



Implementation of *Tatanén di Balé Atikan* in Fostering Islamic Morality among Elementary School Students

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ABSTRACT

This research aims to examine how the planning, organization, implementation, and monitoring of the *Tatanén di Balé Atikan* program were carried out in elementary schools to foster students' Islamic character. This research used a qualitative approach using a phenomenological research method. Data were collected through interviews, observations, and documentation. The research findings indicated that the implementation of the *Tatanén di Balé Atikan* (TdBA) program at SDN Ciwangi instilled Islamic moral values in students through concrete habituation practices, including self-discipline, cooperation, care for nature, obedience in worship, and love for the homeland. This program was systematically planned by involving the three centers of education, namely school, family, and community, organized through working groups and activity schedules, and implemented in an integrated manner within intracurricular, co-curricular, and extracurricular programs and activities using a Sundanese local wisdom approach. Although internal supervision functioned well, external supervision had not yet been implemented optimally, indicating the need for stronger, continuous monitoring to ensure that the benefits of TdBA are more effectively shaped to students' Islamic character.

Keywords: *Tatanén di Balé Atikan*, education, character

INTRODUCTION

Knowledge is an obligation for every human being, and the importance of education lies in its function as a path of light in life. The Prophet Muhammad said that "seeking knowledge is an obligation for every Muslim" (HR. Ibnu Majah). Therefore, it can be understood that both male and female Muslims bear the responsibility to pursue knowledge, encompassing religious knowledge as well as worldly knowledge [1]. Education is a means of acquiring knowledge and skills and of nurturing character. The process of interaction between teachers and students occurs within social realities, to provide students with a holistic understanding; education is not intended solely to produce intellectual intelligence but also to cultivate good attitudes and diverse skills. The educational curriculum also serves as one of the means that can help students develop and refine their capacities of thinking, feeling, creativity, and physical ability in accordance with the educational thought of Ki Hajar Dewantara [2].

Through this approach, students are expected to develop their potential holistically, becoming individuals with strong character and cultural awareness, as well as the capacity to adapt and contribute positively to social life. Education that places emphasis solely on cognitive aspects carries the risk of producing a generation that is intellectually capable yet

lacking in moral depth, whereas education that integrates moral values will shape individuals who are not only intelligent, but also wise in making decisions [3]

The Purwakarta Regency Education Office initiated efforts as a concrete step of the Purwakarta Regency Local Government through an education office program to build harmony, awareness, and human character by developing a universal education policy that employs *Tatanén di Balé Atikan* (TdBA) to promote ecological living awareness. This initiative aims to transform schools into learning laboratories that offer valuable educational opportunities for students. As a learning process, *Tatanén di Balé Atikan* is grounded in the educational philosophy of Ki Hadjar Dewantara as follows: (a) education that gives learners freedom; (b) a holistic concept of education; (c) contextual and culture-based education; and (d) education as a process of empowerment. The relevant legal regulations that serve as the foundation for the implementation of the *Tatanén di Balé Atikan* program are as follows: Purwakarta Regency Regional Regulation Number 9 of 2021 concerning the Implementation of Education, and Purwakarta Regency Regent Regulation Number 131 of 2021 concerning *Tatanén di Balé Atikan* [4].

Tatanén is derived from Sundanese, meaning "farming" or "cultivating crops". *Balé Atikan* refers to an educational hall or learning environment. This program

instills life values through activities in farming, gardening, and environmental management based on permaculture, which emphasizes spiritual and social values, mutual cooperation, responsibility, and love for nature. These values align with the formation of students who are faithful, devoted, and possess noble character, as articulated in the dimensions of the Pancasila Student Profile. *Tatanén di Balé Atikan* is a character education movement that focuses on caring for the earth and learning from the earth through permaculture-based agriculture and a *Pancaniti*-based learning model, enabling students to develop and grow in accordance with their innate nature, the nature of the environment, and the spirit of their time [4].

There are four foundations for implementing character education in Indonesia that serve as guidelines for its practice, namely: *first*, the religious foundation. For example, a teacher is required to teach good religious values; thus, religious teachings can become an integral part of each student's character. *Second*, Pancasila. The values of virtue and goodness, as embedded in Indonesia's cultures and religions, serve as the foundation for character education. *Third*, culture. Indonesia's cultures are highly diverse and embody profound meanings and values of goodness; therefore, character education in Indonesia reflects these cultural values. *Fourth*, the national education goals. Character education must be aligned with the national education objectives as stipulated in the National Education System Law Number 20, Article 3 of 2003 [5]. Since *Tatanén di Balé Atikan* originates in Sundanese local wisdom, the cultural values rooted in the philosophy of *Atikan Kesundaan* provide the foundation for character education among students.

The phenomenon observed among elementary school students today, both in school settings and into the broader community, indicates a continuing lack of environmental awareness. This condition is reflected in students' behavior when encountering improperly disposed of litter, as they often show no initiative to dispose of it because they perceive it as not their responsibility. In addition, the ongoing ecological crisis intensifies, with the impacts of environmental degradation, climate change, air pollution, deforestation, and natural resource depletion becoming a serious concern for all parties. Even a study conducted by Suhud et al. reported that only 50% of students apply their environmental knowledge in their daily lives [6].

Based on these phenomena, the researcher sought to examine the impact of implementing *Tatanén di Balé Atikan* on students' Islamic morality. This research aims to identify the planning, organizing, implementation, and monitoring of *Tatanén di Balé Atikan* (TdBA) in instilling Islamic moral values among students.

This research presents a unique approach by directly connecting a local wisdom-based program (*Tatanén di Balé Atikan*) with the cultivation of students' Islamic moral values. Contextually, the implementation of the *Tatanén di Balé Atikan* program at UPTD SDN Ciwangi is integrated through intracurricular learning,

P5 (*Projek Penguatan Profil Pelajar Pancasila*; Project for Strengthening the Pancasila Student Profile), extracurricular activities, and school culture.

This research specifically highlights the implementation of the *Tatanén di Balé Atikan* program, with its application focused on students' Islamic moral values. Accordingly, it presents a symbiotic relationship among education grounded in environmental preservation, local cultural values, and the formation of religious character, which constitutes a new approach to the study of character education.

RESEARCH METHOD

This research used a qualitative approach, presenting data in descriptive form. Qualitative research is grounded in a postpositivist philosophy that views social reality as holistic, complex, dynamic, and rich in meaning. This qualitative research method can also be referred to as a naturalistic research method because the study was conducted in a natural setting without any special treatment imposed by the researcher on the research object, and the presence of the researcher did not influence the dynamics of the object under study [7]. The primary focus is to return to the thing itself, namely, to understand reality as it is directly experienced by the subject without the intervention of theoretical preconceptions. Accordingly, the researcher seeks to enter the world of meaning experienced by the subject through honest, open, and reflective descriptions of their lived experiences.

Data were collected through interviews, observations, and document analysis. The results of this data collection were then analyzed to develop hypotheses and subsequently produce conclusions. This qualitative data analysis was conducted interactively and continuously until completion, resulting in comprehensive data; after the data were collected (collection), they were then summarized (reduction) to select the essential points so that the analysis could focus on what was important and clear. After all data had been summarized, conclusions were drawn, or verification was conducted (conclusion drawing or verification), which constitutes a key step in the qualitative research cycle to ensure that the resulting findings possess scholarly value and can be scientifically justified [7].

RESULT AND DISCUSSION

Based on the results of interviews, observations, and documentation studies, the implementation of the *Tatanén di Balé Atikan* (TdBA) program at UPTD SDN Ciwangi was carried out through four stages of POAC management (Planning, Organizing, Actuating, and Controlling) as proposed by George R. Terry, as follows [8]:

The planning of the *Tatanén di Balé Atikan* (TdBA) program was conducted systematically and well-documented. The school possesses program planning documents, activity budget reports, and evidence of socialization activities involving students' parents. Program formulation encompasses

implementation documents, monitoring and evaluation instruments, environmental learning grounded in the *Pancaniti* approach, and the design of the school environment based on permaculture principles. Funding sources are derived from BOS funds (the School Operational Assistance Fund from the Government) and in-kind support from students' parents, such as the provision of seeds, planting media, and post-harvest materials. The planning process was participatory, involving the school committee, parents, teachers, and the school principal. For this reason, the principal of SDN Ciwangi stated that before the *Tatanén di Balé Atikan* (TdBA) program was implemented, the program first had to be analyzed using the SWOT method (Strengths, Weaknesses, Opportunities, and Threats) to identify the strengths, weaknesses, opportunities, and threats of the TdBA program; thus, the program could be sustainable and aligned with educational objectives [9].

In organizing TdBA, the school issued an official decree establishing the TdBA Working Group, which serves as the primary driver of program implementation. In addition, habituation schedules, programmed activity schedules, and TdBA extracurricular schedules were developed to ensure the orderly conduct of the program.

The program was implemented by the working group, which provided *Pancaniti*-based learning tools, such as syllabi, lesson plans, and assessment instruments, as well as permaculture-based school-environment arrangements, including land management, seed preparation, water utilization, maintenance, and other innovations. All members of the school community were involved in its implementation.

The principal of SDN Ciwangi explained the implementation of the TdBA program as integrated into intracurricular learning as follows: Students learn mathematics through an environmental based approach, such as when learning to count, students are taken to the school garden to calculate the number of leaves, flowers, and fruits, or to measure plant height periodically to observe the growth of plants that the students have cultivated. In co-curricular activities and P5, students learn, through contextual experiences, to carry out projects such as planting vegetable seeds, preparing planting and seedling media, producing plant nutrients, and processing harvested products, all of which are adapted to students' developmental phases. In extracurricular activities, students learn directly how to process various types of healthy beverages and prepare nutritious foods using ingredients sourced from each class's school garden at SDN Ciwangi. The plants cultivated are also characteristic of local wisdom, enabling students to learn about the diversity of vegetable, fruit, and flower crops, as well as secondary crops, within the educational unit's region. Subsequently, within school culture activities, SDN Ciwangi has established habituation schedules for students to consistently care for plants, accustoming them to watering the plants before the first lesson begins, removing grass or weeds, providing nutrients to

the plants, cleaning litter from the classroom yard area, and cleaning classroom spaces according to scheduled routines in each class.

In the course of supervising TdBA, the researcher identified documented monitoring and evaluation instruments for TdBA, indicating that the internal supervision process within the educational unit has continued to function effectively. However, external supervision of the educational unit has not been conducted periodically; this is noteworthy because character-education strengthening programs require periodic monitoring to ensure that programs initiated by the regency government are correctly implemented and sustained.

The supervision (controlling) of TdBA at SDN Ciwangi was carried out using the Outcome Harvesting approach [10]. This approach is used to identify, describe, verify, and analyze changes in outcomes and their contributions to program success. Outcome Harvesting, monitoring, and evaluation were implemented only in mid-2025 and were conducted directly by the Harvester Team of the Purwakarta Regency Education Office. Nevertheless, internal monitoring and evaluation had already been conducted by the school principal, the TdBA working group, or class coordinators.

Character education is a process of habituation. The term habituation indicates a form of conditioning toward agreed-upon character values that are intentionally practiced and continuously trained so that they become habits. The character values to be developed require appropriate methods or approaches; theoretically, there are five approaches to character formation, namely the social contract version, the intellectual version, the accommodation version, the ideological version, and the reproduction version [11]. Therefore, for students' character to emerge and grow, it is through TdBA-based learning that all of these approaches can be effectively realized.

One indicator of the success of the TdBA program is the development of students who possess 21st-century competencies and demonstrate character marked by faith and devotion to God Almighty, as well as noble morals reflected in the dimensions of the Pancasila Student Profile, which serve as students' learning outcomes. These dimensions comprise several elements: personal morality, morality toward nature, morality toward others, religious morality, and civic morality [12]. The Islamic moral values cultivated in the *Tatanén di Balé Atikan* program at SDN Ciwangi do not focus solely on farming skills; they also serve as a strategic means of instilling Islamic moral values. These values are directly integrated into contextual learning activities that are aligned with the dimensions of the Pancasila Student Profile and Islamic teachings, including the following:

1. Morality toward Oneself

In the Qur'an, Surah At Tahrir verse 6, Allah states: "*Quu anfusakum wa ahlikum nara*", in which Allah commands those who believe to protect themselves and their families from the fire of Hell.

This indicates that personal conduct or personal morality encompasses obligations to oneself to do good, prioritizing self-responsibility over extending goodness to others. Simple examples include maintaining one's physical and mental health, consistently thinking positively, not giving up easily, and consuming healthy food, all of which are expressions of good moral character toward oneself.

A case example of one student illustrates success in participating in the implementation of the *Tatanén di Balé Atikan* program within the habituation schedule. Because the student was accustomed to watering and fertilizing plants on time in accordance with the school habituation schedule, this routine contributed to the student's prior difficulty waking at dawn to perform prayer, thereby developing the ability to wake on time without assistance. Moreover, the student achieved first place in congregational prayer practice at the district level and third place in the Adzan competition at the district level, among other related achievements. This shows that personal morality, through optimal self-care encompassing both physical and inner dimensions, can generate positive impacts and lead to achievements that bring pride to oneself, one's family, and the wider community.

2. Morality toward Others

Hablum minannas refers to relationships among fellow human beings. As religious individuals, every person is required to build good relationships with others after establishing a good relationship with God. The purpose of this is that noble morality equips individuals to exist ethically in relation to others, within their families, and in the midst of society [13].

In relation to social relationships and morality toward fellow human beings, the Qur'an Surah Al Maidah verse 2 clearly explains the obligation to help one another in goodness and piety, and conversely, the prohibition of helping one another in sin and hostility. This principle aligns with the competencies intended to be achieved through the TdBA program, namely instilling a caring character toward peers through simple practices such as sharing knowledge on proper plant watering and care, and distributing the harvest of plants they have nurtured. These practices have positive effects on students by fostering care, cooperation, and respect.

Group work within the TdBA program fosters social skills, including communication, tolerance, and empathy. Students learn to respect others' opinions, share knowledge, and assist peers who encounter difficulties. The willingness to voluntarily take over the tasks of absent classmates serves as evidence of genuine solidarity.

3. Morality toward Nature

Tatanén di Balé Atikan (TdBA) activities directly cultivate a sense of love and care for nature. Students learn to manage organic waste by turning it into compost to fertilize plants, as well as to repurpose inorganic waste into useful items. They

develop an understanding of the dangers of plastic waste and make efforts to reduce its use. At home, they practice habits of maintaining cleanliness, assist their parents in gardening, and encourage family members to manage waste properly. This awareness makes them more sensitive to environmental sustainability, so that they do not litter carelessly and consistently maintain plants to keep them healthy.

Islam is a religion of *rahmatan lil alamin* that firmly emphasizes that preserving the natural environment is a human responsibility as *khalifah* (Al Baqarah: 30) for the welfare of humankind. Protecting and conserving nature is regarded as an act of worship and will be rewarded by Allah SWT. Humans, as creations of Allah who are endowed with abundant sustenance, should not damage the natural environment, as everything that is utilized ultimately originates from nature itself. The oxygen inhaled, the water consumed, and the soil that sustains life are clear evidence that human beings are inherently dependent on nature. Therefore, TdBA, as a program that encourages students to become more attentive to their environment, represents a concrete step within the education system to instill ethical conduct toward the environment for the sustainability of future generations.

Humans can practice morality toward nature through actions such as avoiding illegal logging, avoiding uncontrolled wildlife hunting, carrying out reforestation, establishing nature reserves and wildlife sanctuaries, controlling erosion, implementing appropriate land use planning, providing environmental education and awareness to the community, and imposing sanctions on those who violate environmental regulations [14]

4. Morality toward Religion

Since Grade 1, students have been introduced to the habit of *Duha* prayer, Friday *infaq* through the *Gasibu* activity, and gratitude to Allah for the blessings of nature bestowed. They understand that caring for plants is part of the trust from Allah that must be upheld. These activities cultivate an awareness that protecting the environment constitutes a form of worship, in accordance with the Qur'anic command to prosper and sustain the earth. Several students expressed that through TdBA, they have become more disciplined in worship, more punctual in performing prayers, and more accustomed to reciting supplications before and after activities. A sense of gratitude also emerges when they observe the plants they have cared for growing well and providing benefits. All of these reflect the commands of Allah SWT that all humankind must obey [15].

5. Morality toward the State

An Arabic proverb states, "*Hubbul waton minal iman*," meaning that love for the homeland is part of faith. The country in which we live is a territory whose security, order, and sustainability must be maintained [16]. Through *Tatanén* activities,

students are introduced to the importance of food self-sufficiency and their contribution to national food security, showing that caring for the environment and cultivating productive plants constitute expressions of love for the homeland. In addition, these activities align with the Purwakarta local government program aimed at achieving environmentally friendly and productive schools. Plant what we eat, and eat what we plant. Students understand that their activities in the school garden contribute to the preservation of Indonesia's natural resources.

UPTD SDN Ciwangi is a *Tatanén di Balé Atikan* (TdBA) model school in Purwakarta Regency that consistently integrates student character formation with environmental conservation. This approach is aligned with the school's vision and branding, *Berkreasi* (noble character, creativity, and achievement), which is in harmony with the development of students' Islamic moral values. If SDN Ciwangi is a model school, then it can be stated that SDN Ciwangi belongs to the category of an excellent school, characterized by quality in fact, namely having students with the best graduate outcomes in accordance with the required qualifications, concretely reflected in the basic competencies produced throughout the learning process, as well as quality in perception, indicated by the increasing interest and trust of the community toward the graduates of the educational unit [17].

Theoretically, a school can be considered good when viewed from two organizational dimensions, namely, first, the hard dimension, which includes organizational structure, policies, finances, facilities, and school infrastructure. Then the second is the soft dimension, which refers to organizational culture encompassing human values, beliefs, and behavioral norms [18]. This has been initiated by the principal of SDN Ciwangi, with good educational management ensuring that the TdBA program is well organized. Consequently, SDN Ciwangi has not only become a TdBA model school but has also developed into a reputable and excellent school.

Etymologically, the term *akhlaq* originates from the Arabic word *khuluq*, which means character, disposition, or temperament. In the Islamic perspective, *akhlaq* is a value system that regulates human relationships with Allah, with oneself, with fellow human beings, with nature, and with the nation and the state. According to Imam al-Ghazali in *Ihya' Ulumuddin*, *akhlaq* is a quality deeply rooted in the soul that encourages a person to act spontaneously, without the need for prolonged deliberation, because it has become habitual. This view of *akhlaq* is not something that emerges instantly, but rather the result of a continuous educational process that gradually shapes character.

In Islamic education, *akhlaq* occupies a central position and serves as the primary foundation for shaping students' character. The Prophet Muhammad SAW emphasized the urgency of moral

conduct in his saying: "*Indeed, I was sent to perfect noble character*" (HR. Ahmad). This hadith indicates that the core of the prophetic mission lies in the formation of moral character. Good *akhlaq* is also a reflection of the perfection of one's faith; therefore, moral education must be instilled from an early age, particularly at the elementary school level.

In addition to the Islamic moral values internalized by students, the implementation of TdBA is also able to cultivate values that are relevant to character education in schools, including values of virtue, beauty, work, love for the homeland, democracy, unity, morality, and humanitarian values [19]. Furthermore, the development of morality in schools is one of the most important processes in shaping students' character, as it involves various moral, social, spiritual, and other aspects that are implemented within the learning process [20].

The application of George R. Terry's management theory through the POAC stages has proven effective in ensuring that the program runs in a structured manner. Participatory planning involves the three centers of education (school, family, and community), thereby strengthening collaborative values in character education.

The implementation of the TdBA program, when analyzed more deeply by the researcher, demonstrates that on a broad scale, it is capable of fostering students' character within the affective domain, particularly in the development of attitudes, feelings, and emotional dispositions toward positive values [21]. The analogy is simple: when students plant crops that they care for wholeheartedly, starting from the seedling stage, entering the planting phase, and then gradually growing and developing through regular watering, periodic nutrient provision, protection from pests, and other forms of care, they naturally develop an emotional attachment to the plants they nurture. Consequently, when plants do not grow well or fail to bear fruit, students experience sadness, compassion, and curiosity, and may question why the plants do not grow despite having been carefully and consistently cared for. Therefore, it is this sense of care that students develop through environment-based learning experiences. TdBA provides a holistic and meaningful learning environment, enabling students' moral character to be reflected in their treatment of the environment in everyday life.

The TdBA activity plan is not merely technical; it also encompasses spiritual and moral dimensions. For example, discussions on crop planting and land use during parent meetings also invite students to reflect on the greatness of God, thereby fostering the internalization of religious values and morality, one dimension of the Pancasila Student Profile [22].

Parental involvement is a component that needs to be optimized as part of parental support for school programs, because students not only learn at school but also learn within the family environment, and therefore are part of the three centers of

education [23]. Families and communities share the same responsibility as schools in developing students' positive character, and this is important to anticipate and reduce the negative impacts of current technological advancement, which is increasingly difficult to control, especially for students [24].

The implementation of TdBA at SDN Ciwangi does not focus solely on ecological literacy, but also internalizes moral, religious, and local cultural values. Environment-based learning activities integrated into intracurricular, P5, and extracurricular programs can shape students' positive habits, such as maintaining cleanliness, practicing environmental sustainability, consuming healthy food, and creatively using garden produce.

Internal supervision has functioned reasonably well; however, external supervision needs to be strengthened to ensure the program's sustainability. Although challenges exist, such as occasional reliance on students to care for plants, which is not optimal, the research findings indicate that TdBA can foster ecological awareness, discipline, and noble character among students.

The positive values observed among students indicate a clear transformation: those who were previously indifferent to the environment have become more sensitive and aware of the importance of protecting and caring for it, suggesting that students' moral orientation toward nature is beginning to be fostered. Students who were initially unfamiliar with traditional foods such as Awug have come to recognize, participate in preparing, and taste traditional Sundanese dishes. They have also become familiar with traditional beverages, such as Bajigur, which was later modified by adding creamer to Jahe Latte, as well as with herbal beverages, vegetables, and other healthy foods. This condition indicates that self-directed morality has also begun to develop, as evidenced by the habit of independently preparing healthy foods. These activities also foster creativity and an entrepreneurial spirit among students, for example, by promoting processed food products and creating crafts from recycled materials into useful items, including tissue holders, drink coasters, and other products, during the school market activities at the end of the academic year. This indicates that SDN Ciwangi can consistently and comprehensively provide rich learning experiences for students, thereby shaping learners who are independent, active, creative, innovative, and consistently critical thinkers. This condition is aligned with Lickona's Character Building Theory [25], which emphasizes the importance of habituating positive behaviors in fostering character.

Students who participate in TdBA not only plant and care for crops, but also produce food products that are stored at Mandalakarsa. These products have been halal labeled and licensed, demonstrating awareness of food security and providing tangible contributions to the community,

which are highly relevant to morality toward the self, others, nature, and the state [26].

TdBA is an environmentally based local wisdom program; theoretically, this concept of environmental education has also been developed by Suyanto (2018), who states that direct experience has a significant impact on enhancing conservation awareness [27].

The TdBA program was designed and implemented using Regional Revenue and Expenditure Budget (APBD) funds, which means that the supervision process must be strictly adhered to to ensure proper fund allocation. This condition also serves as a constraint and a cause-and-effect factor, as reflected in the findings of this research. It can also be explained that the TdBA program is a program that is genuinely implemented within educational units and involves considerable costs in its implementation; however, on the other hand, there are several real constraints faced by schools when school gardens, yards, or planting media that must be continuously maintained and planted with various types of crops do not always grow optimally. This occurs because these media are specifically intended for student learning and are the students' responsibility, resulting in outcomes that are not as ideal as those achieved through experienced adult cultivation practices. In this context, the researcher found concrete evidence that educating students' character through an environment-based approach presents significant challenges.

Nevertheless, students did not become indifferent to what had been taught to them; this was evident during interviews when one student stated that learning through the *Tatanén di Balé Atikan* program provided an enjoyable experience because they could be directly involved in activities such as touching the soil, planting seeds, becoming familiar with various planting media such as burnt rice husks and raw rice husks, caring for plants, and processing the harvest into food. These activities not only provide practical knowledge but also foster positive habits that carry over into the home environment. One observable behavioral change is increased discipline in waking up early, driven by a sense of responsibility to water the plants; thus, the plants remain healthy and do not wither or die. These findings indicate that the permaculture approach within the TdBA program does not focus solely on mastering sustainable agricultural techniques but also contributes to the development of ecological awareness and the strengthening of students' life skills in everyday life.

The strength of this study lies in its unique approach, which directly connects a local wisdom-based program (*Tatanén di Balé Atikan*) to the fostering of students' religious character and noble morals. This study examines the relationship between a locally grounded environmental program and character indicators in the Pancasila Student

Profile, particularly faith in God Almighty, devotion to God Almighty, and noble moral attitude.

Previous research by Fauziah et al. [28] addressed the same topic, namely the concept of *Tatanén di Balé Atikan* as part of efforts to shape students' character. The main focus of that study similarly revealed that the *Tatanén di Balé Atikan* program functions as a medium for environment-based education, but it placed greater emphasis on the institutional processes of policy implementation and on how schools in Purwakarta adapt to the policy. Meanwhile, the present study places greater emphasis on the direct impact on individual students' character, particularly in faith, devotion, noble morality, and daily habituation and behavioral change.

It was also found in a study conducted by Azeera et al. [29], which is aligned with this research, highlights the significant role of the TdBA program in shaping students' character, particularly within the context of character education and environmental awareness. TdBA is understood not merely as a farming activity, but rather as a holistic approach that engages students' spiritual, social, and ecological domains. Nevertheless, that study explicitly linked the development of students' character to the dimensions of the Pancasila Student Profile and elaborated on the relationships between the profile's elements and sub-elements and the activities of the TdBA program. Meanwhile, this study places greater emphasis on the concrete impacts of students' behavioral changes resulting from habits formed through TdBA activities.

Furthermore, the research conducted by Mohamad Ibrahim Adiraharja et al., which aimed to analyze the social construction of students' ecological behavior through *Tatanén di Balé Atikan* character education in the context of entrepreneurial attitudes, placed greater emphasis on the analysis of Peter L. Berger's social construction theory [30].

The results of research by Afridha Laily Alindra et al. on the implementation of the Pancasila Student Profile through the *Tatanén di Balé Atikan* program in Purwakarta Regency similarly discuss the planning, organization, implementation, and supervision of TdBA. In its implementation, the program supports students' creativity and product innovation; however, it also faces several obstacles, including time management issues, technical solutions, and the need to strengthen students' collective awareness so that the TdBA program can be sustainable in shaping students' character in accordance with the Pancasila Student Profile [31].

This study is further strengthened by research conducted by Nana Ismelani et al. [32], which shows the effectiveness of TdBA in fostering students' values and positive habits, thereby reinforcing the program's validity within the framework of national curriculum policy.

This study has implications for students by demonstrating that a school culture grounded in

Tatanén di Balé Atikan (TdBA) can provide direct experiences of environmental care while fostering deep spiritual and social values. It is also stated in a study that school culture exerts a substantial influence of approximately 29.2% on students' character, with the remaining proportion attributable to other factors [33].

The TdBA program at SDN Ciwangi reflects Islamic principles as articulated in Q.S. Ar Rum verse 41, which states that "corruption has appeared on land and sea as a result of human actions, so that Allah may cause them to experience part of the consequences of their deeds, so that they may return to the right path". This verse becomes the foundation for understanding why caring for the natural environment constitutes an expression of obedience, piety, and the fulfillment of human trust as *khalifah* on earth. Through the habituation of watering plants and processing waste into compost, students develop morality toward nature as part of worship to the Almighty Creator, in harmony with the hadith of the Prophet Muhammad SAW concerning the perfection of noble character (HR. Ahmad) [34].

In addition, environment-based education, such as TdBA, is effective in instilling personal morality, including self-discipline and healthy eating habits, as well as social morality, including mutual cooperation. This is aligned with Islamic religious education strategies in other elementary schools that enhance religiosity through nature-based activities. The integration of *Pancaniti* and permaculture strengthens the dimensions of the Pancasila Student Profile, in which religious morality grows from a sense of gratitude for the blessings of Allah SWT, while civic morality develops through food self-sufficiency [35].

For educators, this study can provide motivation and inspiration for learning innovations that integrate local values and environmental wisdom. For researchers, it offers opportunities to develop further research on character education grounded in environmental and local cultural contexts.

CONCLUSION

Based on the research results regarding the implementation of the *Tatanén di Balé Atikan* (TdBA) program in fostering Islamic morality at SDN Ciwangi, it can be concluded that, in general, the implementation of this program has demonstrated a high level of effectiveness when examined through the lens of George R. Terry's management theory (POAC: Planning, Organizing, Actuating, and Controlling). The TdBA program has proven to be a promising model of character education grounded in ecological awareness and spirituality; however, improvements are still required in several technical aspects, particularly in systematic evaluation and the sustainability of supervision. The values of character education and Islamic morality instilled in students have been reflected in everyday practice, as evidenced by

observable behavioral changes and various religious achievements.

Thus, the implementation of the *Tatanén di Balé Atikan* program at SDN Ciwangi aligns with POAC managerial theory and significantly influences students' character development. However, the long-term success of this program depends heavily on consistent supervision and continuous improvement in the quality of indicator-based planning and evaluation.

The implementation of TdBA at SDN Ciwangi can be understood as an integration of environment-based contextual education and Islamic moral education. Through farming activities, students not only learn practical skills, but are also trained to develop discipline, responsibility, care for the natural environment, as well as honesty and cooperation with others. All of these values align with the dimensions of the Pancasila Student Profile and, at the same time, embody Islamic teachings on noble character. In other words, TdBA serves as an effective means of shaping a generation that is healthy, intelligent, faithful, and possesses noble morals, in accordance with both the objectives of national education and the goals of Islamic education.

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