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# The Impact of the Pro-Environmental Movement on Santri's Emotional Management at the UPT Jatian Waste Laboratory, Annuqayah Lubangsa Islamic Boarding School

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## Abstract

The pro-environment movement is one that is concerned with the environment. Within this movement, pesantren (Islamic boarding schools) serve as gathering places for young people known as santri (students). One issue faced by pesantren is their substantial contribution to waste. Therefore, environmentally-conscious pesantren have been established. Various issues arise from unhealthy environments; not only that, a healthy environment significantly impacts individuals, especially their emotions. If the environment is unclean, smelly, and dirty, the emotions that arise are typically negative. Hence, individuals must cultivate a mindset that promotes good behavior towards the environment and their surroundings. This study aims to uncover two aspects: First, the existence of the pro-environment movement at the UPT Jatian Waste Laboratory of Pondok Pesantren Annuqayah Lubangsa; second, the implications of the pro-environment movement at the UPT Jatian Waste Laboratory on the emotional management of santri at Pondok Pesantren Annuqayah Lubangsa. This is to understand the extent to which the pro-environment movement affects the emotional management of santri and to facilitate this goal, the researcher uses a case study method with two theories: Pro-Environmental Behavior Theory, which focuses on behavior aimed at environmental preservation, and Emotional Intelligence Theory, which detects the impact of the pro-environment movement. The study concludes that the pro-environment movement can be an alternative for creating environmentally-conscious pesantren and has the goal of raising santri awareness about the importance of environmental care. Several processes in environmental care include Reduce, Reuse, and Recycle. Consequently, santri become aware of the importance of environmental maintenance. The implementation of this movement involves several supporting and hindering factors. Hindering factors include resistance from santri who have not yet accepted the pro-environment movement, while supporting factors include santri who have accepted it and are able to manage and control their emotions, thereby increasing their creativity and enthusiasm to participate in pro-environment activities.

## INTROJUCTION

Pro-environmental movements have proliferated across communities throughout Indonesia. Notable examples include the community-based initiative in Panggung Harjo Village, which borders the urban area of Yogyakarta, and the Pandawara Group — a youth-led movement dedicated to combating waste pollution — which was established in mid-2022 (Fahmi Fauzi, accessed October 2024). At the global level, pro-environmental movements gained considerable momentum in the wake of the COVID-19 pandemic, which intensified public consciousness of environmental fragility and the interdependence of human health and ecological well-being (Ministry of Environment and Forestry of the Republic of Indonesia, accessed August 2023).

Environmental stewardship is therefore a matter of urgent necessity, as a clean and well-maintained environment is widely recognized as a prerequisite for optimal human well-being. A healthy and clean environment has been shown to contribute to emotional stability and psychological well-being, functioning as a form of passive emotional regulation (Handoko, 2012). This relationship is particularly significant in the context of Islamic boarding schools (pesantren), where santri (students) reside collectively within a shared institutional environment. The pesantren setting presents a distinctive challenge: the concentration of large numbers of young people in a single residential complex creates conditions that, without deliberate governance, can compromise environmental quality. As Utomo (2022) observed, the social dynamics of pesantren environments — characterized by dense populations of adolescents and youth — constitute a significant risk factor for environmental neglect.

The environment does not merely constitute a passive backdrop to human behavior; it actively invites and conditions behavior, shapes individual character, and delineates the boundaries of personal development. Environmental conditions, therefore, function as a structuring force on personality development and behavioral orientation (Nawawi, 2011).

In December 2019, a pro-environmental movement was formally established at Pesantren Annuqayah Lubangsa with the explicit objective of cultivating environmental awareness among santri and promoting cleanliness within the institutional grounds. By early 2020, Pesantren Annuqayah Lubangsa had been identified as the largest contributor to solid waste within the Annuqayah complex, to the extent that the pesantren's final waste disposal site (Tempat Pembuangan Akhir/TPA) was approaching critical capacity. Empirical data gathered during preliminary fieldwork confirmed that the pesantren environment constituted a significant trigger for both positive and negative emotional states among its residents.

Consistent with the James-Lange Theory of Emotion, which posits that physiological bodily changes precede and give rise to conscious emotional experience, the emotional responses of santri to environmental stimuli are understood as arising from their interpretations of physical and sensory reactions to surrounding conditions (Cherry, 2023). Applying this theoretical lens, the experience of disgust — a primary emotional response triggered by unclean, malodorous, or otherwise aversive environmental stimuli — is of particular relevance here. Siswanto (2003) noted that disgust serves an adaptive function by motivating avoidance and removal of harmful stimuli; however, when persistently triggered by chronic environmental degradation, it

may normalize negative emotional states and undermine behavioral engagement with the environment. These concerns are further reinforced by the legal obligations established in Article 65 and Article 67 of Indonesian Environmental Law, which guarantee every citizen's right to a healthy environment and mandate active public participation in environmental conservation and pollution control (Effendi & Praja, 2023).

In response to these conditions, Pesantren Annuqayah Lubangsa established the UPT Jatian Lubangsa (Technical Implementation Unit for Waste Management), a waste laboratory designed to operationalize the pesantren's commitment to sustainable and independent environmental management. The relationship between human beings and their environment is inherently reciprocal and inseparable: environmental conditions shape human psychology and behavior, while human behavior in turn reshapes the environment (Nawawi, 2011).

Drawing on the sociological insight that human potential is severely constrained by failures of self-regulation, Goleman (2016) identified three foundational capacities as prerequisites for emotional self-mastery: self-control (the ability to manage impulses), perseverance and tenacity (the capacity to pursue goals in the face of difficulty), and the ability to motivate oneself. Without these capacities, individuals are unable to effectively regulate their own emotional states. The present study therefore argues that waste management activities within the UPT Jatian framework do not merely serve the pragmatic function of environmental control; they also function as a medium for the cultivation and enhancement of santri's emotional self-management capabilities.

A clean and well-managed environment has been demonstrated to exert a significant positive influence on the emotional states of santri. Conversely, an environment characterized by accumulated waste, disorder, and malodorous conditions generates negative emotional states, reduces motivation for learning, and fosters indifference toward communal well-being. Littering behavior, in particular, has been shown to reinforce and amplify negative emotional orientations in individuals (Goleman, 2016). It is on the basis of these interconnections between environment and emotion that this study is situated.

This study pursues two primary objectives: (1) to describe the existence and operationalization of the pro-environmental movement at the UPT Jatian Waste Laboratory of Pondok Pesantren Annuqayah Lubangsa; and (2) to investigate the implications of that movement for the emotional management of santri at Pondok Pesantren Annuqayah Lubangsa.

## **RESEARCH METHODS**

This study employs a qualitative research design based on a case study approach. This methodological choice was informed by the study's objective to generate in-depth, process-oriented, and contextually rich understanding of the phenomena under investigation — specifically, the existence and implications of the pro-environmental movement at UPT Jatian — rather than to produce statistically generalizable findings. Field research (penelitian lapangan) was conducted directly at Pondok Pesantren

Annuqayah Lubangsa, where the case was examined from the perspective of the pro-environmental movement's role in shaping the emotional management of santri.

The study was conducted over several months, encompassing phases of observation, interviewing, and documentary analysis. Participants were selected using purposive sampling — a strategy in which informants are deliberately chosen on the basis of their possession of specific attributes relevant to the research questions (Moleong, 2009). Key informants included: the Director of UPT Jatian; the Vice Chairperson III of PPA. Lubangsa, responsible for environmental affairs; active members of the pro-environmental movement team; the *santri*-based ecology community (Komunitas Ekologi Lubangsa); and *santri* selected for their direct involvement in pro-environmental activities and their capacity to provide firsthand accounts of the movement's impact on their emotional experiences.

Data were collected through three complementary techniques. First, semi-structured in-depth interviews were conducted with all key informants as described above. Interview questions were designed to elicit detailed accounts of participants' experiences with, perceptions of, and emotional responses to the pro-environmental movement. Second, participatory observation was conducted at the UPT Jatian site over an extended period prior to and during the formal research phase. The researcher's prior familiarity with the site — rooted in a pre-existing research interest in environmental psychology — facilitated deep contextual understanding of the phenomena under study. Third, documentary analysis was conducted on existing institutional documents produced by UPT Jatian and the Komunitas Ekologi Lubangsa, including program reports, waste management protocols, and visual records of activities.

Data analysis was conducted following the systematic qualitative framework developed by Moleong (2009), which involves: organizing and categorizing data obtained from interviews, field notes, and documents; decomposing the data into analytical units; synthesizing across units to identify patterns; and constructing interpretive conclusions accessible to both the researcher and wider scholarly audiences. This analytic process was guided by two theoretical frameworks. The first is the theory of pro-environmental behavior (Kurusu, 2015), which conceptualizes pro-environmental behavior as individual actions that make a tangible positive contribution to environmental protection while minimizing environmental harm — encompassing practices such as energy conservation, sustainable mobility, waste avoidance, recycling, responsible consumption, and resource conservation. The second is Goleman's (2009) theory of Emotional Intelligence, which provides the analytical framework for examining the implications of the pro-environmental movement for the emotional management of santri across five dimensions: self-awareness, emotional regulation, self-motivation, empathy (recognition of others' emotions), and the cultivation of interpersonal relationships.

## RESULTS AND DISCUSSION

### Results

#### *The Existence of the Pro-Environmental Movement at UPT Jatian*

Waste has emerged as a critical global issue, affecting communities of all scales – including *pesantren* (Islamic boarding schools) with their characteristically large student populations. The larger the *santri* population, the greater the volume of waste generated, with consequent risks of soil, water, and air pollution as well as the proliferation of pathogens hazardous to the health of the *santri* community. For waste management to be effective, waste must be segregated at the point of generation, enabling each waste stream to be composted or recycled to its fullest potential.

The vision of UPT Jatian is to achieve independent, responsible, and sustainable environmental management within Pondok Pesantren Annuqayah, with the aim of creating an *eco-pesantren* – an Islamic boarding school that integrates environmental stewardship into its educational mission. The corresponding mission of UPT Jatian encompasses: (1) disseminating understanding of the *eco-pesantren* concept among the *santri* community; (2) implementing environmental management activities through the 3R framework (Reduce, Reuse, Recycle); and (3) addressing waste-related challenges comprehensively from upstream (generation) to downstream (final disposal). Achieving this vision requires concerted cooperation among all members of the *pesantren* community.

The role of *santri* within this framework extends beyond that of mere beneficiaries of environmental programs. As students within a *pesantren* institution distinguished by its spiritual depth and strong sense of religious obligation, *santri* are understood to possess not only spiritual accountability toward God but also a corollary ethical responsibility toward the natural world as part of God's creation (Soebahar, 2013). Environmental stewardship is therefore framed not merely as compliance with institutional regulation but as an expression of Islamic piety and the fulfillment of the human role as *khalifah* (vicegerent and steward) of the earth.

The pro-environmental movement has been in operation at Pondok Pesantren Annuqayah Lubangsa since 2019, making it one of the pioneering *pesantren* in the region to formally institutionalize environmental conservation, here referred to as a "environmentally conscious *pesantren*" (*pesantren berwawasan lingkungan*). The successful implementation of this movement requires collaborative governance involving *pesantren* administrators, *santri*, and parents. Administrators function as enforcers of the *pesantren*'s environmental regulations; *santri* function simultaneously as the primary subjects of behavioral regulation and as active advocates of the pro-environmental agenda. The success of the movement also depends on cooperation with *santri*'s parents and with street vendors operating within the *pesantren* grounds.

The waste segregation system is organized with considerable precision. Each dormitory room is equipped with separate containers for hard plastics (PET), leaf plastics (flexible packaging), paper, residual waste, organic waste, and hand-washing facilities. Shared public spaces are provided with five-category waste stations covering the same waste streams. Waste collection is conducted twice daily (morning and afternoon). Upon arrival at UPT Jatian, waste is further sorted by the transporter team, with recyclable materials sold to partner organizations. Wet and dry organic waste is processed into liquid and solid compost (Losida) and used in biopore infiltration holes. Leaf plastic is processed into paving materials.

As Kurisu (2015) noted, the two most critical resources for the success of pro-environmental movements are time and human labor. A team of only five individuals managing the waste produced by approximately ten thousand santri cannot function effectively without the active cooperation of the broader pesantren community — both administrators and general santri alike. The existence of the pro-environmental movement at UPT Jatian is therefore understood in this study as constituting the institutional spearhead of the environmentally conscious pesantren mission at Pondok Pesantren Annuqayah Lubangsa.

The foundational commitment of the movement is the achievement of zero waste sent to the external TPA (final disposal site) through independent, responsible, and sustainable waste management. *Santri* are expected to take personal responsibility for the waste they generate — sorting it according to the established classification system and processing it within the UPT Jatian infrastructure. The character-formation dimension of this movement is equally central: the cultivation of environmentally responsible attitudes and behaviors among *santri* is identified as the primary purpose of the movement's establishment, premised on the understanding that environmental destruction constitutes a form of moral wrongdoing with consequences for both self and community.

Drawing on the theoretical framework of environmental psychology, Willuweit (2009) demonstrated that human beings and their environment exist in a state of continuous, mutually constitutive interaction: environmental conditions shape human behavior and psychology, while human behavior in turn reshapes the environment. From this perspective, the pro-environmental activities at Pesantren Annuqayah Lubangsa — including preferring eco-friendly food, avoiding unnecessary packaging, using reusable containers rather than single-use items — are not merely behavioral regulations but are understood as conditions for the sustenance of a healthy, clean, and nurturing living environment (Kurusu, 2015).

Islamic boarding schools constitute a particularly appropriate institutional context for environmental education, given their capacity to deliver such education as a lived, daily practice rather than as an abstract curricular subject. As Hayati and

Handayani (2021, p. 28) observed, environmental education implemented within the *pesantren* setting yields more durable behavioral outcomes than comparable programs in other educational institutions, because the integration of environmental norms into the daily routines of residential life accelerates their internalization as habitual dispositions.

The pro-environmental strategies implemented by the Komunitas Ekologi Lubangsa and UPT Jatian are organized within the 3R framework, as elaborated below.

### **Reduce**

The Reduce strategy encompasses all measures through which *santri* minimize waste generation at the source. Practical measures include: using reusable rather than single-use containers (particularly for food), choosing products with extended useful lifespans, and eliminating unnecessary packaging. In addition to these behavioral measures, UPT Jatian deploys a Customer Relationship strategy adapted to the *pesantren* context, designed to build *santri*' loyalty to the environmental program through regular waste segregation monitoring, annual rewards for dormitory rooms demonstrating consistent compliance (including group film and sports viewings as incentives), and twice-daily waste collection services (07:00–15:30 WIB). This multi-faceted approach reflects the recognition that cultivating environmental consciousness among *santri* requires sustained educational effort, including the promotion of environmental awareness (Arifah, Hidayatullah, & Hariz, 2022).

In the Islamic ethical framework, this responsibility is grounded in the concept of the human being as *khalifah* (steward/vicegerent) of the earth, whose moral and religious formation necessarily encompasses the values of caring for and preserving the natural world. *Santri* who fail to comply with the *pesantren*'s environmental regulations are subject to disciplinary measures administered by the Vice Chairperson III (WAKA III) and the environmental management committee, reinforcing the institutional seriousness of the commitment to environmental responsibility.

### **Recycle**

The Recycle strategy entails the processing of waste generated by the *santri* community — both organic and inorganic — into new, useful materials through independent waste sorting and processing activities. Recyclable materials are crafted into handmade products (including flowers, mats, and decorative lamps); plastics that cannot be fashioned into handicrafts are processed in a combustion chamber and converted into paving blocks; and organic food waste is transformed into organic fertilizer. This approach not only addresses the environmental challenge of waste accumulation but also develops *santri*'s creative capacities and practical skills.

### **Reuse**

The Reuse strategy is premised on the recognition that items deposited in waste bins are not inherently valueless; rather, with appropriate knowledge and skill, many discarded materials can be repurposed, thereby simultaneously maintaining environmental cleanliness and health (Interview, Vice Chairperson III PPA Lubangsa Putri, 2024). This strategy reinforces a broader cognitive reframing of waste as a resource rather than a problem — a reframing that aligns with both the environmental ethics of Islamic teaching and the practical imperatives of sustainable institutional management.

The pro-environmental movement at Pesantren Annuqayah Lubangsa has extended its reach beyond the institutional boundaries of the *pesantren* itself. Since the movement's establishment, measurable reductions in waste have been achieved, and *santri* compliance with environmental regulations has been substantiated by observation and interview data. Importantly, the movement is not conceived as a commercial enterprise; its foundational purpose is the cultivation of *santri*'s environmental consciousness and the fostering of a sense of communal responsibility toward the natural world.

The character-building aims of the movement — as articulated by Syifauddin (2020) — encompass: preserving environmental sustainability; preventing and addressing pollution and ecological damage; disseminating current information on environmental management; pioneering pro-environmental actions; and generating ideas for ecosystem improvement. The specific goals of the Lubangsa movement include: increasing *santri*'s awareness of waste and environmental issues; fostering responsible, independent, and sustainable waste management; and developing the capacity to manage waste comprehensively from generation to final disposal without reliance on the external TPA. Knowledge and skills acquired through study trips — such as the study visit to Panggung Harjo Village, Bantul, Yogyakarta — are applied on a sustained basis within the *pesantren*.

To ensure the continued reach and visibility of the movement, UPT Jatian utilizes a multi-channel communication strategy encompassing social media platforms (Instagram, WhatsApp, Facebook, and YouTube) for the dissemination of information through infographic materials; periodic socialization sessions with block-level supervisors (*pengasuh*) within the female residential complex (Kawasan Putri); and community-wide socialization sessions at the mosque within the male residential complex (Kawasan Putra).

### ***Implications of the Pro-Environmental Movement for the Emotional Management of Santri***

Environmental issues have increasingly assumed centrality in public discourse, and the *santri* community of Pondok Pesantren Annuqayah Lubangsa has responded to this reality by initiating the development of an environmentally conscious *pesantren* — a

transformation encompassing the *pesantren's* spiritual leaders (*kyai* and *nyai*), administrators, and *santri* alike (Arifah, Hidayatullah, & Hariz, 2022). The *pesantren* has long been recognized as a transformative agent of change (agen of change) within Indonesian society, and the UPT Jatian Waste Laboratory program represents a contemporary manifestation of this tradition.

The initial introduction of the pro-environmental movement encountered resistance from some *santri*, who were reluctant to accept and comply with the new institutional requirements. Over time, however, *santri* progressively internalized the movement's norms, and significant behavioral change was observed. Prior to the movement's implementation, the *pesantren* generated approximately 600–700 kg of waste per day; following implementation, daily waste output was reduced by approximately 50% to 300 kg — a measurable outcome that attests to the movement's effectiveness.

As Goleman (2009) noted, mood and emotional climate constitute the core of constructive social relationships. Since individuals do not always readily adapt to sudden changes — including those demanded by new environmental norms — the initial phase of the movement was characterized by degrees of reluctant compliance among some *santri*. Over time, however, the data indicate that the majority of *santri* came to genuinely embrace the pro-environmental norms, transitioning from externally imposed compliance to internalized commitment. Subsequent research confirms that since the full implementation of the pro-environmental program, statistically significant differences in *santri* behavior have been documented.

The most significant psychological factors influencing individual pro-environmental engagement include risk perception and perceived behavioral control (Kurisu, 2015). Individuals who fail to consider the risks of their actions — both to themselves and to their environment — are unlikely to adopt pro-environmental behaviors. The cultivation of these capacities is therefore central to the emotional management framework applied in this study. Analyzing the implications of the pro-environmental movement for *santri's* emotional management through Goleman's (2009) five dimensions of Emotional Intelligence yields the following findings.

#### *Self-Awareness (Mengenali Emosi Diri)*

Self-awareness constitutes the foundational capacity of emotional management. As Goleman (2009) observed, self-awareness renders individuals more attentive to their own moods and thought patterns, reducing their susceptibility to being overwhelmed by emotional reactions. The data indicate that *santri* at PPA Lubangsa have developed a meaningful degree of self-awareness in the environmental domain: they have largely ceased prioritizing egocentric impulses over institutional norms, such as disposing of waste in inappropriate locations or persisting in the use of single-use containers for food.

They have also become more motivated to avoid and remediate malodorous and unclean spaces rather than habitually disregarding them.

Environmental self-awareness among *santri* has increased measurably: the initial step of self-directed waste sorting by category has become a widespread practice. Furthermore, *santri* have demonstrated a willingness to accept disciplinary consequences when they violate the pesantren's ecogreen regulations — an acceptance that reflects a sense of personal responsibility for self-generated waste that was largely absent prior to the movement's establishment. Observational data confirm that in dormitory rooms, common areas, and bathrooms, waste is now consistently sorted and maintained in a clean condition — a marked contrast to the pre-movement state of intermixed and unsorted waste accumulation (Interview, Vice Chairperson III period 2024–2025, PPA Lubangsa Putri, 2024).

### ***Emotional Regulation (Mengelola Emosi)***

Emotional regulation refers to the capacity to manage and channel feelings appropriately, thereby maintaining inner equilibrium and psychological well-being. As Goleman (2005) emphasized, the ability to keep troubling emotions under control is foundational to emotional well-being. Prior to the pro-environmental movement, persistent exposure to strong, uncontrolled odors and visually aversive waste conditions generated chronic negative emotional states among *santri*. The improvement of environmental conditions following the movement's implementation has been associated with a measurable shift in *santri*'s emotional climate, evidenced by the emergence of positive behavioral responses toward the environment and by enhanced capacity for independent, self-directed activities within a now-cleaner and more comfortable residential space.

### ***Self-Motivation (Memotivasi Diri Sendiri)***

The achievement of personal and academic goals requires sustained self-motivation, encompassing the capacity to defer gratification, control impulsive urges, and maintain positive affective states including enthusiasm, purposefulness, optimism, and self-confidence. The data reveal that *santri* are actively participating in waste segregation and recycling activities, with many demonstrating the tenacity to consistently sort and process waste even in the absence of external enforcement. The transformation of plastic waste into handcrafts has further provided an outlet for creative expression and skills development, generating intrinsic motivation through the experience of purposeful productivity.

*Santri* have also deepened their practical knowledge of waste typology — understanding the categories, hazards, and management potential of different waste streams — and have channeled their creativity into the production of handcraft items

(including bags and other products), paving blocks, and related outputs from multilayer plastic and leaf plastic waste.

*Empathy — Recognizing Others' Emotions (Mengenal Emosi Orang Lain)*

Empathy — the ability to recognize, understand, and respond to the emotional states of others — represents a critical dimension of social and environmental engagement. Goleman (as cited in Dewi, 2012) emphasized that individuals with high empathic capacity are more attuned to subtle social signals, more responsive to the needs of others, and more capable of adopting perspectives other than their own. The data indicate that *santri* have developed heightened environmental empathy — sensitivity not only to the emotional states of fellow *santri* but also to the needs of the environment itself. For example, when waste containers in dormitory rooms — for plastic bottles or leaf plastics — reach capacity, *santri* spontaneously transport the waste to the bottle bank (bank botol) or ecology house (rumah ekologi) without awaiting instruction from dormitory supervisors. This proactive responsiveness demonstrates that *santri* have developed an intuitive capacity to read and respond to environmental needs.

*Cultivating Relationships (Membina Hubungan)*

The ability to cultivate and sustain interpersonal relationships constitutes a social competence that underpins leadership, collaborative effectiveness, and personal success. Communication skills are foundational to this capacity. The data indicate that *santri* have developed enhanced capacities for cooperation within their dormitory communities, motivated in part by the daily dormitory cleanliness assessments conducted by the environmental management committee (Goleman, 2016). The collaborative norms embedded in the pro-environmental program — which require *santri* to coordinate waste management activities collectively — have served as a practical laboratory for the development of interpersonal skills, community responsibility, and cooperative social behavior.

**Conclusion**

The pro-environmental movement at Pesantren Annuqayah Lubangsa, operationalized through the UPT Jatian Waste Laboratory and the Komunitas Ekologi Lubangsa, constitutes a significant institutional initiative for the creation of an environmentally conscious pesantren and for the cultivation of *santri*'s environmental awareness and sense of communal responsibility. The movement has successfully demonstrated that waste, rather than being irreversibly discarded, can be transformed into a resource of social and creative value. The 3R framework — Reduce, Reuse, and Recycle — has been effectively institutionalized within the pesantren community, resulting in a documented 50% reduction in daily waste output.

The implications of the pro-environmental movement for santri's emotional management are analyzed through Goleman's five-dimensional framework of Emotional Intelligence, with the following conclusions: (1) Santri have developed enhanced self-awareness regarding their environmental behavior, reducing ego-driven non-compliance and increasing personal accountability for self-generated waste. (2) Santri's emotional regulation has improved as a result of a cleaner and more aesthetically conducive living environment, reducing chronic negative emotional stimulation and enabling more positive, self-directed activity. (3) Santri's self-motivation has been stimulated through active participation in waste processing and creative recycling activities. (4) Empathic capacity has been enhanced, manifested in santri's proactive and intuitive responsiveness to environmental needs. (5) Capacities for interpersonal relationship-building and cooperative behavior have been strengthened through the collective norms and community accountability embedded in the pro-environmental program.

This study therefore concludes that a clean and well-managed environment is not merely a physical condition but a significant determinant of positive emotional management among santri. Islamic boarding schools represent an especially effective institutional context for the integration of environmental education and character development, given their capacity to embed environmental norms in the fabric of daily life. Future research should examine the long-term sustainability of pro-environmental behavioral change among santri following graduation from the pesantren – investigating whether the emotional management capacities and environmental attitudes developed within the institution are retained and applied in post-pesantren social contexts.

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#### **Wawamcara:**

- Wawancara dengan Eva Yuliana wakil ketua III 2022-2023 dan salah satu aktivis lingkungan di kabupaten sumenep, tanggal 02 Juli 2024.
- Wawancara dengan Nurul Mubarakah, Wakil Ketua III Pondok Pesantren Annuqayah Lubangsa Putri 2024, Tanggal 27 Mei 2024.