

Implementation of Group Guidance Services in Developing Pro-Environment Attitudes among College Students

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Abstract. Environmental sustainability is an effort to defend and defend the environment so that it can function to maintain the survival of all living creatures, including humans, on this earth. Various aspects of life can be influenced by environmental changes. There is no public awareness and desire to change the environment, which results in a decline in its function. The chair of Islam and the Environment at UIN Raden Intan can help build characters who care about the environment.

1 Introduction

Environmental conservation is now very important, and the whole society should support it. There are many in modern society who do not care about the environment. Due to a lack of incentives, environmental awareness is declining in almost all circles, not only in certain groups of individuals, but also in almost all circles, both at the individual level such as households and small forest encroaching communities and at the organizational level such as enterprises and industries.

The Ministry of Law and Human Rights categorizes the unsustainable environment as destructive. [1] (1) human population growth; (2) overconsumption of natural resources such as forests, fisheries, rivers, and others; and (3) air, water, and land pollution. Due to the rapid growth of the human population, the need for food, fuel, shelter and other necessities grows rapidly. This causes forests to decrease and exploitation of natural resources to increase [2].

Most people just try to maintain their lives without considering environmental sustainability. Poor knowledge, lack of education, and inadequate fulfillment of needs are some of the factors that lead to environmental damage [3]. Unaccommodated waste disposal also affects water damage [4]. The use of disposable items such as food containers, drink containers, and plastic bags also contributes to environmental damage, especially water pollution [5]. One of the causes of the decline in the carrying capacity of forests is illegal logging, which reduces the role of forests as water retention. In addition, deforested forests affect flooding and erosion [2]. Illegal misuse of protected forests by communities for agricultural land, damaging forest ecosystems, disrupting forest sustainability, and causing floods, landslides, and ecosystem damage [6]. In addition to land and water damage, air pollution can also be caused by factors such as excessive use of private vehicles that produce

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carbon dioxide and dust, excessive use of air conditioners, and excessive use of freon in refrigerators [7].

The government made Law No. 23 of 1997 concerning Environmental Management, which was followed by Government Regulation No. 27 of 1999 concerning Environmental Impact Analysis, Government Regulation No. 19 of 1999 concerning Control of Lake Pollution or Sea Destruction, and Government Regulation No. 41 of 1999 concerning Air Pollution Control [8]. Indonesia's environmental regulations are quite numerous. However, it seems that these regulations do not work at all and are ineffective. Environmental loss and pollution are caused by unplanned, unintegrated, and ineffective environmental management methods.

There are verses in the Qur'an and al-Hadith that indicate that mankind must preserve the environment. For example, in Surah al-Qashah verse 77, Allah SWT criticizes those who destroy this environment and says that they will have the most terrible consequences [9]. Allah SWT says that human actions have caused damage on land and in the sea. Then He showed them the consequences of their actions so that they would return to the right path (ar-Ruum verse 41). In surah al-Baqarah verse 11, Allah also states that humans should not harm the earth, its crops and its offspring.

Religious belief is the most powerful factor that drives a person to defend and not destroy the environment. Islamic religious beliefs are the main driver for the Muslim community in Indonesia, especially in a country where the majority of the population is Muslim. In the Qur'an, it is mentioned in verse 4 of surah at-Tiin that Allah SWT has created humans in a perfect and beautiful way.

The widespread environmental damage in this era further emphasizes the importance of environmental awareness. Forming the character of environmental awareness cannot be done instantly, the character building process requires a long and relatively long time. The environment of Raden Intan Lampung State University must also play an important role in this matter, including the teaching staff (Lecturers). Lecturers can provide group guidance services by applying the Islam and Environment course. Students of BKPI Study Program, Faculty of Tarbiyah and Keguruan UIN Raden Intan Lampung are expected to develop an anti-environmental destruction attitude. The implemented group guidance method is expected to improve the character of environmental care through the course of Islam and the Environment.

1.1 Public awareness

According to Article 10 Paragraphs 1, 2 and 8 of Law No. 23 of 1997 on Environmental Management, the government is responsible for: (1) creating, fostering, developing, and raising awareness about the rights and responsibilities of decision-makers in environmental management; (2) creating, fostering, developing, and raising public awareness about rights and responsibilities in environmental management; and (8) ensuring that everyone in society, including decision-makers, must realize the importance of protecting and maintaining the environment. Every community must take responsibility for environmental management [2].

According to Husserl (in Neolaka), consciousness is a conscious thought or knowledge that governs one's attitude, reason, or action. It is an element of living consciousness. It is the thought that drives us to make choices, good or bad, beautiful or ugly, and so on. Agree with Poedjawijatna about consciousness. When one knows or is aware of one's condition, the consciousness of knowledge and the consciousness of the soul are aroused by something. In addition, it emphasizes that there is an element of intentionality in choosing what is good and what is bad. A person who is conscious becomes unconscious, knows becomes ignorant, is awake but asleep, his heart is not aroused by something, is ignorant, or does not pay attention to his behavior [10].

MT Zen in [10] says that it is an effort that involves every citizen in fostering and growing awareness that environmental sustainability can be incorporated into a value system, namely the value system of the environment itself. Emil Salim says that environmental awareness is an effort to raise public awareness about waste, pollution, reforestation, and protection of endangered animals and to raise general awareness about these issues. Philosophers find ways to live in harmony with the universe and the place where they live. Education, both in and out of school, from kindergarten to college, has the ability to foster this foundation. Through group guidance, it will help foster a sense of compassion for the environment and nature. As a result, this opinion concentrates more on the reality of people's lives. Behavior or actions can show a conscious person, especially an environmentally conscious one. Group guidance services can help people become more anti-environmental destruction and behave better [11].

As a result, environmental awareness can motivate and encourage a person to do something tangible to love nature and the environment. Each person, or Indonesian society as a whole, can realize this by becoming aware of and being able to treat nature and its environment well, kindly, and live in harmony with it without destroying it. By doing something related to their environment, one can show awareness towards it. For example, people can comply with the prohibition of littering by not throwing garbage on the highway, beach gutter, or other places [2].

1.2 The environment was created by God with a purpose

The universe was created by Allah SWT. It did not simply exist and exist without purpose. However, Allah SWT created the universe with a specific purpose for humans to use to continue their evolution until they reach their goal, as mentioned in the Qur'an Surah Shad verse 27. Meaning : “And we did not create the heavens and the earth and what is between them without wisdom”

The above verse says that humans should wisely manage their environment while functioning as God's khalifah. In other words, humans should not damage or pollute the environmental ecosystem. Since the environment was created by Allah SWT with a specific purpose other than to fulfill human needs, it is also to maintain the balance and harmony of nature, humans must be conscious of maintaining the environment so that sustainability can be achieved.

In addition, life between God's creatures is related to one another. Creatures that are in a living frame are also disturbed if there is an extraordinary disturbance to one of them (M. Quraish S in A. Yusam T) [12].

Therefore, the above verse provides education to humans to always be wise towards their environment and always realize that they should not waste or damage their environment.

1.3 Improved knowledge and skills

Surat Al-Isra verse 84 :

قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا

“ Say: Each man does according to his own circumstances. So your Lord knows better who is more righteous in his ways. [13].

Word شَاكِلَتِهِ in the verse above was originally used for "a branch on a path". Thahir ibn 'Ashur understands this word to mean "way" or "habit" of a person. Sayyid Qutbhub understood it to mean "way" and "inclination". This meaning is correct. It shows that the

inclinations, talents and dispositions that each person has influence their actions. In addition, there are four types of people: 1) some have a tendency to worship; 2) some enjoy research and study hard; 3) some are hard workers; 4) some are artists. All have different emphases. On the other hand, some people are brave and some are timid. Some are generous and some are miserly. There are those who are good at being grateful, and there are those who deny merit. The two meanings above (which have positive and negative values) can be accommodated by the word *شاكلته*. Each man does what he deems good. Allah SWT and His Messenger will not force. Allah SWT only reminds that He knows better who does good and who goes astray. He gives each one an appropriate reward [12].

Surah al-Isra verse 84 talks about destruction on Earth, which can be linked to Surah Al-Rum verse 41. Here, the purpose of the link is to show that there is a relationship between the level of knowledge and ability of humans utilizing their knowledge and environmental destruction. This shows the progress that humans have made in science and technology today. In order to improve man's ability to manage the environment, an increase in knowledge must be considered.

Thus, people can be educated to improve their knowledge and skills. Education is the key to improving the quality of human resources. Also, keep in mind that the success of environmental development depends on people's ability to use technology. Good and relevant education is the only way to achieve this.

To be successful in environmental management, not only formal education is necessary, but the community must also be given due attention. Compulsory public education must be fully met, and a special curriculum must be created for the internalization of environmental awareness principles. The lack of attention that the classical curriculum gives to the topic of environmental awareness education should be evaluated. The internalization of morals towards God and fellow human beings has been the main focus of past scholars and scientists, and this should be complemented by sufficient attention to moral teachings about the universe and the environment.

The verses of Surat al-Isra verse 84 and Surat Ar-Rum verse 41 indicate that people should better understand how to manage their environment. They should also be provided with relevant skills so that they can manage their environment effectively and efficiently or in a resourceful and successful manner.

1.3 Provision of assistance

It is important to work together and help those in need. Seeing that the lives of some people are generally not good and are still far below the poverty line, it is clear that they need material support through assistance or cooperation, which enables development to take place in society starting from the lower levels. This is comparable to the second verse of al-Ma'idah. Meaning : "*And help each other in doing good and piety, and do not help each other in sin and transgression*" [13]

The verse implies the importance of cooperation and providing assistance to those in need. Seeing the lives of some people who are generally not encouraging, even still far below the poverty line, then based on this fact means that they need material support through assistance or cooperation, which allows the implementation of development towards the community from the lower level.

Many groups, both from social and religious organizations, and even individuals, have provided assistance and cooperation, but of course this is not sufficient, especially if the assistance and cooperation are not well planned and coordinated. In addition, if the implementation is overlaid by the interests of certain parties for their own personal gain. To produce the desired environment, all parties work together to prevent damage.

1.4 Not wasteful in utilizing natural resources

One way to avoid wastage, whether on the beach or in a large river, is to not use too much water when performing ablution, as mentioned in the Prophet's hadith to Sa'd, narrated by Ahmad and Ibn Majah through the route of "Andullah bin Amr". In addition, there are several traditions related to the amount of water that should be used for purification and bathing.

عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَوَضَّأُ بِالْمُدِّ وَيَغْتَسِلُ بِالصَّاعِ، إِلَى خُمْسَةِ أَمْدَادٍ

“Aisha r.a. reported that the Prophet took a bath with one saa' (bushel) of water and performed ablution with one mud. “[13]

This Hadith shows that Islam prioritizes the effective use of water, regardless of the need for worship. In addition to ablution and (regular) bathing as mentioned above, there is also a hadith requirement regarding the use of water when taking a ritual bath.

عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ جَابِرٍ قَالَ سَمِعْتُ أَنَسًا يَقُولُ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَغْتَسِلُ بِخُمْسِ مَكَايِكِ وَيَتَوَضَّأُ بـ

“Abullah ibn Abdullah ibn Jabr reported: I heard Annas say: "The Messenger of Allah took a bath with five makku, and performed ablution with one makku. “[13]

Therefore, these traditions not only call for the effective use of water but also clearly explain how much water can be used. This further confirms that Islamic law enforces the prohibition of wastefulness in utilizing natural resources, particularly water. This prohibition is carried out directly in real life, as exemplified by the Prophet Muhammad (SAW) when doing so.

If someone drinks or eats too much water and food, others will not enjoy it. They drink and eat without utilizing it as needed, which causes them to be wasteful. In this case, it is also mistreating others because it deprives them of the ration and opportunity to enjoy the food and drink. In addition, natural resources take a long time to recover.

This principle is closely related to the wastefulness and greed of humans who have developed an uncontrollable consumption pattern, which in turn has led to an environmental crisis. Similarly, with regard to marine resources, if fishing is carried out uncontrollably and arbitrarily, both large and small, using chemicals and explosives, then in a certain time, the potential of fisheries in certain fishing areas will be depleted (overfishing) and result in losses experienced by humans themselves.

1.5 Environmental conservation efforts

According to Law No. 23 of 1997, article 10 paragraph 1, the government is responsible for fostering, developing and increasing public awareness of the rights and responsibilities of decision-makers in environmental management. According to article 10 paragraph 2, the government is also responsible for increasing public awareness of the rights and responsibilities of decision makers in environmental management [2]

The government continues to strive to create a just and prosperous life for its people without damaging the environment by developing a sustainable development program called environmentally sound development. The government is responsible for raising public

awareness about the importance of preserving the environment. Using more environmentally friendly products and raising public awareness are two ways to reduce waste [2].

1.6 Environmentally destructive behavior

(1) human population growth; (2) overconsumption of natural resources, such as forests, rivers, and fisheries; and (3) air, water, and land pollution. Whatever level of analysis is provided on this broad topic will be highly selective and reflect the opinions of the author. The author simply wants to offer some perspectives on behaviors that damage the environment. This is because when we talk about the individual, organizational, and institutional root causes of environmental destruction or decay, they offer only a few perspectives [14].

The number of people worldwide is growing by an average of 90 million every year. The number is expected to reach 8.5 billion in 2025 from 5.3 billion in 1990. To meet population demands, farmers' rice yields will need to increase by fifty percent compared to today. However, this growth is uneven globally. More than ninety percent of the world's population growth is occurring in developing countries, with an average growth of 2.3 percent, despite the fact that natural resources cannot accommodate a significant population—for example, Africa's population growth rate is 3.0 percent per year. Therefore, the "absolute poverty" experienced by about 20 to 25 percent of the world's population consists of developing countries that have a per capita income of less than 370 dollars per year. [14]

Global development requires significant use of natural resources, which threatens ecosystem stability. Consequently, industrialized societies require the natural environment for continued growth and stability. Many natural resources are exploited to meet the needs of the current population, undermining their benefits for the next generation. Populations of many fish species will decline below the size necessary for survival. Upon learning that fish populations are already declining, people will stop relying on fish and look for other sources for food and money.

In addition, building construction requires the fulfillment of various materials such as cement, sand, timber, and wood obtained from insufficient natural resources, leading to further environmental damage [14]. While population increase and overconsumption of natural resources lead to environmental degradation, industrialized societies exacerbate ecosystem damage through waste from materials used and manipulated.

Much of the world's pollution comes from wasteful production systems, which lead to the destruction of natural resources, adversely affecting the health of humans, animals and other creatures that natural resources are meant to protect. In villages within many developing countries, for example, at least 170 million people lack access to clean water for drinking, cooking, and laundry [15]. Those living in cities like Bangkok, Beijing, Mexico City and Sao Paulo have to live with bad air. In summary, we try to explain the following factors: overpopulation, overconsumption of natural resources, and environmental degradation [14]

1.7 Islamic law's stance on environmental pollution and destruction

When citizens, journalists, and academics try to explain why a certain behavior (such as environmentally destructive behavior) occurs, they usually find a single cause [14] Most of the time, the reason is found at one unique level of analysis, such as the organizational level. McGill (in M. Kemal) states that people attempt to explain events based on one, even if there are two obvious reasons [14]. The author argues that this leads to policy failure when decision-makers pay attention to only one factor that determines environmentally destructive behavior. The author discusses the various causes and levels of analytical intersection used to understand environmentally destructive behavior in this section. The author starts with the

micro-cognition of decision-makers, then goes to organizations, and finally to institutions, each of which will impact individuals and organizations.

Allah SWT made this Earth with His power for humans to use it for the common good. Allah does not create anything in vain. Only destruction will occur in this world if everything is used properly and with faith for the good of humanity. Consequently, humans should not destroy this planet.

In relation to the foregoing, Ronald Higgins (in Abdul M) reached the conclusion that seven threats currently threaten humanity: (1) the continuing explosion of occupation that poses a threat to the planet. In less than forty years, this one and only Earth is expected to accommodate an increase in population from four billion to eight billion. (2) Millions of people in developing countries face the threat of hunger and malnutrition, and there is no sign that this problem will be solved soon. (3) Millions of people in developing countries face the threat of natural resource shortages [9].

Ronald Higgins in [9] found a solution to these problems by saying that these problems can be solved if humans return to their spiritual dimension. This spiritual dimension must be built so that humans can return to the teachings of God. Higgins also states that the spiritual dimension of life must be incorporated for humans to solve the problem.

According to Islamic teachings, solving the above problems is not difficult if humans follow the instructions of Allah SWT. Humans must realize that everything in this universe belongs to Allah SWT (al-Maa'idah verse 117). However, out of compassion, Allah SWT has given humans the right to make the best use of nature and cultivate its resources for human prosperity. As creatures who have the right to use this nature, humans must obey the rules set by its owner, Allah SWT. Humans should not use or utilize this nature in a way that is not in accordance with its rules.

Man as the khalifah of Allah on this earth must use this nature responsibly in accordance with the mandate given to him by Allah. Among the provisions of Allah SWT in utilizing this nature are (1) Do not do damage or disaster to the earth, crops, and offspring (al-Baqarah verse 125), (2) Do not harm yourself or others (HR. Bukhari and Muslim), (3) Do not acquire property or wealth by unlawful means (al-Baqarah verse 168). Therefore, humans should seek guidance from experts in various fields of science and abide by their guidance when utilizing this nature (Al-Anbiya verse 7). Allah also advises humans to avoid bad actions and not to harm others. In Islam, there are teachings that encourage the human heart to refrain from harming the environment and these natural resources. In a hadith, the Prophet ordered his followers not to urinate in still water, or water that is used for human needs, such as bathing, washing, and so on (HR. Bukhari and Muslim). In this hadith, all Muslims are instructed not to pollute the water and the environment. Thus, the teachings about preserving the environment in Islam have been around since the time of the Prophet Muhammad, and we just need to understand them correctly. When humans were few and their lives were more complex, their understanding was only about well water, but now that humans are more numerous and their lives are more complex, that understanding evolved to the environment as a whole and it is imperative to maintain its balance [16].

Thus, in order for Islam to continue to be a mercy in this world and in the hereafter, we must re-examine its teachings on our current environment. This is very important because the purpose of the creation of Islam is to be a mercy to all nature (al-Anbiya', verse 207). Environmental pollution and eradication is one aspect of the environment that requires a reassessment of Islam's teachings on this subject.

The obligations of citizens towards their country are closely linked to their obligations towards their government. The essence of this responsibility is that one must obey and submit to the leader of their country as long as that leader obeys Allah and His Messenger (al-An'am verse 2). As a citizen, you should also be a good person and always be ready to defend the country. A citizen is responsible for obeying the laws and regulations that apply in the Act.

However, the leaders of the country must be fair and respectful to their people (al-Maa'idah verse 4 and al-An'am verse 8).[16]

1.8 Efforts to prevent environmental damage

If we want to reduce the impact of environmental degradation, we need to start fast. Nationalism to protect and care for the environment should be instilled in children and the next generation. Making efforts to avoid burning garbage can help reduce the impact of environmental damage because burning garbage can release gases that cause ozone damage. In addition, the function of ozone is to control the amount or portion of ultraviolet light entering the earth's surface, keep ultraviolet light from directly hitting the earth's surface, absorb ultraviolet light, keep the temperature stable, and protect the earth's surface from objects from the sky. This is stated in the word of Allah Q.S Al-A'raf verse 56

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

"And do not make mischief on the earth, after (Allah) has made it good, and pray to Him with fear (that it will not be accepted) and hope (that it will be granted). Verily, the mercy of Allah is very near to those who do good."[13]

Saving energy by not turning on lights during the day or when not in use is another way to conserve fuel. If you're heading to nearby locations, consider using a bicycle or walking to minimize vehicle emissions that contribute to air pollution. The use of recycled products can play a role in reducing waste. Given the diminishing green spaces in Indonesia, planting trees around homes is a simple action that can be taken. Tree-planted yards serve as water infiltration areas, aiding in flood prevention during heavy rainfall.

The amount of waste generated annually in Indonesia remains remarkably high. According to data from the Directorate of Waste Management at the Ministry of Environment and Forestry in 2021, there were 23,040,652.28 tons of waste generated from households and similar sources, with 28.29% of the total waste being food waste and 15.69% being plastic waste [17]. Waste accumulation obstructs water flow, causing water stagnation and contributing to flooding during rain. Addressing this issue includes cleaning river channels. Groups involved in river cleaning, known as "pandawara," strive to restore the proper functioning of water channels and encourage community-wide responsibility for the environment. [18]

2 Islam and Environmental Studies

The course "Islam and Environmental Studies" is an academic class that explores the relationship between Islamic teachings and the responsibilities of Muslim communities towards environmental sustainability and preservation. Topics covered within this context include sustainability concepts in Islam, environmental ethics in Islam, contemporary environmental issues, environmental rights in Islam, the roles of individuals and communities, sustainable practices, case studies and comparisons, advocacy, community education, connections with other Islamic studies, and sustainability in Islamic economics. The foundational values of Islamic teachings emphasize self-monitoring in learning, planning, and self-evaluation, making it suitable for group use, especially when some members may have lower skills and problem-solving abilities. This course offers an in-depth understanding of the interconnection between Islamic teachings and environmental sustainability, equipping students with the skills and knowledge to contribute to preserving nature in accordance with Islamic principles.

Speaking about human awareness and attitudes towards life, religious beliefs play a significant role. This is especially applicable to the Islamic community in Indonesia, where

the majority of the population is Muslim. The Quran, in Surah at-Tiin, explains that Allah SWT has created humans in the most perfect and beautiful manner, implying that humans are superior to other creatures due to their endowed intellect, feelings, desires, and Allah SWT's breath, whereas other beings are granted only a portion of these elements. Humans have a greater capacity to bear the trust of Allah SWT. Even though the heavens, earth, and mountains fear and cannot bear this trust, only humans are ready to bear it (Al-Ahzab verse 72).[16]

This indicates that the presence of humans in this world is to fulfill Allah SWT's promise. Many pieces of evidence in the Quran show that Allah SWT's trust encompasses the responsibility of every individual and everything they possess around them. To perform the job correctly as expected by Allah SWT, humans must know what and who is responsible for doing it. Therefore, knowing Allah SWT, knowing oneself, knowing other humans, and knowing the universe are crucial [9].

To distinguish them from other creatures, Allah SWT wants humans to be "insan kamil" (perfect human beings). As members of society and perfect beings, humans must act kindly and avoid wrongdoing towards nature and fellow humans. Humans must maintain the balance and harmony between worldly and hereafter life, between doing good for others and doing good for themselves. They must also maintain the balance of nature in their ecosystems and prevent environmental damage [20].

Allah SWT commands humans to seek what has been given to them in this world, but He also commands them to prepare for the afterlife. Throughout life in this world, Allah SWT always asks humans to behave well towards other humans; however, He also condemns those who do wrong here. Allah SWT states that those who commit these wrongs will face bad consequences and will be thrown into hell in the afterlife (Al-Qashash verse 77).[9]

Based on the above requirements, Allah SWT wants humans living in this world to have a balance between worldly and hereafter life. "Work for the benefit of worldly life as if you will live forever, and worship as if you will die tomorrow morning," said the Prophet in a hadith narrated by Bukhari and Muslim.[16]

All the balance created by God will remain, and the only thing that can destroy it is natural disasters or other extraordinary circumstances. Natural disasters that humans cannot control include tectonic earthquakes, flash floods, tidal waves, and tornadoes. However, most disasters are caused by human error. The Quran states that human hands have caused damage on land and sea. Then, Allah SWT informs them about the consequences of their actions, so they may return to the right path (Ar-Ruum verse 41) [9].

To be part of the natural environment, humans must be able to maintain a balance between hereafter and worldly interests. In Surah At-Tiin, humans are mentioned as the best creatures; however, if they do not believe and perform righteous deeds, they will be very low. To lead a balanced life, one needs to build a strong faith and set life goals for righteous deeds. Along with the balance of human life in this world, the possibility of becoming "insan kamil" increases. In this mindset, the relationship between humans and their environmental surroundings must be built [16]. These aspects are expected to be developed as behaviors and awareness through the implementation of group counseling services.

3 Implementation of group guidance services in the course of Islam and the environment

The implementation of group guidance services in developing awareness and attitudes against environmental degradation can involve various activities and strategies. Here are some steps that can be taken:

- 1) Establishing common goals: Discuss and agree on common goals related to awareness and anti-environmental degradation attitudes that the group wants to achieve.
- 2) Understanding the impact of environmental degradation: Conduct discussion sessions to enhance group members' understanding of the impact of environmental degradation and its consequences for daily life.
- 3) Analyzing individual and group behavior: Facilitators can guide the group in analyzing individual and group behaviors that may contribute to environmental degradation.
- 4) Restorative approach: Implement a restorative approach to understand and rectify the impact of environmental degradation behavior, involving group members in the restoration process.
- 5) Introducing environmental and Islamic values: If relevant, conduct discussion sessions or achievements about environmental values in Islam to guide group members in understanding their religious responsibilities towards the environment.
- 6) Education and outreach activities: Engage the group in educational and outreach activities on practical ways to reduce environmental impact, such as recycling, energy conservation, and the use of environmentally friendly materials.
- 7) Planning and implementing joint projects: Encourage the group to plan and implement joint projects that support environmental sustainability and preservation in their environment.
- 8) Creativity and innovation sessions: Organize creativity and innovation sessions to generate new ideas and creative solutions in support of environmental preservation.
- 9) Group ethics formation: Encourage the group to collectively form ethics that reflect collective responsibility for the environment.
- 10) Case discussions and case studies: Analyze case studies or studies of groups or individuals who have successfully adopted anti-environmental degradation attitudes as inspiration.
- 11) Joint monitoring and evaluation: Establish a joint monitoring and evaluation mechanism to assess the group's progress in developing anti-environmental degradation attitudes.
- 12) Community involvement: Integrate group activities with community activities that support environmental preservation to expand the positive impact generated [50]

Through purposeful group guidance, group members can support and encourage each other to adopt a proactive attitude towards environmental conservation. By engaging the group in concrete and in-depth activities, awareness and positive attitudes can grow and develop sustainably.

4 Conclusion

Because the environment is where humans depend on to live their lives, the environment is very important for human survival, so that the harmony and sustainability of the environment must be maintained and strived for in order to continue to provide a safe and comfortable life for humans. For this reason, building human awareness and characteristics towards the environment around them is the most important process and must be done by fostering an anti-destruction attitude and applying religious values. After the mindset and attitude have developed, changed, then the community can make conservation efforts.

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