetahui hubungan antara variabel sikap, pengetahuan, kesadaran terhadap perilaku untuk melindungi lingkungan berdasarkan perspektif Islam. Metode yang digunakan adalah kuantitatif dengan pengujian regresi sederhana. Responden dipilih dengan menggunakan purposive. Hasilnya ada hubungan antara sikap dengan perilaku untuk melindungi lingkungan. Terdapat hubungan antara variabel perilaku untuk melindungi lingkungan berdasarkan pandangan Islam. Berdasarkan pengujian menunjukkan bahwa sikap memiliki hubungan positif terhadap perilaku dengan nilai korelasi sebesar 0,112. Sedangkan nilai regresi sekitar 0,052 atau sekitar 5,2% sikap mempengaruhi perilaku siswa. Sedangkan variabel knowledge berhubungan positif dengan perilaku dengan nilai 0,289. Jika dilihat dari perhitungan koefisien regresi, pengetahuan memengaruhi sikap menuju perilaku sebesar 0,043. Kemudian ada hubungan antara kesadaran dan perilaku dengan nilai 0,373. Jika dilihat dari nilai regresi, nilai yang diperoleh adalah 0,332. Dalam variabel ini memiliki makna bahwa kesadaran mempengaruhi perilaku sebesar 33,2%.</p>

Introduction

The entire ecosystem must be degraded by human action including forest zonation. Indonesia has experienced vanishing of forest reach about 1,09 million hectares. The widest forest damaged was Sumatera island around 519,0 thousand hectares or 47,5 per cent of total forest defective. The second highest was Kalimantan Island about 34,3 per cent from overall (Statistik Lingkungan Hidup Indonesia,2017). One factor of forest scarce

on earth was caused by forest burning catastrophe. For instance, in West Java noted that the area of town was about 3537776,00 hectare but the green space only 816603,00 hectare or 23,08 % from the area of the city overall. While the overall of city area in Central Java was about 3280069,00 hectare but the land which vegetate just around 647133,00 hectare or 19,73% from totally of the city area. (Indikator Pembangunan Berkelanjutan,2018).

It can be compounded by a coastal ecosystem damaged. National level, the number of forest mangrove was about 4357463,90 hectare but only 20,97 in proper condition. (Statistik Sumberdaya Pesisir dan lautan,2018). Another environment like river ecosystem is severely degraded. Statistik Indonesia (2018) revealed that numerous river such as Ciliwung river was heavily polluted, Bengawan Solo river reported as light to hardly polluted as well as Brantas river in East Java province was mentioned as a heavily polluted river. Allah has said to human that environment damaged have sparked rampantly from land ecosystem including river, forest, shrubs, and coastal ecosystem (Qs Ar-Rum 30:41). Unfortunately, mangrove forest which has a fundamental role for protecting land from abrasion and ecology disaster.

In the kontras, Allah has reminded us that Allah hates to receive real fact like livestock and plants defective (Qs Al-Baqarah 2:205). The other boosting is Allah have brandished human as leader or *Khalifah* to run mandatory. On the contrary, Allah has demanded another living creature on earth but whole life creature rebuff the work because it is a burden job for releasing. People received an offering from Allah but this is a heavy mandate. After the decision, Human as *Khalifah* has chores to loyal God's rules for nurturing of belonging of God's comprise environments such as plants, wilds animal, sea ecosystem, and land (Akhter et al., 2010). *Khalifah* according to Mangunjaya (2019) remark that related to leader or government who create a policy to release green movement.

The sustainability of the environment relies on government policy. In addition, *Khalifah* also involves an individual or person who keeps nature or contributes a disadvantage to the environment. Recently, humans are not persistence to conduct the duty, overusing of nature for consumption is a real situation, disaster everywhere, and climate change can't overcome as well as a forest fire. Meaning that human has unsuccessfully to sustain mandatory from Allah. Meanwhile, Islam has promised to human that whoever protects nature will garnish reward from Allah. Each person who act to cultivate trees or seed on the earth, the outcome will be consumed by insect, bird, or human, It can be measured as alms for the perpetrator.

Event cultivating tress is reckoned as worship to Allah because we have behaved to farmland with valuable action like trees. At the same time, tress will produce oxygen for each person and shade creature life (Bahagia,2014). Islamic community convince that alms is productive reward due to the actor can gather it although the perpetrator has passed away. When human mull this value, the forest will be cultivated again, and disaster of ecology which is triggered by people activity will be ceased by a human. The event they will not continue action when they understand that human has stipulated guilty after the other people harm due to the environment doesn't run normally. In this action research would like to investigate the awareness of students either in State Madrasah High Senior School (MAN) 1 and MAN 2 in Bogor City.

When students are aware that Islamic view has contributed to keeping nature from defective, students will conduct suited with what they believed. The more aware students in protecting the environment, the more action suited with what they conscious. On the contrary, if students scarce of awareness, the behaviour will not fit Islamic View. The another interesting is how strong significance between knowledge and behaviour, in this research will look answer the linkage between knowledge and action. Lastly, attitude or intention before acting, the research will trace what sort of connection between Attitude and behaviour. When the student has the interest to adopt Islamic view for combating environment damaged, it can rise in real action for protecting nature (behaviour base on attitude). Sustainable development will attain forthcoming.

Protecting Nature Based on Islamic View

Allah has appointed human as *Khalifah* for prosperity whole living creature. Indeed, we have reserved the trust in all heaven and earth and the mountains. So all hesitate to carry the mandate and they are worried that they will betray it, and that mandate is shared by humans. Indeed, humans do a lot of wrongdoing and are severe silly. (QS Al-Ahzab: 72). After God's convince human as *Khalifah*, Allah vanquishes livestock of animal for human which people can't subdue it before (QS Az-Zukhruf 43:13). Then, God also conquers whole elements of the universe such as sea, river, sun as well as night and day to human (Qs Ibrahim: 32-34). As *titipan*, human has chores

to protect nature from wicked people, especially mountain area because we save our nature for forthcoming generation (Bahagia, et al. 2020).

Even a small creature who inhabited underground. Allah said that God's have invented human from the soil and make human as an actor for worthy (QS Huud 11:61). Since the stipulation, human has numerous role for environment preservation including human must cherish like livestock animal and wild animal in general. A human can exert nature for fundamental need but people must be avoided consuming excessively and abusively. We mull our life when we dwell on earth so we take some for fulfilling fundamental necessities. However, we must think also for our capital when we end our life on earth because nurturing nature from damaged is heavy chores. Furthermore, Human disallow to plunder animals and plant right due to creature of life have a similar right as a human. Allah asserts that human and camel have turned to gather water, and human also has turned to obtain the liquid. (QS Asy-Syura 26:155). A wild animal has numerous right such as human must ensure that animals on earth meet their fundamental necessities including food and water.

If we fulfil their basic need, it can be mentioned that human has applied behaviour as reserves to God's (Bahagia,2013). The other chores are al-intifa 'that is, taking advantage and making the best use of natural products for the welfare and benefit. Second, al-i'tibar, which is human demanded to always think and explore the secrets behind creation Allah SWT while being able to take ibrah from various events and events natural. Third, al-islah namely humans are required to continue to maintain and maintain the environment (Kurniawan et. al., 2017).

Another concept which is Biosentrisme (The theory centre base on environment life). In this view, human reverence fully to life because life is valuable whether people life or another species of life (Taylor). The adherer of Biosentrisme produces several points of perspective to nature such as the belief that human is a member of the life community, another community also is a member of the same community. They also creed that human and other species is one system which relies on each other for sustainable life from any living thing, also have vacant for propagation, will not determine by environment physic but decided by the connection one to another. What is more

are, the belief that all organisms are the centre of life that has their own goals. Every organism is unique in the pursuit of interests own according to his own way and The belief that humans are themselves not superior to creatures another life (Taylor, P cited in Sutoyo,2013).

While Ecosentrisme perspective focus on the whole of life on earth comprises creature of life or environment Physic namely land as well as the non-life environment. There are numerous elements to buoy Ecosentrisme including ecologically: Living environment (Biotic ecology) connected to the a-Biotic environment (non-life environment) and moral responsibility are not restricted to a creature of life. Then, offering environmental ethic is not emphasize to human, but centred on living things entirely in relation to effort overcoming environmental problems, Humans and their interests are no longer a measure for everything that is other, and humans are no longer the centre of the moral world, but focus to all species or the biosphere as a whole (Inanna & Rahmatullah, 2017).

Both Biosentrisme dan Ecosentrisme view that human has norm responsibility to honour nature content because human as a part of nature as well as nature posses value in their self (Keraf, 2008 in Sukmawan et al. 2012). As a human, we require to build environment relation to attain mutual advantage. We use natural elements to sustain life but we are not consuming excessively to create nature disaster. Islamic view, ecosentrisme and biosentrisme comprise numerous action to salvage the ecology environment including forest, wild animals, water, and creating zonation for environment conservation.

First of all, learning from barring city both Mekkah and Madinah. Both towns are related to protecting the environment. Every people who have been there, they don't permit to withdraw of bushes and damaged trees. In hadiths, from Jabir r.a., Rasulullah S.A.W said "That the Prophet Ibrahim had barred the land of Mecca and I forbade the land of Medina including two gravelled valleys. No trees can be cut down and animals must not be hunted. (HR Imam Muslim). Furthermore, Islam implements justice to people who are alleged as the perpetrator for the defective environment. The application of Islamic law indicates that Islam is severe wisdom. In hadiths, from Sa'ad bin Abi Waqqash R.A. get

some servants of Medina cutting down the Medina tree. So he took their belongings and he said to them, I heard that the Prophet Muhammad forbade the tree in Medina from being cut even a little, and he said: "Whoever cuts a little of the tree, then the spoil is for those who catch." (HR Abu Daud). In addition, greening land is alms for the planter.

In hadiths, from Abu Hurairah, Rasulullah Saw said, "Someone who plants seeds and then the results are eaten by birds, wild animals and stolen by humans counted as Worship and alms (Hadits Imam Al-Bukhari). Another way is to observe the extinction of community in holly Quran. God's have requested us to cogitate previous community who they destroy on the surface of the earth (QS Ar-Rum 30:42). Bahagia et al. (2020) said that forests have a pivotal role in ensuring water for people, abolishing emissions from the atmosphere, producing oxygen, and conserving numerous species plants.

Unfortunately, we as forthcoming generation but we don't learn from this enormous story, we still face flooding, land sliding and some of the catastrophe from the environment. Event there are some human that continue again the same behavior of last community but the occurrence in nowadays person (Bahagia,2013). Allah also remarks that "Do not invent mischief on the face of the earth," they answer: "Indeed we are the ones who make alleviating". (QS Al-Baqarah 2:11).

In other God's remark that And do not harm mankind in his rights, and do not run rampant on the earth by making damage (Asy Syu'ara 26:183). The emergence of environmental problems is a moral problem, and a matter of human behaviour (Keraf,2002). Meaning that a human must be wise to consume nature for need, the human need to avoid anthropocentrism because Islamic teaching has instructed people to attain sustainability. Allah has warned each person that people must reach life when they settle on earth but don't regret life after death. The impact is widespread, particularly for a human and living creature. Meanwhile, each trait of people will evaluate in short term and long term calling in Akhirat. We must be responsible for the next generation and to god's regarded with what we conduct to nature. What sort of impact on life widely.

When Khalifah disobey to God's. The person will confront to hardly burden when meeting to

Allah next time. Mangunjaya (2019) have decided the meaning of Khalifah including Khalifah is government. When the government create a green policy to protect nature, it means the government have roled as Khalifah. Environmental damage in Indonesia has more resulted in mistakes of state policies rather than the actions of ordinary people (Nurmardiansyah, 2014). For example The implementation of programs as follows: (1) industrialization program, (2) program agriculture, plantation and animal husbandry, (3) mining program general, oil and gas, (4) forestry programs, (5) programs transmigration. The application of this policy can be worthy but rise numerous issues especially for the environment (Hardjasoemantri in Syamsuddin, 2017).

However, As the environment continues to degrade, the government as Khalifah foil to attain mandatory from Allah. At the same time, an individual who strives to protect the environment can be categorized as Khalifah as well as the people who joint organization to act for keeping environment. Another function of human are human as leaders and maintain, prosper, preserve nature, benefit, explore, manage nature for the realization of the welfare of all humanity (Kurniawan et al., 2017).

Unfortunately, human has derelict the chores from Allah. In Antropesentrisem (*Shallow Ecology*), a human can exploit abrasively and excessively nature, as long the action can be worthy just for human despite the behaviour have adverse impact to nature (Satmaidi, 2015). The purpose of this perspective only for short periods. People can meet their need from nature but less care to cure nature from defective. As a result, ecology disaster rampant on earth surface due to human adopt this view.

Conversely, ecosentrisem is perspective for long term. The view base on this perspective, it can create a human who behaves friendly ecology. The human trait will not harm ecology because they think that nature for recent generation and future people. On another hand, Shallow Ecology is the main issues for nature defective. Human attitudes and behaviour towards the environment are strongly influenced by an understanding of the environment. Anthropocentrism observers generally tend to prioritize the position and role of humans in the midst of other creatures. In a state of having to defend life, humans by nature

sacrifice other living things (plants or animals). Humans who have a point of view base on biocentrism will weigh and fight for the dignity of life in other creatures. This view will maintain the principle of not destroying plants and animals.

Behavior for protecting nature based on islamic view

Human behaviour is divided into visible behaviour and invisible behaviour. Visible behaviours are actions that can be seen clearly, for example, people who are doing work practices (Notoatmodjo 2007 in Robinson, 2013). The invisible behaviour is the desire or encouragement or Intention to Behavior (Fisbein 1980 in Sarwono, 2010). This theory is more popular as *Theory attitude toward behaviour* (Fazio 1989 in Sarwono, 2010). It can be released by an action for protecting nature through an endeavour to dwindle the rate of the environment damaged, this effort can be categorized as behaviour pro-environment (Palupi & Sawitri, 2017). There is a strong relation theory of behaviour and *Khalifah* as safeguard ecology as well as conservation of the environment in Islamic view.

People action base on mandatory from Allah to protect the earth for fulfilling a need when life on earth and after death. A human being who has been entrusted with protecting the earth will not deny that he has been given to him. Even environmentally-friendly behaviour arises due to the existence of Islamic teachings as the norm for controlling and monitoring behaviour. The behaviour gets better when a servant of God feels himself supervised by God so he does not want to behave evilly. Humans continue to behave properly such as utilizing the earth, repairing the earth and taking the needs of the earth in a way that is not excessive. Then, destructive behaviour will be reduced when it wants to behave like the rules in the city of Mecca and Medina.

The rules imposed by the prophet Ibrahim such as grass must not be damaged, no trees can be cut down, and no bloodshed should be done. The rule was also realized in the city of Medina with the same rules. Aside from forest and grass conservation, Islam loves cleanliness and encourages environmental sanitation behaviour. The role of the Caliph like this as an encouragement to behave in accordance with the teachings of Islam. When carrying out concrete actions such as planting trees in mountainous

areas, home yards, and river banks are classified as real actions in nature conservation. as well as a form of carrying out the mandate from God. Islamic policy for protecting nature as a stimulus for a human to release behaviour. In traditional societies like Urug, they cultivate paddies without ravage nature like they invent inventing traditional terascering. As a consequence as earth, the shape will not be ravaged but the rice paddy field can be invented by local people in the hill of mountains (Bahagia et al 2020).

It can be followed by the intention of people to protect the environment, human in Islamic view have the inspiration to gather reward from God's. This highest interest to motivate a person to conduct action base on the role of *Khalifah* on earth. Another purpose is to meet basic necessities when settling on earth. One mitigation to ensure human sustainable need through environment conservation base on Islamic perspective. This behaviour also planned behaviour due to human have stipulated by God's to applicate ecology conservation. Meaning that trait will not occur indirectly but there is long negotiation between human and God as well as another creature of life. In the view of environmental ethics such as *Biocentrism*, humans must respect living things such as plants and animals.

While in the view of *Ecocentrism*, humans must respect the environment that lives and non-living including land, water, animals and plants. Islam views that this behaviour is not only part of the actions on earth but is also being held accountable in the future to the trusted provider. Human behaviour in utilizing nature will be controlled when it is based on religious values. The responsibility of the *Khalifah* for nature will shape environmentally friendly behaviour for the people. While planting plant produce alms as capital for person when they confront to God's. As result as, the people on earth obtain some merits such as people get oxygen, shading, habitate for animal, and save life from unpredicted climate (Ikhtiono et al 2020).

Attitude, conciousness, and awarness toward behavior

Attitudes, knowledge and beliefs have a relationship to environmental conservation behaviour. Attitude is classified as behaviour that has not been seen in behaviour. Attitudes toward

the environment can be interpreted as how the individual believes the behaviour that he will do to the environment has a positive or negative impact. In addition, also how the individual's beliefs about the behavior that he will do in the environment is a pleasant or unpleasant thing for the individual (Ahmad, 2019).

Specifically, attitudes to the environment, Newhouse (1991) provides a definition as positive or negative feelings toward people, objects or problems related to the environment. If the individual shows a positive attitude toward behaviour for the environment, then the individual will emerge an intention to conduct more environmentally friendly behaviour. This opinion is also in line with Kotchen & Reiling (2000) which explains that there is a positive correlation between environmentally friendly attitudes and environmental behaviour (Gumelar, 2016).

Attitude is also related to a person's willingness to accept or not accept based on the benefit for themselves or the consideration of an object (Darmawan & Fadjarajani, 2016). The attitude associated with positive and negative assessments of a thing, this is determined as a result of these behaviours (Farisy, 2015). That attitude includes emotions of pleasure or dislikes towards the responsibility of the Khalifah as guardian of the earth. For that, we need to know how happy or not students of Madrasah Aliyah Negeri 1 and 2 Bogor city towards the Khalifah guardian of the earth and conservation based on Islamic teachings (Islamic View).

In addition, do students consider that environmental conservation in Islam has a positive or negative value on the environment. If students show a positive attitude or pleasure towards the role of the Caliph and conservation based on Islamic values, then they are better prepared to behave not far from Islamic values. On the contrary, when the teachings of Islam are considered a burden in conservation then attitudes can be negative. Although not visible in behaviour. Likewise with the emotion of agreeing/feeling good about the teachings of Islam, but not necessarily manifested by behaviour. That is the case when students assess the teachings of Islam as being positive for environmental preservation. Furthermore, students do not like or are not happy with people who view Anthropocentrism. This view is where

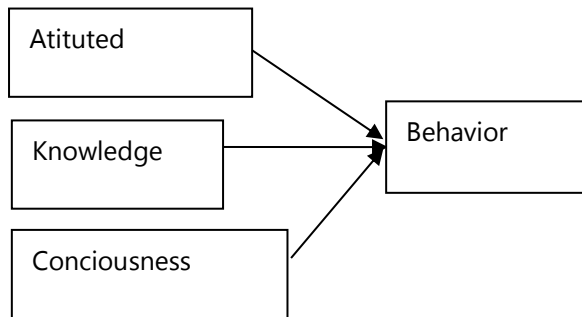
humans are the rulers of nature so that they can arbitrarily do damage.

The history of damage has also existed in the Koran, students do not like or even like the damage so humans must have a destructive spirit. Then, behaviour influences knowledge. People who already know he is aware so that he behaves according to what he knows. There are two types of environmental knowledge namely abstract knowledge (knowledge related to environmental issues, problems, causes, and solutions) and concrete knowledge such as factual knowledge (Schahn and Holzer, 1990 cited in Julina, 2016). Knowledge is also related to the content/organization of knowledge, here a person really understands the contents of the object. Besides that, knowledge is also related to the assessment of what is known and how much is known about it (Tan, 2011). In addition, knowledge refers to Knowing what, knowledge related to why it occurs. While Knowing How, actions that can be used to overcome problems, and Knowledge Effectiveness, the most effective actions to overcome these problems.

In this case, environmental knowledge can be interpreted as information on environmental issues and environmental conservation that comes to mind so that it knows what happened, why it happened, and what behavior was carried out to overcome the problem. In this case, the student who knows the task of the Khalifah as guardian of the earth will behave according to the mandate. In fact, if a Madrasah student knows that conservation is valuable for life's salvation and there is a reward or reward from Allah then he will behave according to the mandate. Then, students will try to apply the best behaviour to protect the environment. Besides that, awareness also influences the attitude or readiness to behave. There are several things that make people unaware of environmental damage including (1) a hedonistic lifestyle. Life wants to be nice and live with a pattern of consumerism.

(2) human factors. Humans always want to dominate nature, (3) Poverty. When the need is urgent it is no longer possible to think about environmental preservation, (4) unconsciousness. People who are not aware then lead to ignorance of nature, it is impossible to realize if you do not know (Safrilsyah and Fitriani, 2014). Environmental awareness that is embedded in humans plays an important role in the formation of a positive

attitude towards the environment. A person who has environmental awareness will behave, and act towards good environmental management. Someone who has low environmental awareness will act negatively and act arbitrarily toward the environment without regard to the rules that apply so that the process of environmental management runs poorly (Paramita and Yasa, 2015). Based on the above concepts attitudes, awareness, and knowledge have a relationship with behaviour. A simple skeleton drawing can be made as follows.



Picture 1. Relationship between Attitudes, Knowledge, Awareness of Behavior

Hypothesis

- H1: There is a positive relationship between attitudes towards behavior
- H2: There is a positive relationship between Knowledge of Behavior
- H3: There is a positive relationship between awareness of behavior

Method

Research on the topics of Attitudes, Awareness, Knowledge of behaviour for environmental protection based on Islamic View. This research was conducted at the State Aliyah Madrasah School (MAN) I and 2 Bogor cities. This research is a quantitative descriptive study. The descriptive analysis method is a simple analysis method that can be used to describe the condition of observation by presenting it in the form of tables, graphs and narratives. The aim is to facilitate the reader in interpreting the results of observations, while the research implementation technique uses survey techniques, namely by taking samples/respondents from a population using a questionnaire as a primary data collection tool.

While the data collection was acted by purposive selection of MAN 1 and MAN 2 students in Bogor city. Determination of the

source of data in the interviewee is done purposively, that is chosen with specific considerations and goals. The number of samples taken by each school is around 50 students per school so that the total number of samples taken is 100 students. In addition, data collection was carried out through interviews with closed questionnaires. Furthermore, the data is analyzed in a quantitative way. The data analyzed by using quantitative that is using parametric statistics, namely correlation coefficient analysis, regression coefficient, coefficient of determination and hypothesis testing, therefore determining the score for the answer to the question or statement in advance do the normality test using the development of a Likert scale (Suryabrata, 2012) so that the interval scale is obtained. On the Likert scale model, the stimulator is a statement.

The expected response given by the subject is the level of agreement or disagreement in variations: strongly agree (ss), agree (s), disagree (ts), and strongly disagree (sts) (Suryabrata, 2005). As for behaviour then it is measured using the Gutman Scale, the measurement scale with this type will get a firmer answer that is yes or no, true-false, ever-never, positive-negative. Data obtained by dichotomy interval data (two alternatives) (Sugyono, 2009). For more details on the provision of interval scales and score, values can be seen as the following table.

Furthermore, data analysis was performed by correlation coefficient, regression coefficient, determination coefficient and hypothesis testing. correlation analysis. The correlation coefficient is used to determine the relationship between two variables. The results of the analysis of the correlation to determine the strengths and weaknesses of the relationship of variables, the relationship of strengths between variables whether negative or positive. To find out the strength of the relationship that has been done using SPSS, the following are the standards used. Table-1. Guider for intepreting coefisien value

Range of Cofisient	The level of relation
0,00 – 0,199	Very low
0,20 – 0,399	low
0,40 – 0,599	Moderate
0,60 – 0,799	Strong
0,80 – 1,000	Very Strong

(Sugiyono 2010:231)

Linear regression analysis

Simple linear regression aims to study the linear relationship between two variables. These two variables are divided into independent variables (X) and dependent variables (Y). The independent variable is a variable that can be controlled while the dependent variable is a variable that reflects the response of the independent variable. To perform a regression coefficient test, a SPSS 20 test is used, the general form of the regression equation is:

$$Y = a + b.X_1, x_2, \text{ and } X_3$$

Where:

Y = is the value of the dependent variable

A = is a constant, i.e. the value of Y if X = 0

b = is regression coefficient

X = is the value of the independent variable

The coefficient of determination

The coefficient of determination aims to find out how much influence between one variable with another variable, in this case it will be known how much influence the independent variable has on the dependent variable. To find out how much influence the SPSS 20 test was used. Besides that, a hypothesis test was conducted. Hypothesis testing is intended to explain the real level of relationship between variables X and Y.

Result And Discussion

The attitude that is a sense of pleasure or love for the protection of the Islamic-based environment. Attitudes are also part of the will to act towards environmental protection. Even attitudes include positive or negative evaluations of saving the environment because humans are the guardians of the earth. Nevertheless, attitudes can also be in the form of emotions, dislike or displeased with the principles of natural management with religious values. At the same time, they feel burdened by humans as guardians of the earth so they do not want to behave. In principle, religion is indeed a doctrine that must be obeyed by its adherents, but everyone does not necessarily behave in favour of nature conservation. Environmental damage as evidence that the soul destroyer of human nature is Anthropocentrism.

Basically, a positive attitude can occur in humans even though Anthropocentrism ends with damage to various ecosystems. In the end,

humans are no longer said to be guardians of the earth. Field findings after interviews with Madrasah Aliyah students indicate that attitude is positively related to behaviour. Pearson correlation calculation results obtained a value of $= 0.112$ or 1.12%. Moreover, attitudes influence behaviour, regression values obtained by 0.052 or about 5.2% attitudes affect student behaviour. This means that an increase in the value of 5.2% will increase one unit of behaviour (5.2%). From the regression test results, the T count is 2.988 and the T table is (1.98), the T count (2.988) > T Table (1.98), from the hypothesis test, is accepted. Attitudes are clearly related to and affect behaviour.

When students' attitudes like Islamic teachings on environmental preservation, they are willing to behave according to religious teachings. Students are happy with the principles of Biocentrism and Ecocentrism. Even, students do not like the soul of Anthropocentrism has been denied with a mandate from God. In addition, students do not like other people doing natural damage because it affects the environment globally such as natural disasters. Student's happiness is manifested to students not wanting to reject the role of the Caliph on the surface of the earth even though it is hard to run. Students also positively view a variety of prohibitions including prohibitions to damage the city of Medina and Mecca.

Students actually consider this prohibition raises a sense of pleasure to accept because there is a positive impact. For students, the prohibition on destroying forests, grass, not torturing animals, disturbing animals, and killing animals in the city is a way to save nature. In addition, students agree that everyone who makes the pilgrimage animate the meaning behind the prohibition. That is, the pilgrimage is not just getting the title of Hajj but there is ecological value. When one day realized by a person who has made the pilgrimage then the positive value is recorded.

The more people who understand about the prohibition of damaging are contained in Islam, the more generations of environmentalists will love it. Students who wish to behave according to the values of the Caliph and protect the environment based on religion. It's just that a positive attitude is not necessarily manifested in real behaviour. These behaviours are behaviours that appear like students are involved in planting

trees, students directly take trash in the river, process waste, captive wild animals, measure water, save energy, and are not greedy to nature. Students also feel happy if giving alms is not only money but also trees. A positive attitude as a measure that students feel like or want to give charity by planting trees.

Simultaneously students feel the positive impact of both the reward of God and the value of environmental conservation. When someone plants a tree, it has a role to carry out the mandate as a Caliph on the surface of the earth. Then, behaviours that do not seem like desires which still exist in the soul are not yet a form of actual action. In this study shows that positively related attitudes indicate that invisible behaviour in the form of attitudes already exists in students. Both of these views are very embedded in Islamic teachings starting from the prohibition to not damage the forest, grass and wild animals in the cities of Mecca and Medina.

An attitude towards a positive environment becomes indispensable for individuals to be able to behave in a pro-environment manner so that it is beneficial to improve the quality of the environment so that the community of environmentalists can increase attitudes towards their environment towards a more positive direction in order to improve pro-environment behaviour (Ahmad, 2019). The higher the altitude, the higher the behaviour to protect the environment (Darmawan & Fadjarajani, 2016).

In addition, the more attitudes towards environmental issues or problems directly increase the desire to behave (Farisy, 2015). Even attitudes are also determined by the monotheism of God or being a servant of God such as protecting the environment (Munji, 2014). While other variables such as knowledge are positively related to behaviour with Pearson Correlation value = 0.289 or around 28.9%. Based on the calculation of the Regression Coefficient, knowledge influences attitudes by 43.4%. This means that an increase in the value of knowledge by 43.34% will increase the unity of student behaviour towards the role of the Caliph in protecting the environment and protecting the environment with the Islamic values approach. From the regression test results, the T count is 2.988 and the T table is (1.98), the T count (2.988) > T Table (1.98), from the hypothesis test the hypothesis is accepted.

From the results of the calculation of this hypothesis test proves that the knowledge variable is significant. Students have experienced environmental disasters and environment devastating. That experience made them know that the severe damage caused by not playing the role of the Caliph as the prosperity of the earth. Even in the sense of vision can be seen that natural damage has been seen so as a source of knowledge for students to behave non-destructively. This sensing occurs through the five human senses namely, the senses of sight, hearing, smell, taste, and touch (Notoatmodjo, 2003 in Kurniarum, et al. 2015). In addition, madrasa students who know the mandate as guardians of the earth must be carried out must be absolute so he behaves in accordance with Islamic teachings. In contrast to humans who do not know then he will behave wrongly outside the role of the Khalifah guardian of the earth.

At the same time not be afraid of the trial of the mandate in the future. That is the case when students know that planting trees is a form of worship and can take someone to heaven (Bahagia, 2013). The act of planting trees This is the case when students know that Islam teaches ecocentrism and biocentrism, so they behave according to that view. Of course the higher the student's knowledge of Islamic teachings about protecting nature, the higher the behaviour. Knowledge influences the level of community participation in conservation. The higher knowledge will lead to high participation because of the methods and forms of conservation that need to be done (Kurniarum, et al. 2015).

Another finding is that there is a relationship between awareness and behaviour with Pearson Correlation value = 0.373 or around 37.3%. From the results of these calculations, the relationship of positive awareness of behaviour. Based on the regression value of 0.332. From the results of these calculations, awareness affects behaviour by 33.2%. This means that an increase in the value of awareness of 33.2% will increase one unit of student behaviour. While the results of the hypothesis test of awareness of behaviour indicate H_a is accepted and H_0 is rejected. This is based on the provisions if T arithmetic < T table then the hypothesis is accepted. From the regression test results, the T count is 3,980 and the T table is (1,98), T count (3,980) > T table (1,98). By looking at the calculations performed, the hypothesis is

accepted and significant. The higher the student's awareness of human responsibility before God over the earth, the behaviour will be environmentally friendly.

Students' awareness is getting better when students realize that the preservation of nature since the time of the prophet Ibrahim and the prophet Muhammad SAW. When students realize that an environmental conservation area has been formed, students behave according to religious teachings. The more students who are aware that the root of the problem of natural damage due to human unconsciousness of lifestyle, students do not want to damage. Likewise with environmental damage due to poverty so it tends to process the earth for materialistic purposes in the world, when students are aware then students refuse to behave to destroy the environment.

The same thing happens when students realize that humans should not be allowed to destroy nature even though humans are nature managers. Humans are the centre or ruler of the earth but not doing damage to the earth. Humans who remain destructive are said to be Kufr Ecologists (kufr al-bi'ah). Among the signs of the greatness of God is the existence of the universe (universe). For this reason, damaging the environment is the same as denying (infidels) the greatness of God (Safrihsyah and Fitriani, 2014).

Conclusion

Base on the discussion above, the research can be concluded including favourable of Attitude will have relation to protecting the environment (invisible behaviour) or intention to behaviour. While unfavourable attitude will be regarded with negative behaviour. The students feel comfortable with the role of Khalifah who have mandatory from god's to protect the entire ecosystem. Even student convenient with preserving nature base on Islamic view, the impact is the trait is proper behaviour. The other is the knowledge of the student is linked to behaviour. When the student knows about the function of human on earth, the student behaviour base on Islamic perspective.

It can be strengthened by who student know about the impact of human who releases mandatory from Allah, the student will act suited with it because there is a reward from god's for people. Lastly, the consciousness of the student has a linkage to behaviour. As student aware that Allah has convinced human as custodian to earth,

the behaviour of student will appropriate with an Islamic view. The student is also aware that protecting nature has been mentioned in the Islamic view. As a result, the behaviour suited from an Islamic perspective.

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