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Environmental Conservation Efforts Through Strengthening Family Ecology Based on AlQuran

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Abstract

Environmental pollution and damage is an unavoidable phenomenon today. Wabana Lingkungan Hidup (WALHI) noted that the earth's temperature is currently experiencing an increase of 1.1 degrees centigrade, carbon dioxide emissions also continue to grow, forests are reduced due to the large number of mining areas and oil palm plantations. According to the 2018 Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services (IPBES), Indonesia continues to lose 650,000 hectares of forest every year. The National Disaster Management Agency (BNPB) also noted that throughout 2020 there were 2925 disasters in Indonesia, including floods, landslides, tornadoes, forest fires. Apart from these thousands of disasters, one important thing that is no less destructive is the awareness to reduce the use of plastic. Plastics continue to be used in everyday life because the material is not derived from biological compounds. Plastic has the property of being difficult to degrade (non-biodegradable). Plastic is estimated to take 100 to 500 years to decompose completely. Plastic bag waste can pollute soil, water, sea, and even air. This paper will outline how family ecology plays an important role in Quran-based environmental conservation.

Keywords: *environment, quran, family ecology*

1. Introduction

The family is one of the smallest institutions in society that is very dependent on the surrounding environment. Vice versa, the family can also influence the behaviour patterns of people in the surrounding environment. One of the main functions of the family is where a child first learns many things; about parent and child relationships, communication patterns, cooperation, as well as imitative (the process of imitating) to role model himself in the future. It is also through the family that a child first acquires interpersonal relationships and is nurtured as a medium for the wider community. So, how he behaves towards friends and the neighbourhood is also influenced by his closest relationship, namely the family.

Herien (2013) sees that the family plays a very important role in broader relations (society) because the role of behaviour learned in the family is an embodiment in relations in society. This correctional process continues to be maintained through the cultural traditions of the community and is preserved by the family through education as well as the transfer of knowledge to their children. (Herien Puspitawati, 2013)

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How important the role of the family is as the first and main place in the growth and development of children, so efforts to preserve the environment by providing education and literacy can be started from the family; parents as the main person responsible for providing simple examples. Education and literacy that starts simply in the family can influence children's behaviour patterns in the future, which are not only micro relations (themselves with each other) but broadly about macro relations (themselves with the universe).

Strengthening educational values that can be started from the family actually has an impact on the birth of various theories. One of these theories is family ecology theory. This theory generally sees that the family as the smallest institution in society has a very important role and contributive steps to prevent environmental damage.

Family ecology is defined as a multidisciplinary approach in studying behavioural patterns between family members in order to achieve their welfare while maintaining the sustainability of the surrounding environment. This definition sees that the relationship between family members not only affects the actions and reactions within themselves, but more than that, family ecology is a very urgent need today to be studied by various experts, especially family science experts in order to overcome environmental damage and the increasingly complex problems of nature and its relationship with humans.

There are several things that become assumptions in family ecology. Firstly, humans are social creatures. Second, the family is the smallest social institution. Third, the family involves interpersonal relationships and the relationship between humans and the surrounding environment. Finally, the family cannot stand alone, it is very dependent and influences the surrounding environment (micro, meso and macro environment).

The four assumptions above lead us to the view that the surrounding natural environment and the family are very much related to each other. This relationship will be created well if there is also interaction from both parties. Interaction itself is defined as something that is interconnected and influences one another.

Interaction can only take place if there are actions and reactions from both parties, either between individuals or between groups. This means that social interaction starts from the institution: the nuclear family, then spreads to the extended family and outside society: The factors that underlie social interaction are very complex, ranging from imitation, suggestion, which is the values that are adopted and trusted, identification, sympathy, which is the feeling of wanting to understand others and empathy, which is feeling others more deeply so that it can affect a person physically and psychologically.

Considering the importance of a child's character formation in the family, Allah SWT provides teaching through the Qur'an surah an-Nisa'/4: 9, so that parents really pay attention to the condition of the children they are responsible for and do not leave their family members living in a weak condition (dhi'afan), either economically, educationally, health, mental-spiritual, or other social capital. In Qs. Al-Nisa'/4 verse 9 states:

"And let the people fear Allah, if they should leave their offspring in a state of weakness, which they fear for their (welfare). Therefore, let them fear Allah and speak the truth."

The emphasis and suggestion that Allah revealed at the beginning of the verse, hints at the family to really pay attention to the condition of its family members and maintain the family's defences to always be safe and always provide attention and good examples. If the family institution is strong and stable in various aspects, it will also affect the condition of the wider community.

More specifically, the Qur'an also provides an example of the importance of awareness to preserve the environment in Qs. Ar-Rum/ 30: 41, "There is corruption on land and in the sea because of the deeds of men; Allah wills that they should taste some of the consequences of their deeds, so that they may return (to the right path)."

Qs. Ar-Rum/ 30: 41 above enlightens us that the nature we live in today is very much related to human relationships with it. So, the damage mentioned above (land and sea) is actually the result of human actions. It is undeniable that environmental pollution and damage are born from a lack of awareness and personal apathy as well as for the sake of group interests. The Ministry of Environment and Forestry (KLHK), for example, has conducted research and it is known that from 18 cities in Indonesia, it is known that the estimated marine debris is 1.2 million tonnes with an average marine debris pile of 106,385 grams / m². Plastic is the most dominating waste in the sea (31.44%), followed by wood (29.75%). The rest in order are glass and ceramics, rubber, cloth, plastic foam, metal, paper and cardboard, and other materials. (MOEF, 2017)

Next, what is most astonishing from the results of the survey and research conducted by KLHK above is that around 20% of plastic waste in the ocean comes from the shipping and fisheries sector, but 80% comes from land. Well, how is marine debris today? After the pandemic, there are many problems with marine debris as millions of mask waste are scattered into the sea. The impact of this phenomenon is certainly not only damaging the economic life of the surrounding community, but also polluting and killing the marine ecosystem. The damage in the sea is a big problem that represents other environmental damage problems such as massive and exploitative forest burning and is truly alarming.

Given the importance of educative strengthening in the family, in addition to educating children on how to behave towards fellow human beings, it is time for parents to also take an important role; educating children to be aware and sensitive to environmental issues. Family institutions that are closely related to health, education and environmental issues are relevant to ecological theory. The term ecology implies the relationship between living things and other creatures. Strengthening environmental conservation literacy through a family ecology approach from an early age is important so that children have awareness, sensitivity and skills in protecting the environment in which they live through simple actions, fostering empathy and caring attitudes towards the surrounding nature, learning to protect and care for the earth as well as the best planet where all living things live so that they are trained from childhood to become khalifah - conservationists of the earth, in line with the purpose for which humans were created on this earth..

2. Literature Review

The issue of the environment and its relation to the family is widely discussed. However, articles that discuss the study of environmental issues and their relation to the Qur'an are still not widely discussed. Therefore, efforts to preserve the environment through strengthening family ecology in the Qur'anic perspective need to be discussed.

There are several literatures used in this research. First, related to the term ecology (ecology), which is about the relationship between living things and other creatures. This science is more associated with basic human needs, namely interaction. Etymologically, the word ecology comes from the Greek "oikos" (household) and "logos" (science). This field was first introduced in the field of biology by a German biologist named Ernst Heinrich Philipp August Haeckel or better known as Ernts Haeckel (1834-1919). (Koesnadi Harjasoemantri, 1994).

In subsequent developments, ecology is known as a scientific discipline that discusses the relationship between one organism and another or between the organism and its environment. Furthermore, ecology literally also means the science of living things in their homes or the science of the household of living things.

(Robert E Ricklefs, 1973)

A more comprehensive understanding of ecology is also expressed by Lipietz by stating that there are three forms of relationships in ecology, namely: individual relationships or one type of group, organised activities, and the results of the activities they do, which in turn, all of these components will mutually influence the situation in other individuals. (Gilpin Alan, 1999) But in general, ecology is also defined as the study of organisms in their natural environment. Therefore, the scope of ecological studies is very broad, including interactions between organisms, populations, communities, ecosystems, exosphere, atmosphere, hydrosphere and lithosphere.

The above description is ecology seen from a broad perspective. As for its relationship with Qur'anic studies, Nur Arfiyah Febriani in *Gender-Informed Ecology in the Perspective of the Qur'an* (2014) reveals that ecology cannot be separated from gender. The balance of feminine and masculine characters is also closely related to the many verses of kauniyah / nature that have not been widely discussed. According to Thantawi Jauhari (Professor of Tafsir at Cairo University, 1870-1940 AD), there are more than 750 kauniyah verses in the Quran. That is, verses about nature take up 13% of the number of verses of the Quran which according to the jumhur ulama amounted to 6,236. Unfortunately, not many mufassirs have paid attention to the scientific cues contained therein. This is very lame when compared to other branches of science such as fiqh which has thousands of books, although there are only 150 verses that discuss this science.

The relationship between family ecology and gender towards nature conservation efforts has a connection in terms of their respective roles. Women, who are better known as feminine, sensitive, protective, caring and empathetic creatures, are seen as playing a role in preserving nature. On the other hand, men, who are known as masculine, strong, active beings, are seen as destroyers. In fact, if we look from the point of view of sex, gender (social sex) can be owned by both. So, it does not mean that because men are known to be dominantly masculine, they are potentially destructive to nature. Both of these traits are strongly influenced by the environment and parental care (family). Therefore, Qur'an-based family ecology needs to be studied in an effort to preserve the environment.

3. Research Methods

This research is a qualitative research as an effort to produce descriptive data in the form of words, notes (Kaelan, 2010) related to the concept of Quran-based family ecology which is then used to reveal the dimensions of solutions to the problem of violence against children. The thematic interpretation method as a method used to analyse the verses thematically is applied in this research. Descriptive data analysis technique through historical-philosophical approach is used to analyse primary and secondary data. Since this research is a library research, the related data is sourced from libraries, both in the form of books and journals of research results that are directly related to the research issue. Primary data sources in this case are Quranic verses related to the family. While secondary data to strengthen and explain the primary data, taken from the books of tafsir and the results of research relevant to the discussion.

4. Results and Discussion

a. Discourse on Family Ecology

The family is one of the smallest institutions that determine human development. The family has certain functions and values, which are part of social construction (Yuli Hastadewi, 2000). As a social institution, the family has several functions. Some of these functions are as a place to fulfil basic physical needs (obtaining food, drink, nutrition, clothing), as a place to fulfil psychological needs (affection, love, attention), as a place of rest, and as a place to introduce and instil certain values.

Through surah an-Nisa/4: 9, Allah Swt teaches parents to take care of their children's condition seriously and not to leave their family members living in a weak condition (*dhi'afan*), either economically, educationally, mentally-spiritually, or financially. "And let the people fear Allah, if they should leave their offspring in a state of weakness, which they fear for their welfare. Therefore, let them fear Allah and speak the truth."

The emphasis and encouragement that Allah revealed at the beginning of the verse, hints at the family to really pay attention to the condition of its family members and maintain the family's defences to always be safe and always provide attention and examples. If the family institution is strong in various aspects, it will indirectly guarantee the condition of the wider community. The relationship between family institutions in looking at environmental issues, including the natural damage that often occurs in recent years, is relevant to be seen through ecological theory.

The term ecology implies the relationship between living things and other creatures. Etymologically, the word ecology comes from the Greek "oikos" (household) and "logos" (science), which was first introduced in the field of biology by a German biologist named Ernst Heinrich Philipp August Haeckel or better known as Ernts Haeckel (1834-1919). (Koesnadi Harjasoemantri, 1994).

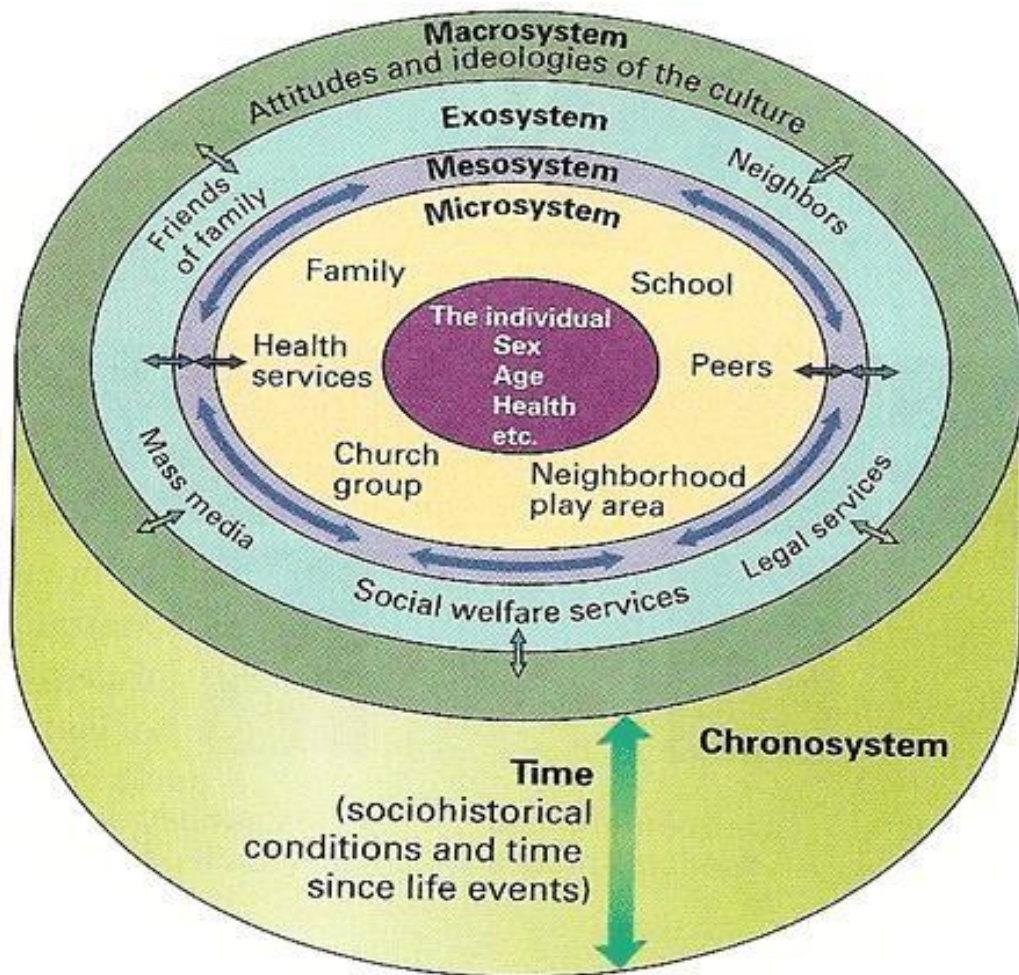
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Based on some of the definitions above, it can generally be concluded that ecology is a science that discusses the attachment of one living thing to another. Therefore, we can describe family ecology as the attachment between one family member and another as well as between families with a wider scope.

This definition can be described as shown below:



Gambar 1. Bronfenbrenner's Ecological Theory of the Family.

Ecological theory was introduced by Uri Bronfenbrenner, a psychologist from Cornell University in the United States. Bronfenbrenner mentioned the existence of five interrelated layered environmental systems, namely microsystems, mesosystems, ecosystems, macrosystems, and chronosystems. (Muh. Haris Zubaidillah, 2019)

Ecological theory views that human development is influenced by the environmental context. The reciprocal relationship between the individual and the environment will shape the individual's behaviour. (Uri Bronfenbrenner, 1986) Information on the environment in which children live will describe, organise and clarify the effects of varied environments. One of the most important points in Bronfenbrenner's ecological theory is that the study of child development from any subsystem must be child-centred, meaning that the child's life experiences are considered to be the main driver for later character development. The child's learning experience is one of the keys to the child's character development. How communication patterns and parenting patterns of parents or their families greatly influence the perspective and how children decide things.

In relation to strengthening environmental conservation literacy, the family occupies the first and main layer, namely the microsystem. The microsystem is the environment closest to the person (in this case the child), which includes family, teachers, individuals, peers, schools, neighbourhoods, and other things that the child encounters daily. It is in this microsystem that the most direct and tangible interactions with these social agents occur. Individuals are not seen as passive recipients of experiences in this setting, but individuals even actively participate in building the setting in this microsystem. Individual characteristics and environmental characteristics will contribute to the interactive process that occurs, thus forming a certain character and habit. The family, especially parents and the school environment, is the closest socialisation agent in the life of each individual, so the family has a great influence on the formation of a person's character and habits.

According to Bronfenbrenner, in studying a problem based on ecological theory, it must involve predictor aspects that represent four components, namely the context of the problem, the people involved, the process, and time. (Tri Naimah, 2012). Therefore, the ecological theory assessment of an event/phenomenon always includes one of its most relevant predictor aspects (Salsabila, 2019) both in the interaction of the educational process in the formal sphere (schools, universities) including the first and main place for children when growing and developing, namely the family. The characteristics of the environment where character education and habit cultivation take place (context), individual characteristics (both between children and parents), and the process of instilling character values in the family sphere greatly affect how children live their lives, fellow people closest to them including their behaviour towards the universe.

Observing the importance of family ecology in the discourse of environmental conservation, below we will look at the phenomenon of environmental damage around us today so that we know and map what can be done simply and starting from the family.

b. The Phenomenon of Environmental Destruction in Indonesia

Indonesia is known as an agrarian country that is rich in resources. Both natural resources with abundant agricultural, plantation and marine products for its population. However, the existence of these natural resources is often less recognised, grateful and safeguarded. Exploitative actions are still found in order to gain personal and institutional benefits. Humans find it difficult to be friendly with nature when there is a disaster because the root of the problem is one; awareness to jointly protect the natural world.

The Indonesian Forum for the Environment (WALHI) recognises that the condition of the environment in Indonesia is not very good, for example, forests. Forests in Kalimantan to Papua continue to experience exploitation and destruction by corporations, in the form of deforestation to be converted into extractive industries. The activities of extractive industries that exploit nature not only have an impact on the shrinking of forests that function as carbon dioxide emission sinks, but also contribute to exacerbating the rate of global warming and threaten the livelihoods of tens of millions of indigenous peoples.

Research conducted by WALHI shows that 159 million hectares of land have been plotted under extractive industry investment licences. The land area that has been legally controlled by corporations is 82.91%, while the sea area is 29.75%. (Walhi, 2022). The 2018 Intergovernmental SciencePolicy Platform on Biodiversity and Ecosystem Services (IPBES) data also states that Indonesia loses 680 thousand hectares of forest every year, which is the largest in the Southeast Asia region. Meanwhile, data on river damage compiled by KLHK

recorded that, of the 105 existing rivers, 101 of them were in moderate to severe pollution. Not only that, WALHI's investigation from 2013 to 2019 obtained quite astonishing data, where the control of oil palm land in Indonesia was only controlled by 25 tycoons. The total forest area controlled by these palm oil conglomerates is 12.3 million hectares. Of the total forest area that has received the green light and permits, 5.8 million hectares of it has now become oil palm plantations.

With such extensive forest destruction, it is not surprising that throughout 2020, BNPB recorded 2,925 natural disasters in Indonesia, ranging from floods, tornadoes, landslides, forest and land fires, droughts, and heat waves.

In addition to forest destruction and human exploitative actions, an environmental issue that is equally important to discuss is the use of plastic. The impact of plastic on the environment is the negative consequences that nature must bear due to the presence of plastic waste. This impact turns out to be very significant.

Indonesia Environment and Energy Centre (IEC) As is known, plastic, which began to be used about 50 years ago, has now become an inseparable item in human life. An estimated 500 million to 1 billion plastic bags are used by the world's population in one year. This means there are about 1 million plastic bags per minute. To make them, 12 million barrels of oil per year are needed, and 14 million trees are cut down. (Environment Indonesia, 2022)

The overconsumption of plastic has also resulted in a large amount of plastic waste. Because it is not derived from biological compounds, plastic is non-biodegradable. Plastic is estimated to take 100 to 500 years to fully decompose. Plastic bag waste can pollute soil, water, sea, and even air.

Plastic bags are made by refining a gas and oil called ethylene. Oil, gas and raw coal are non-renewable natural resources. The more we use plastic, the faster we deplete these natural resources. Facts about the materials that plastic is made from, (generally polyvinyl polymers) are made from polychlorinated biphenyl (PCB) which has a structure similar to DDT. As well as plastic bags that are difficult to be decomposed by the soil to take between 100 to 500 years. This will result in the contamination of soil, water and underground creatures, the killing of decomposing animals (worms) due to toxins from plastic particles, disruption of water infiltration due to plastic waste, decreased soil fertility because air circulation is blocked by plastic, entanglement of animals (marine animals in particular) by plastic and causing them to die because of difficulty breathing, buried plastic into the sea because the mass of plastic is light and easily flies to all places.

As additional information, here are some facts related to plastic waste and the environment. Firstly, plastic waste was found in the oesophagus of a sea eagle chick on Midway Island in the Pacific Ocean. Secondly, 80% of plastic waste in the ocean comes from land-based sources (MoEF release). Third, the UN Environment Programme estimates that every square mile there are thousands (46,000) of plastic waste floating in the ocean. Fourth, millions of seabirds to 100,000 marine mammals have been killed every year. Fifth, the death of sea turtles in the Thousand Islands because they ate plastic that was mistaken for jellyfish (their favourite food).

The dangers of plastic waste that affect not only humans but also marine animals need special attention. The plastic diet that has been launched in Indonesia actually has many positive benefits, but there are still many people who try to burn it. This burning process creates new problems. If combustion is carried out continuously, incompletely and does not break down

plastic particles, it will become dioxin in the air. If humans breathe in this dioxin, they will be susceptible to various diseases including shortness of breath, cancer, nervous system disorders, hepatitis, liver swelling, and symptoms of depression.

Plastic is one of the causes of environmental pollution today. The use of plastics that we still often use daily and are embedded in life activities is difficult to eliminate completely. But there are several ways that are very possible to do with full awareness, namely by reusing plastic (reuse), reducing the use of plastic (reduce), and recycling (recycle). Even if it is very necessary to use plastic, environmentally friendly plastics can be a solution. Last but not least, government regulations are needed to curb the increasing use of plastic..

c. Family Ecology Concept Based on the Koran

Inspired by the five sub-theories of human ecology developed by Bronferbrenner that have been described above, we can integrate the theory with the values and moral principles built by the Quran about the family. This comes from the view that science in the form of theories can synergise and dialogue with the Quran in the framework of explaining the problems faced by society when the verses are interpreted. (Faizin, 2017).

The Quran often uses the word ahl to denote family. In

Qs. Thaha/ 132 for example, Allah says, 'Wa'mur ahlaka bishalati, washtabir 'alayha - command your families to establish prayer and be patient with them'.

The word ahlaka (which means ahl/ ahlun) consists of four letters; alif- ha- lam- linguistically it means family, relatives or kin. According to Ibn Faris, the word ahl does not only describe the institution of family bound by marital relations (husband and wife), or family relations united by nasab relations, such as parents, children, siblings, uncles, grandmothers, grandfathers, and others. But it includes family in the sense of a particular community, such as Muslims (ahl al-Islam); a combination of communities (ahlûn); and a collection of all components of society (jamâ'ah al-jamâ'ah) both in anthropological and geographical scope, such as the state. (Ibn Faris, 2001)

The definition expressed by the linguist, Ibn Faris above, if associated with the ecological theory of human development, it has an integrative-dialogical relationship.

Family ecology has layers within the scope of interactions that influence each other. Because according to Ibn Faris, "all living things that live in a place (ecology) are called a family". Why is that? Because the family as a microsystem is the smallest part of a social institution, which is intertwined in the relationship between husband and wife or in Arabic terms called ahl al-rajul (family united by lineage). (Al-Ashfahani, 2012)

The existence and role of the family is very important to shape the character of children in each phase of their age. Likewise, children's concern and awareness to care for the environment - actually starts from how parents provide education, examples, examples and practices of environmental conservation. Therefore, there are several possible ways that parents can practice with their children at home in caring for and protecting the environment. Some of them are:

a. Spiritual – Cognitive Strengthening

Giving children the understanding that they are a small interdependent part of God's creation - through this approach, they understand that they cannot live alone. Earth as one of the planets

created by God, the best place for humans to live and reproduce, is also a creature of God that must be taken care of. On earth, humans carry out various activities related to biological and basic needs such as eating and drinking, all of which Allah fulfils and fulfils on this earth. Allah also mentions that He has made the earth as an expanse (Qs. An-Naba'/6) which means that the earth is the best place that Allah has provided for living beings (humans mainly) in order to make a living; a source of food and drink both from animals and plants).

The activity of reciting/reading verses related to the nature of Allah's creation (verses kauniyah) and associated with everyday phenomena, equipped with simple verse interpretations, as well as reading books together (read aloud) about the universe, listening to videos about natural damage due to human actions; are some ways and alternatives to instil children's love for nature. In addition to fostering a critical thinking process about the daily phenomena that he witnesses every day.

b. Emulating the Morals of the Prophet Muhammad

After giving children an understanding of the importance of protecting and managing the earth where they live, parents can invite children to practice simple ways to protect the earth, such as saving water, turning off electricity when not in use, getting used to eating, drinking and consuming things in moderation. The attitude of excess which is actually regulated in the morals of the Prophet, is a clear example that the human example, Rasulullah Muhammad Saw said in the hadith of Miqdam bin Ma'dikarib narrated by Imam Tirmidzi, Rasulullah SAW said,

"There is no worse place for a man to fill than his stomach. It is enough for the son of Adam to take a few mouthfuls to straighten his spine. If not, then a third (of his stomach) is for his food, a third for water, his drink and a third for his breath."

Getting used to (and giving examples to children) to live in moderation according to their needs actually also teaches them to be simple so as to avoid impulsive and consumptive attitudes towards something both in consuming food and drinks including being wise in managing finances. An over-impulsive and consumptive attitude in eating, drinking (also including shopping) only leaves new waste that eventually destroys the earth. Setting an example of 'buying/eating and drinking what is needed-not what is wanted' needs to be done slowly so that children are able to be aware and responsible for consuming and buying something. Because needs and wants are very different. Needs are what the Prophet modelled by realising the limitations in consuming something according to the example in the hadith above. While desires are feelings that will continue to exist and are difficult to control if always fulfilled. So, awareness of these two things: which things are really needed and which can be postponed or not at all is important for parents to equip their children so that the strengthening of family ecology in a concrete and applicable manner can be applied.

c. Practice Approach

The two examples mentioned above can be enhanced through a third way, which is to invite children to practice preserving the environment through simple ways at home; wise plastic and learning to plant can be two alternatives to raise children's awareness about the importance of protecting the environment. The existence of plastic, which is still difficult to avoid, can be started from ourselves. Giving children an understanding that plastic can damage the earth so that other alternatives are needed so that children and parents can reduce steps to protect this earth starting from home.

Firstly, children should be familiarised to bring lunch to school with home-cooked food to avoid indiscriminate snacking and contributing new plastic waste that will damage the earth.

Secondly, getting children used to bringing and using their own containers when they want to snack outside. This method is difficult at first because they are not used to it, but slowly, if this simple step can be done and eventually becomes a habit, it will get many benefits and goodness.

Thirdly, parents can also set an example to always bring a bag/goodie bag when going shopping to minimise the use of plastic so that children witness firsthand the good practices carried out by parents in order to take concrete actions to protect nature and its contents.

Finally, invite children to contemplate and learn to be grateful for daily blessings by planting plants from home. Parents can start simple by choosing seeds that are easy to find and buy from home. By learning to plant, children's empathy towards plants will be honed. Hopefully, they will realise that their existence on earth and what they do actually affects the survival of other living things on this earth. An attitude of empathy and care for the earth is not only for their own good, but for their parents, family, friends and even other living beings to also feel the enormous benefits thanks to awareness that starts from the family.

5. Conclusion

The family as the smallest institution in society has a very important influence in instilling values and good examples for children. How important is the existence of the family and the elements in it (microsystem; parents or people closest to the child) in fostering awareness about the importance of protecting, loving all creatures in it as well as preserving nature. Real efforts to protect the earth can really be started through strengthening the Qur'an-based family ecology.

As a guideline as well as hudan (guidance), the Quran guides humans to be able to become the best khalifah on earth through concrete actions to help preserve it. The damage that has been seen both on land and in the sea has been confirmed in the Qur'an as well as guidance for parents not to leave children who are dhi'afan (weak) both physically, psychologically, spiritually and empathetically weak is a reminder for all of us to be able to work together from home to take preventive action against things that can damage the earth.

There are three simple ways that parents or families can do at home to strengthen the family ecology, namely first, providing cognitive-spiritual reinforcement regarding the existence of humans on earth and the relationship between living things with one another. Second, provide an example of the Prophet's morals in daily life both when eating, drinking, sleeping, breathing, all of which feel balanced, sufficient and not excessive. Third, parents can give examples to children to be wise in plastic and foster children's empathy through the learning process of planting.

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