NATURALISM INTELLIGENCE DEVELOPMENT AS AN EFFORT TO IMPROVE THE QUALITY OF EDUCATION IN SCHOOL

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Abstract.
Quality education depends on the vision and mission of the educational institution that was founded. The quality of school education will be low, if the management of Human Resources (HR) has not carried out their duties optimally. Many schools have good accreditation, but there are still few teachers who have not implemented their learning management properly, so that students who should behave well towards their surrounding environment, actually act the opposite. The only way to improve quality education is to develop naturalistic intelligence. The purpose of this study is to interpret the development of naturalism intelligence as an effort to improve the quality of education in schools. This research is a type of qualitative research with a qualitative descriptive research approach. Data collection techniques used are observation methods, documentation methods and interview methods. Data collection techniques used are observation methods, documentation methods and interview methods. The data analysis technique used is Miles, Huberman and Saldana with the stages of data collection, data condensation, data presentation and drawing conclusions. The results showed that to improve the quality of education in schools is to develop students' naturalistic intelligence. The strategy carried out by the STP Khoiru Ummah teacher in developing naturalism intelligence is that students are asked to sense and pay attention to the surrounding environment, students are asked to reflect on everything they sense, then students are invited to think about who created the universe, life, and humans. In conclusion, the policies implemented at STP Khoiru Ummah starting from the methods, curriculum and learning are very in line with Islamic education and refer to the Al-Qur'an and Al-Hadith, then the school should be said to be of high quality. Not only from qualified teachers and principals, but also students become the best generation of intelligent and qualified people.
Keywords: Intelligence; Naturalism; Education.

Abstrak.

Pendidikan yang berkualitas bergantung pada visi misi lembaga pendidikan yang didirikan. Kualitas pendidikan sekolah akan rendah, jika manajemen Sumber Daya Manusia (SDM) belum melaksanakan tugas secara optimal. Banyak sekolah yang akreditasinya bagus, namun masih sedikit guru yang belum menerapkan manajemen pembelajarannya dengan baik, sehingga siswa yang seharusnya berperilaku baik terhadap lingkungan di sekitarnya, justru malah bertindak sebaliknya. Satu-satu cara meningkatkan agar pendidikan berkualitas adalah dengan mengembangkan kecerdasan naturalisme. Tujuan penelitian ini adalah untuk menginterpretasikan mengenai Pengembangan Kecerdasan Naturalisme Sebagai Upaya Meningkatkan Kualitas Pendidikan di Sekolah. Penelitian ini merupakan jenis penelitian kualitatif dengan pendekatan penelitian deskripsi kualitatif. Teknik pengumpulan data yang digunakan yaitu metode observasi, metode dokumentasi dan metode wawancara. Teknik pengumpulan data yang digunakan yaitu metode observasi, metode dokumentasi dan metode wawancara. Teknik analisis data yang digunakan ialah Miles, Huberman dan Saldana dengan tahapan koleksi data, kondensasi data, penyajian data dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa untuk meningkatkan kualitas pendidikan di sekolah adalah dengan mengembangkan kecerdasan naturalisme siswa. Strategi yang dilakukan oleh guru STP Khoiru Ummah dalam mengembangkan kecerdasan naturalisme tersebut adalah siswa diminta untuk mengindera dan memperhatikan lingkungan sekitar, siswa diminta untuk merenungkan segala sesuatu yang diinderanya, kemudian siswa diajak untuk berfikir tentang siapa yang menciptakan alam semesta, kehidupan, dan manusia. Kesimpulannya, kebijakan yang diterapkan di STP Khoiru Ummah mulai dari metode, kurikulum dan pembelajaran sudah sangat sesuai dengan pendidikan islam dan merujuk pada Al-Qur'an dan Al-Hadits, maka sudah selayaknya sekolah tersebut dikatakan berkualitas. Tak hanya dari guru dan kepala sekolah yang berkualitas, melainkan juga siswa-siswi menjadi generasi umat terbaik yang cerdas dan berkualitas.

Kata Kunci: Kecerdasan; Naturalisme; Pendidikan.

A. INTRODUCTION

1. Naturalism Intelligence

Naturalist intelligence proposed by Gardner has an understanding, namely the ability to distinguish, create, recognize and express categories for what is sensed, be it the universe, humans, life and the environment. In essence, what is meant by naturalist intelligence is human expertise to think and be more curious about animals, plants, and nature (Howard Gardner, 2009).

Armstrong argues that naturalist intelligence is the ability to classify and recognize various species of flora and fauna. This is in line with the following sentence "naturalist is expertise in the classification and recognition of the numerous species of the flora and fauna" (Thomas Armstrong, 2009). Naturalist intelligence is expertise in making hierarchies and categorizing the state of organisms such as animals, plants, humans, life and the universe (Thomas Armstrong, 2009).

Budiningsih said that naturalist intelligence is intelligence in understanding the signs of God's greatness and its relation to personal ability to recognize changes in nature or the natural environment by looking at the signs. In other words , it is the ability to see the aspects of order and beauty. Therefore, not a few of them are people who care about the environment or environmental experts who have this type of intelligence, naturalism (Muhammad Novan Ardy dan Wiyani, 2012).

This is in line with what was expressed by Siantayani who argues that natural intelligence is a person's ability to recognize and involve natural objects, namely animals, trees, flowers, the environment, and so on. That is, naturalist intelligence is closely related to everything in the surrounding environment (Yulianti Siantayani, 2011).

From some of the understandings and explanations that the authors have described above, it can be concluded that naturalist intelligence is a person's ability to express, distinguish, recognize and make classifications involving natural objects that exist in the surrounding environment and are closely related to flora and fauna (Yenti Juniarti, 2015).

2. Ecology in Learning and Education

Environmental learning is learning directly or indirectly about the environment, which is in the context of internalization in shaping students' attitudes and mindsets, as well as independent personalities. So that way, students can reflect on it in real life. To preserve and protect the environment and the ecosystem of living things, there is environmental learning. Because the learning contributes to the sustainability of a balanced and more harmonious life. The material on environmental education is an alternative way to be implemented for students so that students can develop a mindset and attitude pattern, and can behave physically and mentally healthy in everyday life. The goal is to raise human awareness of the surrounding environment, so the process that must be done is to touch the human heart. If a change in attitude and mindset towards the environment has occurred, then in managing the environment (hands) it can be done to improve skills, as well as increase knowledge and understanding of the environment (mind) (Daryanto dan Suprihatin, 2014).

Environmental education or commonly defined as environmental education is a conscious process in the world to care about the environment and build the total human population, and all the problematic aspects related to it. In addition, environmental education is also a process where the community is built to have the knowledge, skills, attitudes and behavior, to be able to solve various environmental problems both individually and collectively, to be able to motivate and commit to work together, and prevent new problems from arising. . Science must be useful for solving environmental problems that occur in people's lives. Thus, the dimensions of learning and teaching environment-based language, especially axiological applied linguistics (applied linguistics), are really meaningful. Axiologically, both locally and globally, this meaning is closely related to the "fate" of nature (Mbete, 2014).

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problems both individually and collectively, to be able to motivate and commit to work together, and prevent new problems from arising. . Science must be useful for solving environmental problems that occur in people's lives. Thus, the dimensions of learning and teaching environment-based language, especially axiological applied linguistics (applied linguistics), are really meaningful. Axiologically, both locally and globally, this meaning is closely related to the "fate" of nature (Muhaimin, 2015).

The relationship between the universe and humans is very influential on the way humans view nature itself, where in relation to the universe, humans are placed as the main subject. Physically and socially, humans are very dependent on their environment (Muhaimin, 2015).

Why is the earth so dependent on humans to protect and preserve the environment? Because, the earth is only one (only one earth). Why does Allah forbid humans to waste the grace that Allah has given to humans and other creatures? If viewed from the point of view of faith, intelligent humans are humans who remember death the most and prepare the most for life after death. On the other hand, intelligent humans are humans who make space as a foothold as well as a mirror to behave in harmony with the various dynamics of their life which are complex and unlimited. Humans who are able to understand the context of themselves and their space, adapt as a lifelong process. This is the view of humans when viewed from the aspect of learning science. This is the intelligence that humans need in interpreting space as an interaction that will never run out throughout their lives. Understanding space as the essence of the foundation of human existence on earth with all its limitations makes intelligent humans to adapt to space in all its contexts. In space, humans are creative in realizing various life activities as well as making media for interaction between one human and another human being. The universe provides a variety of invaluable resources. In fact, both in simple and complex contexts, various things that humans need can be easily found (Quin Donspri Tulalessy, 2016).

3. Ḥifz Al-Bi'ah

"al-Bi'ah" has the meaning of the environment, namely the unity of space with all objects, conditions, power, and living things including humans and their behavior, which can affect nature itself for the survival of life and welfare of humans and other living creatures (Junaidi, 2017). The postulate of naqli as a strong basis is found in the Qur'an where the concept of *ifz al-bi'ah* is mentioned normatively. Then, what is the basis for the concept of *ifz al-bi'ah* ? Many verses in the Qur'an that say directly or indirectly. In searching for the verse about the concept of Hifz Al-Bi'ah, the *mauḍu ' i interpretation approach is used* . The trick is to collect all or part of the verses from various letters that talk about the topic to be linked to one another through the determination of certain topics, then draw conclusions as a whole (M Quraish Shihab, 2002).

Many verses explain the command to take care of the environment. One of the words of Allah SWT that discusses the concept of *hifz al-bi'ah* is found in the QS. Al-A'raf verse 56 which means: " *Pray to Him with fear and hope . Indeed, the mercy of Allah is near to those who do good. And do not make mischief in the earth after (He has created) good* . "

In QS. Al-A'raf verse 56 contains that humans are prohibited from doing damage on earth, including damaging the environment, be it a little or a lot. For what

reason ? Because, God directly mentions in His word so that humans understand that the purpose of their life is to serve Him, one way is to protect, care for and maintain the environment. Ironically, in this day and age, humans are no longer vying for goodness, but instead they are competing to show their existence by destroying the environment, one of which is by cutting down trees illegally in order to reap as much profit or material as possible. Meanwhile, according to another opinion expressed by Quraish Shihab, the verse explains that Allah has created the universe and everything in it, so that our task in the world is to carry out all His commands, namely by protecting and preserving the environment (M Quraish Shihab, 2002).

As it is said in the word of God: " *Do not forget your share of worldly pleasures and do good to others as God has done good to you. And seek in that which Allah has bestowed upon you the happiness of the Hereafter. And do not make mischief in the earth. Indeed, Allah does not like those who do mischief* . " (QS. Al-Qhasas: 77)

4. Environmental Health

Environmental health can be defined as a science or art to achieve a balance between humans and the environment, resulting in a healthy, clean, comfortable, safe, and protected state from all diseases (Khairunnisa et al., 2019). Environmental health is an ecological balance between humans and the environment until finally it can guarantee healthy environmental conditions for humans, this is the notion of environmental health stated by WHO (Word Health Organization) (Risnawati, 2021). Then, the Association of Indonesian Environmental Health Experts (HAKLI) stated that environmental health is an environmental condition that is able to sustain a dynamic ecological balance between humans and their environment in order to support the achievement of a quality life that is healthy and happy for humans(Risnawati, 2021).

In educational institutions, students are assessed through three domains, namely attitudes, namely spiritual and social, knowledge, and skills (Sulaiman et al., 2018). Regarding environmental health, this is included in the realm of attitude assessment so that it needs further development because this also affects the quality of education in an educational institution. Educational institutions as a place to learn and practice to maintain a healthy environment. Because the ultimate hope of an education is that students can know, do, and get used to doing something they have learned. So that educational institutions need to design good learning in relation to environmental health. Environmental health is an ecological balance which, if properly maintained, will have an impact on life in the future, namely as a preservation and provision for human regeneration in the future. Easier, by taking care of the environment we also keep our grandchildren can live in the future. More importantly, environmental health can be useful so that human life is healthy, with health it is possible for us to live a long life, and can live in peace.

In maintaining environmental health, in an educational institution, of course, several programs are often found to support school residents to protect the environment. One of them is the Adiwiyata program and green school. Programs like this can support school residents to maintain and provide learning to form good attitudes.

5. Green School atau Adiwiyata

Green school can be interpreted as a school that has a systematic commitment to the development of certain programs in order to be able to internalize environmental values into all school activities(Akib & Ibrahim, 2019). Green school can also be called adiwiyata (Agusta Kurniati et al., 2021).

Adiwiyata is defined as a form of the school's role in the growth of a caring attitude towards the environment of the school community. Adiwiyata is a form of application of the concept of green school and green curriculum programs in Indonesia.

The Indonesian government has a policy regarding the adiwiyata program, namely in the Minister of Environment Regulation Number 5 of 2013 (Bahrudin, 2017). Adiwiyata can be called an ideal place or space to obtain all knowledge, norms, and ethics that are able to become the basis for humans to create a prosperous life and realize the ideals of sustainable development (Diyan Nurvika Kusuma Wardani, 2020). The purpose of the adiwiyata program is to create an attitude of responsibility within the school community in protecting and managing the environment through good school management as support for sustainable development (Tim Adiwiyata Tingkat Nasional, 2012). Adiwiyata as a program that can shape an attitude of caring for the environment has four aspects in its implementation are aspects of environmentally friendly policies, environmentally-based school curricula, participatory-based activities, and management of facilities that support environmentally friendly (Bahrudin, 2017). Based on the research results of Tirza and colleagues, the Adiwiyata program has proven to be effective in increasing knowledge about the environment for school residents, and can change the attitudes and behavior of school residents to be environmentally friendly (Tompodung et al., 2018).

B. RESEARCH METHOD

This type of research is qualitative research. Researchers use this type of qualitative research, this is because it emphasizes many aspects of one variable if it is possible to make problems that are studied more deeply and closer to the data taken, researchers follow the activities of informants. While the research approach used is descriptive qualitative research, in which this research provides an explanation or description of the object under study.

This research is intended to explain or interpret the Naturalism Intelligence Development Management through Science Learning and Islamic Education at STP Khoiru Ummah. Thus, researchers can analyze and describe the facts of Naturalism Intelligence Development Management through Science Learning and Islamic Education at STP Khoiru Ummah.

Tahfizh Plus Khoiru Ummah School, having its address at Rumah Warna, Jalan Ring Road Utara No.17, Candok, Condongcatur, Kec. Depok, Kab. Sleman, Yogyakarta is the location chosen by the researcher to carry out the research. This research began to be carried out on January 11, 2022 until it was felt that the researchers had enough answers from the title to be studied. The population in this study amounted to 15 including the principal, waka for student affairs, waka for curriculum, and all teachers at STP Khoiru Ummah. While the sample used is 6 people.

The data used by researchers in this study can be grouped into 2, namely: (1) Secondary data, namely data obtained from other than primary sources (second, third,

and so on). Included in secondary data are supporting data from journals, books, magazines, newspapers , articles, internet, and social media related to the object of research. (2) Primary data, namely data obtained directly from the object under study. Included in the primary data are the results of interviews with informants and documents from STP Khoiru Ummah Yogyakarta.

To test the validity of the data, the researcher used the credibility test by means of triangulation. Triangulation is checking data from various sources in various ways and times. There are three types of triangulation in qualitative research, namely source triangulation, time triangulation, and technical triangulation. However, the researcher will only use two ways of triangulation, namely: 1) Triangulation Technique. To test the credibility, the researcher checked the data to the same source with different techniques. If this method produces different data, then a discussion is carried out with the relevant participants to obtain relevant and testable data. 2) Source Triangulation. To test the credibility of the data, the researcher checked the data he obtained from several sources (Sugiyono, 2017).

In this study, the steps of data collection carried out by the researcher were as follows: (1) Interview technique. Researchers tried to find information through interviews with related informants. This informant was selected based on certain criteria, including that the informant not only knows and can provide information, but also has lived it seriously as a result of his long involvement with the activity concerned. (2) Observation Techniques. Researchers observe or go directly to the field or research object with the aim of obtaining accurate data, so that later a discussion will be achieved in this study. The researcher pays attention to what is happening, listens to what the informants say, questions the information and studies the documents owned by the informants. (3) Documentation Techniques. Researchers collected and analyzed documents originating from STP Khoiru Ummah Yogyakarta, be it written documents or picture documents. The documentation carried out by the author is by reviewing documents related to research, including secondary sources.

The data analysis method used by the author is an analysis based on the data obtained. To analyze the data, the researcher used a data analysis model from Miles, Huberman and Saldana which is known as the interactive model. Miles, Huberman and Saldana stated that this data analysis activity is an activity that is interconnected or related before, during, and after data collection in parallel form in order to aim to build general insight called analysis(Sugiyono, 2017).

Data analysis activities with this interactive model are divided into: 1) Data condensation, this process refers to the process of selecting data, focusing the data obtained, simplifying data, abstracting data, and transforming data that approximates the whole part of the document, and empirical materials. 2) Data presentation, which is a process of organizing, unifying, and summed up information. 3) Drawing conclusions, in this process, researchers research such as looking for understanding that does not have a pattern of noting the regularity of explanations, and causal paths in which the final stage is concluded with all the data obtained (Saldana, 2014).

C. RESULTS AND DISCUSSION
Research result
1. Naturalism Intelligence in Education

Ustadzah Intan Nuria Maharani as the Principal and Science teacher said that in order to develop students' naturalistic intelligence in a healthy environmental awareness, it is to teach students to tidy up the class, then when the students go home, the class must be clean, and when there are trash around, students are asked to pick it up and then throw it in the trash even though it's not trash from us. So, teachers at STP Khoiru Ummah always remind children about cleanliness. Although there are students who may be less sensitive to environmental cleanliness, the teachers at STP Khoiru Ummah never stop reminding and telling the children to always maintain cleanliness.

Ustadz Kusumo Aji Saputro as a Fiqh teacher at STP Khoiru Ummah, always tells the children about the development of naturalism intelligence from lessons, and it is hoped that this understanding can reach the children, then after the understanding is conveyed to the children, then the children children are asked to sense the surrounding environment from any aspect. So, Ustadz Aji as a teacher at STP Khoiru Ummah always motivates the children with the words " *When you see that it is dark around you, then believe that you were sent as a light* ". The goal is that when children see that it is wrong, your job is to tell and remind (Ustadz Aji, n.d.).

Ustadz Syahrul as Mahfudzot's teacher at STP Khoiru Ummah said " *In school, children are taught to differentiate, one example is which organic waste and inorganic waste which cannot be recycled. At school like that. Children are also trained, which foods are toyib and which foods are not toyib, it is very influential on the daily life of children. Sometimes there are children who memorized fluently yesterday, how come now their memorization is difficult, now it is checked in terms of food, in terms of daily patterns, one of which is very influential, because here you are not allowed to bring chiki or snacks that contain micin. Well that's one way to keep children from food that is not toyyib. Then for the environment, because there are cleaners here, children are not asked to throw them in the trash. But, when there is trash, even though it's not him who throws it out, it must be taken. That's why, to cultivate a social spirit, the environment we live in is an environment that we must take care of together. There is training for children to make fertilizer, now that's a task, so that the environment is beautiful and clean, leaves can be fertilized, children are trained to make fertilizer* " (Ustadz Syahrul, n.d.).

Ustadzah Artha as Deputy Head of Curriculum at STP Khoiru Ummah said that in maximizing naturalism (environmental) intelligence to students in a healthy environmental awareness is to provide KHS (Student Daily Activities) to each child. So at STP Khoiru Ummah there is such a thing as Student Daily Activities. In the KHS, there is a duty to teach children to speak makruf nahi munkar with their peers in the community and the surrounding environment.

In developing students' naturalism intelligence in awareness of a healthy school environment, Ustadz Sigin as the Adab teacher always teaches children about environmental cleanliness, including their relationship with God so that children realize that cleanliness is part of faith. Ustadz Indra as Tsaqofah's teacher at STP Khoiru Ummah also teaches students about cleanliness, not only being clean in terms of the environment, but also clean in eating and drinking, clean in terms of classes, clean in

terms of the school environment. That is always emphasized. For example, the teacher instructs students not to leave the classroom unless the class is clean. So, each child has responsibility for their own belongings. Even if there are students who are late, the penalty is being told to pick up trash. But the teacher not only ordered, but also asked about why the student was late and why the student was punished. Then the teacher told the child to istighfar, then told the students not to be late again and try to come on time.

2. Naturalism Intelligence in Learning

The science teacher at STP Khoiru Ummah once explained to students about the creation of ants, then the students were asked to sense the ants and were invited to think about these creatures. The teacher asks students to think about who created the ants. Many students answered that Allah created the ants. Then the teacher asked the students again, what is the proof that Allah created the ants. The teacher also gives an explanation to the students, it turns out that in the Qur'an it is even mentioned that it is used as a letter called QS. An-Naml. So it's not all there immediately. But there is a creator and there is a purpose he was created for.

Talking about naturalism intelligence is talking about environmental intelligence, both living and non-living things. In other words , Allah has created man and reason, and with this reason humans use to prove the existence of the Creator only by sensing the objects in the surrounding environment. This is also in line with naturalism intelligence, where naturalist intelligence is intelligence that asks humans to prove a fact and convince the existence of Allah SWT, namely by observing one of the planets in the universe, contemplating living phenomena, and researching one part of the self. man himself.

Therefore, the Qur'an invites humans to divert their attention to the objects around them, while inviting them to focus their attention on these objects. Humans are asked to observe everything that is around them or related to them, in order to prove the existence of Allah SWT, the One Who is Perfect and never breaks a promise.

The invitation to pay close attention to the universe in search of Sunnatullah and to obtain instructions for believing in its Creator has been mentioned hundreds of times by the Qur'an. Thus, every human being is obliged to make his faith truly emerge from the process of thinking, always researching and paying attention and always *having* faith in referring to his mind in believing in the existence of Allah SWT. This is in tune with the word of Allah which reads: " *Indeed, the alternation of night and day, the creation of the heavens and the earth, there are signs for those who think* " (Surah Ali - Imran 3:190). So, in order for humans to be able to show naturalistic intelligence while proving the existence of Al-Khaliq behind that intelligence, it is actually enough to direct human attention to objects in the universe, living phenomena, and humans themselves.

DISCUSSION

1. Adiwiyata or Green School: Education Quality Development Efforts

Programs such as adiwiyata or green school are efforts to develop the quality of education in schools. This is because a good school environment can make a conducive learning environment so that students can develop their potential to the fullest(Thalib, 2012). School residents will feel comfortable and this will facilitate learning objectives can be achieved. As from the point of view that quality schools are

the same as quality schools, which refers to the extent to which schools can achieve planned or expected goals (Minsih, Rusnilawati, 2019). The quality of education in an educational institution can be seen in 2 components, namely referring to the educational process and educational outcomes.

A quality education process occurs when all components of education are involved in the educational process itself. This can be seen in the implementation of adiwiyata school or green school which is run well according to its design. Because, when the learning process of the Adiwiyata program is carried out properly, that is, school residents carry out their activities well, they can form school residents who have the character of loving the environment.

School residents who have the character of loving the environment are the result of the educational process expected by the adiwiyata or green school program. Thus, the Adiwiyata and green school programs can be referred to as efforts to develop the quality of education. In order for the Adiwiyata and green school programs to run well, of course, discipline and commitment from all school members are needed.

Adiwiyata or green school programs do not exist at STP Khoiru Ummah. However, the form of naturalism intelligence development as an effort to improve the quality of education there can be seen from the regulations applied, namely students are taught to tidy up the class, when they want to go home the class must be clean, and if there is garbage around them, students are asked to pick it up. then throw it in the trash even though it's someone else's trash.

Based on the results of an interview with Ustadz Syahrul, he explained that the children at STP Khoiru Ummah were also guided to make fertilizer. The manufacture of this fertilizer utilizes tree waste in the form of fallen leaves. The implementation of this fertilizer-making training is a form of the school's efforts to protect the environment by utilizing naturalism intelligence and the existence of this fertilizer-making training is certainly included in an effort to develop school quality. This is because this training proves that schools improve the quality of learning with students taking part or taking responsibility for learning and innovating in learning. Based on Danim's opinion in Abdul Faqir's writing, one of the parameters of a quality school is expecting students to take a responsible role in learning and behavior from it (Abdul Fagir, 2018).

In addition to making fertilizers, STP Khoiru Ummah also stipulates regulations for separating organic and inorganic waste. This will help keep the environment around the school in good condition. Because the benefits of separating organic and inorganic waste include making waste not accumulate in shelters, reducing air pollution because the accumulated waste can cause unpleasant odors, facilitate the decomposition or recycling of waste, and can be of economic value(Ardani Ari Suseno, Nabila Ulul Albab, 2020).

So that children have discipline and responsibility for the tasks given, STP Khoiru Ummah has a KHS (Student Daily Activities) program. KHS is a tool to control student activities both at school and at home. This KHS contains activities that students need to do in accordance with the specified time. For example, at 09.00-09.35 students do the dhuha prayer or not, if they don't they are given a value of 0 and if they do they are given a range of 1-10. In KHS there are also activities that students must do related to loving the environment. This is found in activities number 35 and 42, namely cleaning the house, caring for cleanliness, and 'amar ma'ruf nahi munkar.

KHS can help students to practice consistent, disciplined, responsible, and value time. The KHS program includes the efforts made by schools in improving the quality of education. Because with the KHS that is run well, it can shape students into graduates who have the abilities, skills, and knowledge. This is in line with the understanding of the quality of education in Indah et al.'s writings, namely the quality of various processes of educational institution services to students and teachers in order to carry out a quality educational process so as to produce graduates who have the abilities, skills, and knowledge that are in line with the need to enter the community (Pradini et al., 2018).

Nature-based activities or learning that comes directly to nature can make students participate actively. As in STP Khoiru Ummah when children participate in fertilizer-making activities, separating organic and inorganic waste, and when carrying out KHS. Children feel that blending in with the environment is fun, they can learn new things, especially when children are more likely to like things that are done in practice, namely they do it themselves. The results of other studies also state that environmental-based activities, namely go green school, get active participation by students (Azrai et al., 2017). Thus, it shows that students like environmental-based things. Likewise, the Natural School curriculum which was successfully implemented in the research of Taufiq et al. showed that the school community actively participated in the implementation of the curriculum (Taufiq Satria Mukti & Puspitasari, 2021).

2. Hifzhul Bi'ah: The Best Generation Printer of the People

Islam as a religion that is a blessing lil'alamin that is as a blessing for all nature. Indicates that Islam also cares about the environment. Hifdzhul bi'ah or caring for the environment is a fundamental thing in Islam. about caring for the environment is found in the Qur'an, namely in Surat al-Anbiya 'verse 107 below:

"We did not send you (Prophet Muhammad), except as a mercy for all the worlds." (QS. Al-Anbiya 'verse 107)

So as a Muslim we need to take care of our environment, because apart from being a religious basis, of course religion has also arranged something for the good of its adherents, the same thing as caring for the environment which, if properly guarded , will be useful for living in the future. Regarding environmental problems (fiqh al-bi'ah) and how to solve them, namely saving or preserving the environment, it needs to be positioned on a moral foundation, so that it can be used as a support for all the efforts that have been made so far because in reality the efforts carried out have not been able to overcome environmental damage. which continues to exist (Busriyanti, 2016).

The Qur'an states that all damage that occurs on the surface of the earth is the work of human hands in interacting with the environment (Junaidi, 2017). The verse reads , "Corruption has appeared on land and in the sea due to the deeds of human hands. (Through it) Allah makes them feel some of the (results of) their actions so that they return (to the right path)." (Surat Ar-Rum verse 41). We can use this verse as material for self-introspection, because humans are creatures whom God has entrusted to them so that they can manage the environment based on real governance so that there is no damage to the universe. Humans chosen as caliphs on earth must stay away from damaging the environment because essentially humans must be able to preserve their environment for survival. The Qur'an also explains that protecting the environment is a manifestation of faith. Allah emphasizes this in His following words:

"And do not harm (the rights of) others in the slightest. Do not (also) do mischief on the earth after its repair. That is better for you, if you believe." (Surat al-A'raf verse 85).

Allah also explains in one of His words that destroying the environment is the nature of hypocrites and evildoers, more specifically as follows:

"When he turns away (from you or in power), he tries to do mischief on the earth and destroy crops and livestock. Allah does not like mischief." (Surat al-Baqarah verse 205).

So, it takes the best generation who can really take care of the environment.

Hifdzhul bi'ah if applied seriously in an educational institution, can produce the best generation output. Because, if the students can love the environment wholeheartedly without any coercion, that is, it has become spontaneous from within, the environment will be awake. Something that is repeated will become a habit, a habit will become something that can be embedded in a person.

The KHS program implemented by STP KHoiru Ummah is a form of disciplinary program for students. Because, in it regulates the activities that must be carried out by students at a certain time. Of course, if this is carried out consistently, students will get used to it and if they get used to it, over time this can be embedded in students. This program will always exist even though there will be continuous improvement because this program is a form of school commitment to the regulations that have been set. With this KHS program, it can produce the best generation of people because the activities written in the KHS are useful activities that exist in everyday life. If students can run well, there will be a change in the character of students. This can be seen in the results of the implementation of this program at STP Khoiru Ummah. In field observations, it can be seen that after this program, students experienced changes in behavior for the better.

This change in behavior is not something that happens suddenly because everything needs a process that is slowly. Of course there are students who do not carry out their KHS properly or some who violate school rules. In its handling, STP Khoiru Ummah provides action for those who violate the rules. For example, for those who are late, the teacher will give a punishment in the form of picking up trash. Giving this punishment is one way to apply responsibility to students as the next generation. Humans as leaders on this earth are given the mandate to be a blessing to all nature. So it takes the best generation of people to become leaders on this earth.

The punishment system is not only punishing, but also guided. The guidance carried out by teachers at STP Khoiru Ummah is by applying the principle of self-awareness. Children who are late are asked first the reason they are late, then the child is asked to make istighfar sometimes up to 100 times. After that the teacher will make them think with the question whether their late behavior is good or bad behavior? then they will answer the ustadzah badly. Then, they will realize that their behavior was not good and make them not repeat it again.

With the principle of awareness that exists so that in the future after graduating, children can consciously carry out all activities in KHS without being guided in carrying out activities because there is an assessment. Likewise with the thinking activities that exist in science learning, based on the results of the research above that thinking activities are carried out in the form of the teacher asking who created the ant? and what is the proof that Allah is the creator of ants?. So that students don't just think

that ants do exist. But there are also ants who create and have a purpose of creation. Therefore, it is hoped that when they become alumni, students can also enrich their environment or think deeply about their environment. Until finally becoming a grateful human being and aware that Allah is the best creator and humans are only weak creatures of Allah. As mahfudzhot, Ustadz Aji said during the interview , " When *you see that it is dark around you, then believe that you are the one who was sent as a light* ". The goal is that when children see that something is wrong, your job is to tell and remind them."

Small things can affect big things. As well as to be the best people of course pay attention to the little things too. As in STP Khoiru Ummah in an interview with Ustadz Syahrul who said that small things such as food can affect children's daily lives. If yesterday the students were able to memorize fluently, why is it now difficult to memorize, we can check this in terms of food and daily patterns. Because these two things are very influential. So that at STP Khoiru Ummah students are not allowed to bring chiki or snacks that contain micin. This is the school's effort to keep students from food that is not toyyib.

The programs at STP Khoiru Ummah after being implemented resulted in an increase in achievement for school institutions. In particular , the KHS program makes parents and school institutions have a good relationship. The program is also a point of awareness for parents to care for their children. Thus, the learning process is not only carried out at school, but parents also guide their children to carry out learning activities at home. Until finally, this program can form harmony between children and parents.

D. CONCLUSION

Based on the results of the study, it can be concluded that STP Khoiru Ummah has programs that can develop naturalism intelligence as an effort to improve the quality of education there. These programs include making fertilizers, separating organic and inorganic waste, giving responsibility that after learning before leaving class students must clean their study rooms, regulations if we meet garbage even though it is not garbage we must throw it away, linking general learning with hifzhul bi'ah , KHS (Student Daily Activities), and other programs. The evidence that the above programs can be an effort to improve the quality of education is the change in the behavior of school residents after the implementation of these programs. In addition, existing programs can form a harmonious relationship between schools, parents, and students.

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