

**THE IMPLICATIONS OF THE PRO-ENVIRONMENT
MOVEMENT ON THE EMOTIONAL MANAGEMENT OF
STUDENTS AT THE UPT JATIAN OF THE ANNUQAYAH
LUBANGSA ISLAMIC BOARDING SCHOOL**

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Abstract

This study seeks to elucidate two facets. Firstly, the presence of the pro-environment movement at the UPT Jatian Waste Laboratory of Pondok Pesantren Annuqayah Lubangsa. Secondly, the ramifications of the pro-environment movement at the UPT Jatian Waste Laboratory on the emotional regulation of santri at Pondok Pesantren Annuqayah Lubangsa. This study aims to ascertain the influence of the pro-environment movement on the emotional regulation of santri. To achieve this objective, the researcher employs a case study methodology, integrating two theoretical frameworks: Pro-Environmental Behaviour Theory, which emphasizes actions directed towards environmental conservation, and Emotional Intelligence Theory, which assesses the effects of the pro-environment movement. The study finds that the pro-environment movement serves as an alternative for establishing environmentally conscious pesantren and aims to enhance santri consciousness regarding the significance of environmental stewardship. Numerous procedures in environmental conservation encompass Reduction, Reuse, and Recycling. As a result, santri recognizes the need for environmental preservation. The execution of this maneuver entails many facilitating and obstructive elements. Detrimental factors encompass opposition from santri who have not embraced the pro-environment movement, whereas beneficial factors consist of santri who have accepted it and possess the ability to regulate their emotions, thereby enhancing their creativity and eagerness to engage in pro-environment initiatives.

Keywords: *Pro-Environment, Emotional Management, Santri*

Abstract

Penelitian ini bertujuan untuk mengungkap dua hal. Pertama, keberadaan gerakan pro lingkungan hidup di UPT Laboratorium Sampah Jatian Pondok Pesantren Annuqayah Lubangsa. Kedua, implikasi gerakan pro lingkungan hidup di UPT Laboratorium Sampah Jatian terhadap pengelolaan emosi santri di Pondok Pesantren Annuqayah Lubangsa. Untuk mengetahui sejauh mana gerakan pro lingkungan hidup berpengaruh terhadap pengelolaan emosi santri dan untuk mendukung tujuan tersebut, peneliti menggunakan metode studi kasus dengan dua teori, yaitu Teori Perilaku Pro Lingkungan Hidup yang berfokus pada perilaku yang bertujuan untuk menjaga kelestarian lingkungan hidup dan Teori Kecerdasan Emosional yang mendeteksi dampak gerakan pro lingkungan hidup. Penelitian ini menyimpulkan bahwa gerakan pro lingkungan hidup dapat menjadi salah satu alternatif dalam mewujudkan pesantren sadar lingkungan hidup dan bertujuan untuk meningkatkan kesadaran santri tentang pentingnya menjaga lingkungan hidup. Beberapa proses dalam menjaga lingkungan hidup antara lain *reduce, reuse, dan recycle*. Dengan demikian, santri menjadi sadar akan pentingnya menjaga lingkungan hidup. Pelaksanaan gerakan ini melibatkan beberapa faktor pendukung dan penghambat. Faktor penghambat antara lain adalah adanya penolakan dari santri yang belum menerima gerakan pro lingkungan, sedangkan faktor pendukung antara lain adalah adanya santri yang sudah menerima dan mampu mengelola serta mengendalikan emosinya, sehingga meningkatkan kreativitas dan semangat santri untuk berpartisipasi dalam kegiatan pro lingkungan..

Kata kunci: Pro Lingkungan; Manajemen Emosi; Santri

Introduction

The pro-environmental campaign has been undertaken by various communities in Indonesia, notably in Panggung Harjo village, near Yogyakarta, and the Pandawara group, a resilient youth organization opposing garbage. The community was established in mid-2022. Subsequently, pro-environmental movements commenced their global expansion, particularly following the COVID-19 pandemic (Muhammad, 2025).

Therefore, it is very necessary to maintain the environment to have a quality that can provide optimal benefits for the surroundings. So that a clean and healthy environment can manage emotions, or can also make emotions more stable (Handoko, 2016). This is undoubtedly connected to a cohort of youth known as santri residing in Pesantren. Pesantren must enhance their engagement with the surrounding environment, as they serve as congregational spaces for youth and adolescents, which can lead to environmental neglect (Utomo et al., 2021). The environment influences and affects behavior, while also constraining it; this interaction can create an enduring aspect of the self that guides personality development.

In December 2019, the pro-environment movement in Lubangsa was established to enhance public and santri awareness regarding the significance of

cleanliness specifically in the Pondok Pesantren Annuqayah Lubangsa area. In early 2020, Pesantren Annuqayah Lubangsa was identified as the primary source of waste, resulting in the landfill being increasingly congested. According to the evidence acquired by researchers, pesantren indeed elicit both negative and pleasant emotions. Emotions have evolved into prudent guidance for humans to act. James Lange posits that physiological alterations in the body precede the perception of emotions. Emotions arise from an individual's perception of their physical sensations. This theory posits that individuals exhibit physiological reactions to environmental stimuli, and it is their interpretation of these bodily responses that engenders emotional experiences (Cherry, n.d.).

When the environment and emotions intersect, individuals frequently experience disgust in response to an unclean setting. The sensation of disgust is consequently elicited by specific looks, odors, or textures. The primary human reaction to disgust is to isolate oneself or eliminate the object deemed repugnant. Despite its negative nature, this emotion compels individuals to maintain a clean lifestyle. Furthermore, the sensation of disgust may emerge when individuals observe the reprehensible conduct of others (Sastrohadiwiryo, 2003). According to environmental legislation, Article 67 mandates individuals to uphold the preservation of environmental functions and regulate pollution or harm to the environment. Article 65 formerly stipulated that all individuals possess the right, among others, to receive environmental education to satisfy the right to a good and healthy environment (Effendi, n.d.) Consequently, a pro-environmental initiative was established at the Annuqaya boarding school in the Lubangsa region, with a waste laboratory known as UPT (Technical Implementation Unit) Jatian Lubangsa. Generally, actions or occurrences by persons stem from psychological influences or specific variables. Psychology is recognized as a study that examines both normal and pathological human behavior. Humans and the environment share an interwoven existence due to their reciprocal nature (Nawawi, 2000).

Sociologists point out that the view of human nature that often ignores the power of functioning is very short-sighted. This is because they include self-control, enthusiasm and perseverance, and the ability to motivate oneself. Without these three things individuals will not be able to control their own emotions. And something good done depends on how the individual controls himself. The existence of the UPT Jatian pro-environment team at the Annuqayah Lubangsa boarding school is an effort to overcome waste processing or waste sorting in the UPT Jatian laboratory. The researcher will not only explain that it turns out that recycling waste not only serves to increase the creativity of students, but also can maximise or control the emotions of students at the Annuqayah Lubangsa boarding school.

A clean environment turns out to be very influential on the emotional state of students, and this can be proven by several activities that are carried out on the basis of increasing the enthusiasm of students to bring changes to themselves. It is different if the surrounding environment is still dirty and garbage is scattered everywhere while producing unpleasant odours. This makes students not care about the environment so that the emotional level for learning is lacking. Even the behaviour of throwing garbage carelessly can make individuals emotionally negative. Therefore, the researcher raised the title "The Existence of the Pro-Environment Movement and its Implications for Santri Emotion Management (Case Study on the Waste Laboratory of UPT Jatian Pondok Pesantren Annuqayah Lubangsa)". This research aims to describe how the existence of the pro-environment movement in the UPT Jatian waste laboratory of the Annuqayah Lubangsa Islamic Boarding School and to reveal how the implications of the pro-environment movement in the UPT Jatian waste laboratory on the emotional management of students of the Annuqayah Lubangsa Islamic Boarding School.

Research Methods

This research uses a qualitative approach based on case studies. The type of research used is *field research (field research)* and uses a qualitative approach which is a research procedure that places more emphasis on the process and meaning aspects of an action and is seen as a whole. Researchers use field research because they take or collect data from the field where this case is researched from the point of view of the existence of a pro-environmental movement in santri management at the Annuqayah Islamic Boarding School in the Lubangsa area.

This research took place over several months from observation, interviews, and documentation. Informants taken are from the field in the form of opinions from the pro-environmental movement team and several students who have become key informants to see the effect of the pro-environmental movement on the emotional management of students, namely through interviews. Interviews, the first will make direct observations of the UPT Jatian Lubangsa location. The second step will be to interview the Director of UPT Jatian because the most fixed source of data will be obtained from several students who will be the main informants in this study. It aims to find out the extent of the influence of the pro-environment movement on the emotional management of students at the Annuqayah Lubangsa Islamic boarding school. Furthermore, it will also involve several cleaning administrators and the active team of the Lubangsa pro-environmental movement who are indeed the caretaker's trusted administrators to manage UPT Jatian.

This research uses qualitative field methods so that researchers can intensively see and analyze what is happening at the research location. Therefore, data will be

obtained in several ways, namely: *interviews (interviews)* to collect data the author uses *purposive sampling*, namely the methodology of taking informants randomly where the group of informants is targeted to have certain attributes, conducting interviews with the parties involved to obtain accurate data to find out the problems that will be written by researchers, so that the data obtained from observation becomes clear. Furthermore, namely observation (*observation*) to find valid data according to reality, researchers need to make observations, and this observation was carried out long before this research was conducted.

This is supported by the personal desire of researchers to conduct research related to environmental psychology, especially in pesantren. Where currently the Annuaqayah Lubangsa Islamic boarding school has carried out environmentally friendly movements, in this case, Lubangsa already has a waste laboratory UPT Jatian Lubangsa. To manage waste and reduce environmental pollution. Finally, documentation of documents that already exist in UPT Jatian Lubangsa, namely the Ecology community that takes care of sorting waste in Lubangsa Putri in collaboration with the environmentally friendly community in Lubangsa Putra, which finally processed the waste in the UPT Jatian Lubangsa waste laboratory.

Data analysis techniques in this study are carried out by processing or searching and systematically compiling the data obtained. Both data from the results of interviews, field notes, and documentation by grouping data into several categories, breaking down into units, synthesizing, organizing into patterns, and selecting what is important rather than making conclusions so that it is easily understood by oneself and others (Moleong, 2009). From this process, a valid and strong data analysis related to the research problem is produced.

After collecting data from the field, the next step is to analyze the field situation using the theory that has been determined since the beginning of this research. The theory used in this research is the theory of *pro-environmental* behaviour which is the behaviour of individuals contributing significantly to protecting the environment and harming the environment as little as possible. Therefore, individuals must be able to protect their environment by conserving energy, mobility, and transportation, avoiding waste, recycling, consumerism, and conservation (Rofiah et al, n.d.). The movement is an activity that minimizes everything that can harm the environment. In addition, this study also uses Daniel Goleman's *Emotional Intelligence* theory where theory is used to analyze the implications of the pro-environmental movement on the emotional management of students, the extent to which the impact of the pro-environmental movement on the emotional management of students, whether there is an increase or not. With that, all students can protect the PPA environment. Lubangsa by controlling or managing their emotions to do positive things.

Results and Discussion

Analysis of the Existence of the Pro-Environment Movement and its Implication on Santri Emotion Management

Waste has emerged as a global concern, particularly inside pesantren that accommodate a substantial student population. Increased student numbers result in greater trash production, which contributes to soil, water, and air pollution. Conversely, garbage serves as a breeding ground for pathogens that may jeopardize students' health. The discarded garbage must be sorted to ensure efficient composting or recycling of each component. To achieve this, UPT Jatian initiated the implementation of independent, accountable, and sustainable environmental management within PP. Annuqayah to establish an eco-friendly pesantren education. Simultaneously, the objective of UPT Jatian is to elucidate the environmental idea, implement environmental management initiatives through 3R (Reduce, Reuse, Recycle) practices, and address issues from upstream to downstream.

The pro-environmental initiative has been instituted at Pesantren Annuqayah Lubangsa from 2019. Pesantren Annuqayah is a pesantren that implements the environmental conservation movement, referred to the santri as an environmentally sound pesantren. The initiative necessitates collaboration among pesantren administrators, santri, and santri guardians. The management serves as an enforcer of the laws and regulations established by the pesantren, while the santri function as subjects required to adhere to these norms and support the pro-environmental initiative. To achieve success, collaboration with the guardians of santri and street sellers operating inside the Pesantren milieu is essential. The success of this initiative necessitates collaboration throughout the pesantren community.

Waste sorting is conducted from each santri's room based on type (hard plastic (PET), leaf plastic, paper-plastic, residue, organic waste, and handwashing station). Each room will be equipped with receptacles for hard plastic (PET), leaf plastic (large-sized needles), residue, and a handwashing station. Simultaneously, there will be one organic waste and one paper bin allocated per block. In public areas, five bins will be allocated (Leaf Plastic, Hard Plastic, Organic, Paper, and Residue). Waste collection will occur bi-daily (morning and evening). Upon arrival at UPT, waste will be categorized by UPT Jatian administrators in the transporter section according to its type. Sorted refuse will be sold to various partners collaborating with UPT Jatian Lubangsa. Wet and dry organic waste will be utilized for liquid and solid composting

(Losida) and as media for biopore infiltration pits, while leaf plastic waste will be repurposed for paving.

Consequently, collaboration among pesantren communities regarding trash management and environmental conservation is essential. Santri, as students in pesantren institutions, is recognized for their spirituality and resilience in ukhrowi matters. Santri is regarded as highly compliant in adhering to Islamic religious regulations. In this context, santri can be relied upon not only for their spiritual devotion to God but also for the robustness of their connection with nature, which represents a unity within Allah Swt.'s creation. The santri's understanding of the need to preserve and nurture the environment to ensure its health and cleanliness (Soebahar, 2013). Santri must prioritize pro-environmental behavior that has been established; otherwise, the pro-environmental movement will inherently weaken (Soebahar, 2013).

Actually, what is most needed in this pro-environment movement is time and manpower (Kurusu, 2015). If the team does not really give the right time for actions that have become priority programs, the results obtained will not be optimal, as well as the workforce if there are only five people in one team while there are about ten thousand students to be taken care of without cooperation with either pesantren administrators or general students, the pro-environment movement will also not be effective. In this chapter, researchers only focus on analysing how the existence of the pro-environmental movement in the waste laboratory UPT Jatian Pondok Pesantren Annuqayah Lubangsa, it is known that this role means taking action or action. Therefore, the existence of the UPT Jatian pro-environmental movement is really a spearhead for creating an environmentally sound pesantren at the Annuqayah Lubangsa Islamic boarding school. So that it uses several steps.

The first step taken by the activator is to have a commitment to zero landfill and manage waste independently, responsibly, and sustainably. So that when santri are able to create their own waste, they must automatically be able to sort their waste and then process it themselves. Even though in this case there is already a place for waste processing UPT Jatian. Character building of santri to care about the environment is the main goal of establishing the pro-environment movement so that santri or individuals understand that actually destroying the environment is a form of crime that affects themselves and the surrounding environment.

The first thing that must be done is as santri who are in fact known as individuals who have good morals and spiritual strength are also expected to behave well towards the environment. In a way, if students are able to create waste, students are also required to be able to eliminate waste produced by themselves or be responsible for what they do. Because caring for the earth is a human responsibility to maintain its authenticity, health and beautiful environment (Laksmi & Wardana, 2015).

Even if the garbage generated is disposed of appropriately but remains unprocessed, it is incinerated in a burning stove, resulting in significant environmental pollution that adversely affects not just the individuals within the pesantren but also the broader community. Consequently, pesantren is regarded as proficient in addressing environmental-related societal issues. The santri community, or the community surrounding the pesantren, will also contribute to the pro-environment movement's efforts.

According to the theory of environmental psychology, humans and the environment are two components that constantly interact and influence each other; nevertheless, the environment is also tremendously influential on humans (Willuweit, 2009). Thus, the first step is to sort environmentally friendly foods, eliminate superfluous packing, and use reusable containers, which implies the container is not disposable. If any of these things can be done by individuals, it will be demonstrated that the environment is truly clean and attractive (Kurusu, 2015). Pesantren Annuqayah Lubangsa has developed the ability for pupils to manage and accustom themselves to positive environmental behavior by first sorting rubbish and then recycling plastic waste or residual waste into handicrafts.

Maintaining environmental sustainability is an obligation for every human being, and it is the primary aspect that allows people to live happily in their surroundings. Because the atmosphere is extremely significant in the realm of education, particularly for pupils living in pesantren. Islamic boarding schools are not only a place to acquire Islamic religious knowledge, but they are also an excellent place to educate students about the need for environmental protection. Because of the provision of education in protecting the environment in boarding schools, the results are far more optimal than other educational institutions. Additionally, education in protecting the environment in boarding schools can be directly practiced in everyday life and will become a habit of students later.

Pesantren Annuqayah Lubangsa, an environmentally conscious pesantren, also noted that Lubangsa has the biggest population of students (male and female), necessitating the employment of numerous techniques to ensure that students swiftly adapt to the pesantren's pro-environmental movement. The Lubangsa Ecological Community and the UPT Jatian team collaborate to reduce trash and maintain the environment, particularly in the pesantren ecosystem, through:

First, *reduce* (reduce waste). Waste reduction occurs when consumers effectively minimize their waste by utilizing non-disposable containers, employing reusable food storage solutions, eliminating unnecessary packing, and selecting products with extended durability. Another strategy employed by the pesantren is Customer Relationship Management, which serves as a means to foster positive relations with students, thereby cultivating customer loyalty. This includes initiatives such as waste

sorting oversight, awarding prizes to rooms that excel in waste management at year-end, permitting the cleanest complex to screen short films and host communal football viewings, and providing transportation twice daily from 07:00 to 15:30 WIB.

Because making santri aware of environmental problems, namely through environmental education, is not easy, which includes fostering and increasing awareness of the santri community. More specifically to realise environmental management from the previous downturn Arifah, et al, 2022). All of humanity, as caliphs on earth, is involved in promoting moral and religious principles focused on the management and conservation of the world.

Therefore, students must comply with the requirements set forth by the pesantren as previously mentioned. Students who fail to adhere to the pesantren's regulations may be subject to fines imposed by WAKA III, in collaboration with the cleaning management.

Second, *recycle* (recycling waste generated). Waste generated by the santri community must be recycled both organic and inorganic waste. That is through sorting waste and processing waste independently. So that all waste generated can be overcome by making handicrafts (flowers, mats and bed lamps and other unique things), plastic waste that can no longer be made into crafts is put into the furnace to then be used as paving, organic waste or food waste is made into organic fertiliser.

Third, *reuse*. Re-utilisation of waste is the fact that the garbage that enters the trash can is not completely thrown away and is not useful. On the contrary, if individuals have the knowledge or already have the ability to reuse the waste produced, the environment will automatically be kept clean and healthy.

Pesantren Annuqayah Lubangsa is fostering environmental awareness primarily among PPA students. Lubangsa aims to raise knowledge and concern about environmental issues throughout the broader community. It has been demonstrated that the pro-environmental movement has led to a reduction in waste. Consequently, pupils have demonstrated adherence to regulations about the environmental program. The presence of this pro-environmental movement does not serve as a commercial endeavor for pesantren, since its primary objective is to cultivate santri consciousness of environmental significance.

The cultivation of environmental stewardship seeks to ensure sustainability, mitigate and rectify environmental pollution and degradation, disseminate accurate information regarding environmental conservation management, lead pro-environmental initiatives, and offer insights to enhance the ecosystem (Syifauddin, 2020).

The primary objective of the pro-environment movement in Lubangsa is to enhance santri awareness regarding waste and environmental issues, enabling them to handle waste responsibly, autonomously, and sustainably. In this context, students can

take responsibility for the trash generated, capable of sorting it according to a specified categorization or identifying its classification autonomously from upstream to downstream. The pesantren may independently control the trash produced. To ensure that the garbage generated by santri is effectively managed without being disposed of in the general landfill of Pondok Pesantren Annuqayah, sustainability is essential. The knowledge acquired throughout the educational experience in Panggungharjo village, Bantul, Yogyakarta can be sustainably implemented at Pondok Pesantren Annuqayah Lubangsa.

The pro-environmental movement's final component accessible to the general public beyond the pesantren is Channels, a medium employed to disseminate products, regulations, or significant information, with the expectation that it will serve as a conduit for various stakeholders. The media employed for campaigns and appeals, contingent upon the identified waste sources, includes various platforms such as Social Media (Instagram, WhatsApp, Facebook, and YouTube), which disseminate information through pamphlets, as well as regulatory socialization with caregivers in designated blocks (women's area) and at the mosque (men's area).

Implications of the Pro-Environment Movement on Santri Emotion Management

Environmental concerns have recently emerged as a significant topic of discourse in society. Consequently, the students of Pondok Pesantren Annuqayah Lubangsa undertook the initiative to establish an environmentally sustainable pesantren, encompassing pesantren caretakers (kiai and nyai), administrators, and santri Arifah, among others. Pesantren are recognized as effective agents of change in people's lives, exemplified by the development programs of the pro-environmental movement, notably the UPT Jatian waste laboratory in Lubangsa.

The initiation of the pro-environmental movement in Lubangsa was first challenging for students to embrace; yet, with time, they have accepted, adhered to, and engaged in pro-environmental activities. The habits of students before and after the implementation of the pro-environment movement were markedly different. The daily trash generated amounts to around 600-700 kg, a situation that existed before the implementation of the pro-environment movement. Following the implementation of the initiative, waste was diminished by 50%, achieving a total of 300 kg per day.

The primary initiative of Pesantren Annuqayah Lubangsa is to establish an environmentally sustainable institution; thus, the community must actively engage in these activities. Research indicates that since the inception of this movement, there has been a notable change in the behavior of the santri.

Goleman asserts that mood is fundamental to the quality of social relationships. Not every individual is prepared for abrupt changes, particularly about the pro-environment movement. The santri community, first unable to manage waste and

engage in pro-environmental initiatives voluntarily, ultimately complied and participated in environmental preservation efforts.

This research also identifies the advantages and disadvantages of the pro-environmental movement. Initially, students who opposed the pro-environmental movement struggled to accept the provisions established by the pesantren; however, over time, individuals gradually adapted their behavior, ultimately aligning with and embracing the tenets of the pro-environmental movement.

Actually, the most popular psychological factors or causes that affect individuals include: risk awareness, perceived behavioural control (Kurisu, 2015). This means that individuals tend not to think about the risks that will be experienced by themselves and even their environment. Automatically if individuals think before acting the impact experienced by the environment or the earth which is a place for creatures to live will not be damaged and will not be polluted.

Nowadays, santri have begun to adjust more easily in social interactions and their environment. It is proven that the students of Annuqayah Lubangsa already have good emotion management and have been able to place their emotions appropriately, sort out satisfaction and regulate mood. In this case, the researcher matched the five aspects of Goleman's emotion management.

First, recognising your emotions. Recognising emotions is a basic skill of emotion management. Self-awareness makes individuals more aware of moods and thoughts about moods, if they are less vigilant, individuals become easily dissolved in the flow of emotions and are controlled by emotions. Therefore, the students of PPA. Lubangsa have been able to control their own emotions seen from how individuals behave towards the environment. This means that individuals have not put forward their egos to do things that are not in accordance with the pesantren's provisions of throwing garbage out of place, for example or still using disposable containers for rice containers (rice wrappers). Santri will also avoid smelly places without the slightest desire to clean them.

The awareness of the santris began to increase to care for the surrounding environment. The first step taken is to sort their own waste by type. In addition, individuals are also ready to receive punishment when the waste disposed of is not sorted or they violate several Lubangsa ecogreen regulations. This is certainly proof that they are responsible for their own waste and have never been absent when carrying out the punishment given by the Lubangsa cleanliness and ecology administrators. In various places such as, courtyards, rooms, and bathrooms, waste is well sorted. Previously, waste was mixed.

Therefore, since the pro-environment movement, individuals have been able to recognise their emotions and have even been able to manage their own emotions by always behaving positively towards the surrounding environment. Because something

that individuals do to the earth by natural law the earth will also give the same reciprocal nature to individuals.

Second, managing emotions. Managing emotions is an individual's ability to handle feelings so that they can be expressed appropriately, so that balance is achieved within the individual. Keeping troubling emotions under control is the key to emotional well-being. Usually things that make emotions unstable when there is a pungent odour and cannot be overcome. So that it makes yourself and the environment unpleasant. Because managing emotions or emotion management is at the core of good social relationships (Goelmen, 2005). Therefore, emotional changes in each santri are seen from the start of a positive response from the santri to protect the environment. In addition, students are more able to maximise independent activities because the environment is clean and comfortable

Third, motivate yourself. Attaining success necessitates intrinsic motivation, characterized by the determination to reject immediate gratification, regulate urges, and cultivate positive motivational emotions such as excitement, passion, optimism, and self-confidence. This is seen when children actively engage in sorting rubbish, transforming plastic refuse into handicrafts, demonstrating their ability to resist immediate reward and regulate impulsive behaviors.

Santri also starting understanding the various sorts of waste, the potential hazards posed by improperly handled waste, and the advantages of effective waste management. Students can use their creativity in trash management, particularly with multilayer plastic waste and leaf plastic, to create handicrafts such as bags and paving materials.

Fourth, recognising the emotions of others. The capacity to discern the feelings of others is referred to as empathy. Goleman posits that an individual's capacity to recognize and care for others reflects their level of empathy. Individuals possessing empathetic talents are more adept in perceiving concealed social cues that indicate the needs of others, hence enhancing their capacity to understand differing perspectives, attune to others' emotions, and engage in active listening (Dewi, 2012).

It is established that santri have heightened sensitivity to their surrounding surroundings. For instance, if the bottle waste or plastic leaf waste in the room is full, individuals promptly dispose of it in the bottle bank and ecological home without directives from management. This sensitivity indicates that the children are aware of the expectations of their surrounding environment.

Fifth, fostering relationships. The capacity to cultivate relationships is a competency that fosters popularity, leadership, and success, among other attributes. Communication skills are essential for effective relationship development. Humans often struggle to attain their aspirations and to comprehend the wishes of others. This is seen in the collaborative efforts of individuals to uphold cleanliness, particularly in

each student's room. This was initiated by the daily room assessment conducted by the cleaning manager (Goelmen, 2016).

Conclusion

The existence of a pro-environmental movement in Lubangsa is an alternative to creating an environmentally sound pesantren and to increase santri awareness of the importance of protecting the environment, which then raises santri awareness of the fact that waste is wasted, but waste can also be used as a unique thing, beneficial to society. The waste control process carried out by UPT Jatian in collaboration with the Lubangsa Ecology community is by: *Reduce* (reduce waste), *Recycle* (recycle the waste produced), *Reuse* (reuse).

To increase santri awareness, researchers use an emotional management approach through five aspects, namely: Recognising self-emotions, managing emotions, motivating oneself, recognising the emotions of others, fostering relationships. Therefore, the students' awareness of the importance of caring for the earth and preserving the environment can be overcome. This is certainly proof that the santri community has been able to take responsibility for the waste created by themselves. Since the existence of pro-environment, the santri community has been able to recognise their emotions and has even been able to manage their own emotions by always behaving positively towards their environment.

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