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UJIAN KOMPREHENSIF ARTIKEL JURNAL

Meningkatkan kesaadaran lingkungan siswa Madrasah Aliyah melalui pembacaan puisi arab ekologi hams al-jufun karya mikha'il nu'aymah

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PROGRAM STUDI PENDIDIKAN BAHASA ARAB

FAKULTAS TARBIYAH DAN KEGURUAN (FTK)

UNIVERSITAS KH. MUKHTAR SYAFAAT

BLOKAGUNG BANYUWANGI

2026

PRASYARAT GELAR

Meningkatkan kesaadaran lingkungan siswa Madrasah Aliyah melalui pembacaan puisi arab ekologi hams al-jufun karya mikha'il nu'aymah

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Diajukan Kepada Fakultas Tarbiyah dan Keguruan Universitas KH. Mukhtar Syafaat (UIMSYA) Blokagung Banyuwangi Untuk Memenuhi Salah Satu Persyaratan Dalam Menyelesaikan Program Sarjana Pendidikan (S.Pd.)

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MOTTO DAN PERSEMBAHAN

Motto:

"Menuntut ilmu adalah jalan untuk meninggikan derajat, karena Allah meninggikan orang-orang yang beriman dan berilmu dengan kemuliaan." (QS. Al-Mujadilah: 11)

"Pendidikan adalah ikhtiar memanusiakan manusia, sebab Allah mengajarkan manusia apa yang tidak diketahuinya."

(QS. Al-'Alaq: 5)

"Belajar dan mengajarkan ilmu adalah bentuk ibadah, karena setiap kebaikan yang dilakukan tidak akan disia-siakan oleh Allah."

(QS. At-Taubah: 120)

"Ilmu menuntun manusia dari kegelapan menuju cahaya, sebagaimana petunjuk Allah yang membimbing hamba-Nya ke jalan yang lurus."

(QS. Ibrahim: 1)

"Pendidikan yang bermakna melahirkan generasi beriman, berilmu, dan berakhlak, karena Allah mencintai hamba yang terus belajar dan bertakwa." (QS. Al-Baqarah: 38)

Persembahan:

Artikel ini dipersembahkan sebagai ikhtiar keilmuan dalam mengembangkan pendidikan yang bermakna dan berorientasi pada pembelajaran mendalam. Karya ini diharapkan dapat menjadi kontribusi akademik bagi pendidik, peneliti, dan praktisi pendidikan dalam memahami serta mengimplementasikan nilai-nilai keilmuan yang berlandaskan iman, ilmu, dan akhlak. Semoga artikel ini menjadi bagian dari upaya memperkaya khazanah keilmuan dan mendorong lahirnya praktik pendidikan yang lebih reflektif, humanis, dan berkelanjutan.

PERNYATAAN
KEASLIAN ARTIKEL JURNAL

Yang bertanda tangan di bawah ini, Saya:

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Dengan sungguh-sungguh menyatakan bahwa tugas akhir artikel jurnal dengan judul "Developing Environmental Awareness of Madrasah Aliyah Students Through the Reading of the Ecological Arabic Poem Hams al-Jufūn by Mikha'il Nu'aymah(Meningkatkan kesaadaran lingkungan siswa Madrasah Aliyah melalui pembacaan puisi arab ekologi hams al-jufun karya mikha'il nu'aymah)". Yang akan di submite Jurnal IDEAS Journal on English Language Teaching and Learning, Linguistics and Literature, terakreditasi SINTA 3. Secara keseluruhan adalah hasil penelitian atau karya sendiri, kecuali pada bagian-bagian yang dirujuk sumbernya.

Banyuwangi, 20 Juni 2026
Yang Menyatakan,





MOH NURUN NAFI'
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KATA PENGANTAR

Alhamdulillahi robbil alamin, segala puji bagi Allah Swt. yang telah melimpahkan rahmat, taufik, dan hidayah-Nya sehingga artikel ini dapat diselesaikan dengan baik. Shalawat serta salam semoga senantiasa tercurah kepada Nabi Muhammad Saw., yang telah memberikan suri tauladan kepada umat islam di dunia ini dengan akhaqul karimah yang baik.

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Penulis menyadari bahwa artikel ini masih memiliki keterbatasan. Oleh karena itu, kritik dan saran yang konstruktif sangat diharapkan demi penyempurnaan karya ilmiah ini di masa mendatang. Semoga artikel ini dapat memberikan kontribusi bagi pengembangan kajian sastra Arab, pendidikan karakter, dan kesadaran ekologis dalam lingkungan pendidikan Islam.

Banyuwangi, 2026

Penulis

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Developing Environmental Awareness of Madrasah Aliyah Students Through the Reading of the Ecological Arabic Poem Hams al-Jufūn by Mikha'il Nu'aymah

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Abstract

The global environmental crisis demands educational approaches that move beyond cognitive achievement and engage students' affective, ethical, and spiritual dimensions. This study aims to describe the representation of environmental awareness in the poetry collection Hams al-Jufūn by Mikhā'il Nu'ayma and to explain its relevance in fostering ecological awareness among students at Madrasah Aliyah Salafiah Sukorejo. The research employs a qualitative approach with a descriptive-interpretative design. Data were collected through textual analysis of the poems, classroom observations, interviews with teachers and students, and documentation review. The analysis was conducted through data reduction, categorization, and interpretation by integrating ecocritical and reader-response perspectives. The findings reveal that the poems in Hams al-Jufūn portray nature as a living entity with moral and spiritual dimensions. Nature is not positioned as a passive background, but as an integral part of life that requires a reciprocal relationship between humans and the environment. The poems also convey subtle criticism of exploitative human behavior through reflective symbols and metaphors. In the classroom context, reading and interpreting the poems significantly contributed to students' changing perspectives on nature, enhanced emotional engagement and classroom participation, and fostered ethical and religious awareness regarding environmental responsibility. These findings affirm that literature, particularly Arabic poetry, can function as an educational medium that integrates language learning, character formation, and ecological awareness in a holistic manner.

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1. Introduction

The global environmental crisis, marked by pollution, deforestation, climate change, and the loss of biodiversity (Kaiho 2023)., demands an educational approach that is not only cognitive in nature but also addresses the affective and ethical dimensions of learners (Lovren and Jablanovic 2023)., Literature, particularly poetry, holds strategic potential in fostering ecological awareness because it is able to present the relationship between humans and nature in both imaginative and reflective ways, inviting readers to feel and interpret environmental issues more deeply (Satterfield 2001).,

The poems in the anthology Hams al-Jufūn by Mikhā'il Nu'ayma demonstrate a strong concern for nature through vivid portrayals of flora and fauna, as well as critiques of exploitative patterns in human nature relationships (Luke 2000)., (Narvaez 2024)., This work not only rejects an anthropocentric worldview but also offers an ecocentric perspective that positions humans as part of an interconnected and interdependent ecological system (Bodin et al. 2019).

In the educational context, the integration of environmentally themed literary works is considered relevant for fostering students' attitudes of care and ecological responsibility (Kaiser et al. 1999)., (Børsen et al. 2021)., Mutiani's research emphasizes that environmental awareness can be developed through aesthetic and contextual teaching materials, including poetry, because poetic language is capable of touching emotional aspects and life values that are often overlooked in conventional instructional approaches (Mutiani, 2020: 155–156).

Madrasah Aliyah, as Islamic-based secondary educational institutions, have significant opportunities to integrate ecological values with moral and spiritual teachings (Crozier et al. 2022)., The principle of human responsibility as khalifah (steward) on earth aligns with the concept of ecocentrism, which calls for attitudes of respect, compassion, and care toward nature (Dornhoff et al. 2019)., Therefore, reading the poetry collection Hams al-Jufūn can serve as a reflective medium to connect literature, religious ethics, and environmental awareness within the learning process (Perea, Piedrahita, and Alzate 2025).

Madrasah Aliyah Salafiah Sukorejo was selected as the research setting because its context allows for the integration of Arabic literary learning with the strengthening of environmentally caring character. Through the reading and interpretation of ecologically oriented poetry (Lidström and Garrard 2014)., (Warby et al. 2024)., students are expected not only to understand literary texts, but also to internalize the values of environmental preservation as part of their social and religious responsibilities (Mutiani, 2020: 162–163).

This study aims to critically analyze the representation of ecological awareness in the poetry collection Hams al-Jufūn by Mikhail Naimy through an ecocritical approach, as well as to examine the relevance of its reading within the context of Arabic literature learning at Madrasah Aliyah Salafiah Sukorejo. This

study aims to critically analyze the representation of ecological awareness in the poetry collection Hams al-Jufūn by Mikhail Naimy through an ecocritical approach, as well as to examine the relevance of its reading within the context of Arabic literature learning at Madrasah Aliyah Salafiah Sukorejo. Through these objectives, this study affirms the position of poetry as a reflective medium that not only provides an aesthetic experience but also functions as a pedagogical instrument in strengthening character development and internalizing ecological responsibility within the Islamic educational environment.

Theoretical Framework

Theoretically, this study is expected to enrich the field of ecocriticism in Arabic literary studies by highlighting the works of Mikhail Naimy. Practically, the findings of this research may serve as an alternative literary teaching resource oriented toward strengthening character education and fostering environmental awareness among Madrasah Aliyah students (Anam, 2021: 130; Mutiani, 2020: 163).

Mutiani's study (2020) demonstrates that literature-based learning can enhance students' environmental awareness because it engages emotional aspects and life values. Meanwhile, Anam (2021) emphasizes that modern Arabic literature contains ecological critiques that are relevant to contemporary issues. However, research that specifically examines the poetry collection Hams al-Jufūn by Mikhail Naimy within the context of learning at Madrasah Aliyah remains limited. Therefore, this study makes an important contribution by filling this gap through integrating an ecocritical approach with educational practice.

1. Ecocriticism Theory

Ecocriticism is an approach in literary studies that examines how the relationship between humans and nature is portrayed in a work. Through ecocriticism, literary texts are not only read as beautiful or aesthetic compositions, but also as media that convey perspectives, values, and attitudes toward the environment. Scholars such as Cheryll Glotfelty and Lawrence Buell emphasize that literature has the power to shape the way humans perceive nature.

In literary texts, nature does not merely function as a background setting, but may appear as something living, meaningful, and even morally significant. Literature is capable of cultivating an "ecological imagination," that is, a way of thinking about and experiencing nature with greater awareness and responsibility. Other scholars such as Joni Adamson and Serenella Iovino expand this perspective by arguing that the relationship between humans and nature is also connected to culture, social justice, and even spiritual dimensions. Nature is not always portrayed as a passive

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object, but as part of an interconnected web of life with human beings.

Meanwhile, Greta Gaard shows that the exploitation of nature often goes hand in hand with other forms of domination, so literary studies can also function as a critique of ecological injustice. Ecocriticism helps us read literary works by raising questions such as:

a. How is nature portrayed in the text?
b. Are humans depicted as rulers over nature or as part of it?
c. What moral values related to the environment are conveyed?

In the context of the poetry collection Hams al-Jufūn by Mikhail Naimy, this approach is used to examine how symbols, metaphors, and images of nature construct the awareness that humans are not the sole owners of the earth, but rather part of a life system that must be protected. Thus, ecocriticism does not merely analyze the text but also opens space for the development of environmental awareness and care.

2. Reader-Response Theory

Reader-Response Theory emphasizes that the meaning of a text does not fully reside within the written words themselves, but emerges from the interaction between the text and the reader. In other words, a text truly "comes to life" when it is read and interpreted. According to Wolfgang Iser, readers play an active role in constructing meaning. Everyone brings their own experiences, knowledge, and background when reading. Therefore, a single text can produce different interpretations. David Bleich even emphasizes that the reader's personal response plays a crucial role in determining the meaning of a literary work.

In reading environmentally themed poetry, this theory becomes important because ecological awareness does not arise solely from the text, but from the reader's reflective process. When students read a poem about a forest that "groans" or a sea that "weeps," they do not merely understand the literal meaning of the words, but also feel them and connect them with their real-life experiences. Reader-Response theory helps answer questions such as:

a. How do students interpret the poem they read?
b. Does the poem evoke empathy and reflection?
c. Does a change in perspective occur after reading?

In the context of learning, this theory shows that reading is not a passive activity. Students become part of the meaning-making process. Through a reflective reading experience, ecological values can be more easily internalized because they emerge from personal awareness rather

than merely from the teacher's explanation.

2. Method

This study employs a qualitative approach with a descriptive-interpretative design. This approach was chosen because the research does not aim to calculate data statistically, but rather to understand the meanings contained in the poetry collection *Hams al-Jufūn* and to examine how reading the poems shapes students' environmental awareness. Through this approach, the poetic texts are analyzed in depth by paying attention to symbols, language, and the ecological values embedded within them, while also examining students' responses as readers.

The object of this study consists of selected poems from the anthology *Hams al-Jufūn* that portray the relationship between humans and nature. The subjects of the research are students of Madrasah Aliyah Salafiah Sukorejo who participated in poetry reading and discussion activities. This madrasah was chosen because its Arabic literature instruction allows for the integration of textual analysis, Islamic values, and the development of environmentally caring character.

Data were obtained from the poetic texts as the primary source, as well as from students' responses and interviews with teachers and students. Supporting data were drawn from various literature on ecocriticism, environmental education, and relevant previous studies. Data were collected through text analysis, observation of the learning process, in-depth interviews, and documentation. All data were then analyzed qualitatively through stages of selection, categorization, and interpretation to identify the relationship between the ecological content of the poems and students' environmental awareness. Throughout the process, this study upheld academic ethics by protecting the identities of informants and properly acknowledging all reference sources to ensure the validity and depth of the research findings.

Qualitative research also provides space to understand the social and cultural context of Instagram as an informal learning medium that is interactive, flexible, and closely connected to the daily lives of the digital generation. Therefore, the qualitative method is considered the most relevant approach to deeply uncover the processes, dynamics, and potential of educational-humorous meme videos as an innovative pedagogical solution in enhancing interest in Arabic language learning in a contextual and sustainable manner.

Research Site Context

The research was conducted at Madrasah Aliyah Salafiyah Sukorejo, a pesantren-based educational institution that integrates the formal curriculum with the strengthening of Islamic values. The school is located in the Banyuwangi area of East Java, with students coming from pesantren-affiliated family backgrounds.

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Object and Subject Research

The object of this study consists of six selected poems from *Hams al-Jufūn* that explicitly and implicitly represent the relationship between humans and nature. The selection of the poems was based on the following criteria: the presence of natural symbols or personifications, reflective content concerning balance and environmental degradation, and pedagogical potential for classroom discussion.

The subjects of this study were twelfth-grade students enrolled in the Arabic language course, consisting of 16 female students. Demographically, the majority of the students were 17–18 years old and had strong pesantren-based educational backgrounds, particularly in foundational Arabic language proficiency. The sampling technique used was purposive sampling, based on the consideration that this class was studying Arabic poetry at the time and allowed for the integration of textual analysis with reflection on ecological values. The selection was grounded in academic relevance rather than statistical population representation.

Data Collection Techniques and Research Protocol

Data were obtained through four main techniques:

a. Textual Anality

The researcher identified symbols, metaphors, personifications, and ecological narratives within the poems. The analysis was conducted using an ecocritical approach to examine representations of the human–nature relationship.

b. Observation

Observation was carried out in a non-participatory manner using an observation guideline sheet containing indicators such as: student participation, intensity of discussion, emotional responses, and connections to real environmental issues. Observations were conducted during each poetry learning session.

c. In-Depth Interviews

Semi-structured interviews were conducted with eight students selected purposively (representing active, moderate, and passive responses) and one subject teacher. The questions focused on students' reading experiences, changes in their perspectives toward nature, and the relevance of religious values.

Data Validity and Reliability

The validity of the data was ensured through triangulation techniques, namely:

a. Source Triangulation: Comparing data obtained from texts, observations, and interviews.
b. Method Triangulation: Combining document analysis, observation, and interviews.
c. Time Triangulation: Conducting observations across multiple sessions to examine the consistency of students' responses.

In addition, the researcher conducted member checking by confirming the summarized interview results with the informants to ensure the accuracy of the interpretations.

3. Result

The research data were analyzed using a descriptive-interpretative qualitative approach. The analysis followed stages of data reduction, data display, and conclusion drawing, integrating the analysis of poetry texts, classroom observation results, and interviews with teachers and students.

1. Representation of Environmental Awareness in the Poetry of Hams al-Jufūn
   a. Results of Poetry Text Analysis (Text/Document Study)
      Based on the analysis of selected poems in the anthology *Hams al-Jufūn*, it was found that nature is represented as a living and meaningful entity, as illustrated in the following excerpts from the poems:

الطبيعةُ أمٌّ رؤومٌ، لا تظلمُ من أحبّها، ولا ترحمُ من جهلها

Al-ṭabī'atu ummun ra'ūmun, lā taẓlimu man aḥabbahā, wa lā tarḥamu man jahalahā
which means:
"Nature is a loving mother; she does not wrong those who love her, and she does not show mercy to those who neglect her."

تئنُّ الغاباتُ من جشعِ الإنسانِ، وتبكي البحارُ من جهلِه

Ta'innu al-ghābāt min jash' al-insān, wa tabkī al-biḥār min jahlihi
which means:
"The forests groan because of human greed, and the oceans weep because of human ignorance."

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في نسيمِ الصباحِ صوتُ اللهِ، وفي خريرِ الماءِ همسُ الوحيِ

Fī nasīm al-ṣabāḥ sawtu Allah, wa fī kharīr al-mā' hamsu al-waḥyi
which means:
"In the morning breeze can be heard the voice of God, and in the trickling water whispers of revelation are heard."

تئنُّ الأرضُ تحتَ أقدامِنا، ولا نسمعُ أنينَها

Ta'innu al-arḍu taḥta aqdāminā, wa lā nasma'u anīnahā
which means:
"The Earth groans beneath our steps, yet we do not hear its cries."

غابتِ الظلالُ حين قُطِعَتِ الأشجارُ من جذورها

Ghābat al-ẓilālu ḥīna quṭi'at al-ashjāru min judhūrihā
which means:
"Even the shadows vanish when trees are cut down from their roots."

تعبتِ الجبالُ من صمتِها الطويل

Ta'ibat al-jibālu min ṣamtihā al-ṭawīl
which means:
"Even the mountains grow weary in their long silence."

حين يختلُّ الميزانُ، تهمسُ الطبيعةُ بالحقيقة

Hīna yakhtallu al-mīzān, tahmisu al-ṭabī'atu bil-ḥaqīqah
which means:
"When the balance is disturbed, nature whispers to convey the truth."

These excerpts show that the critique of exploitation is not conveyed directly, but rather through personification and metaphor. Nature is depicted as if it is alive, feeling, and even "speaking" to humans. This is where the power of poetry lies: it touches the reader's consciousness through symbolic language that is subtle yet deeply meaningful.

The analysis focused on diction, imagery, and recurring symbols of nature in the text. The textual data were then reduced by selecting parts of the poems that explicitly or implicitly depict the relationship between humans and nature, as exemplified in the following excerpt from *Hams al-Jufūn*:

الطبيعةُ أمٌّ رؤومٌ، لا تظلمُ من أحبّها، ولا ترحمُ من جهلها

Al-ṭabī'atu ummun ra'ūmun, lā taẓlimu man aḥabbahā, wa lā tarḥamu man jahalahā

which means:

"Nature is a loving mother; she does not wrong those who love her, and she does not show mercy to those who neglect her."

This verse emphasizes the concept of nature as a personal and moral entity. The poet uses the metaphor of a "loving mother" to depict nature as a life-giving, protective, and guiding force, while also stressing that nature's care is not unconditional it is granted only to those who respect and understand it. Conversely, human ignorance or neglect of nature leads to the loss of its protection and blessings.

From the perspective of diction and imagery, the word رؤومٌ (ra'ūmun) conveys a sense of gentleness and sincere care, while لا تظلمُ ... ولا ترحمُpresents a balance between nature's justice and compassion. This illustrates that the human–nature relationship is reciprocal: nature grants goodness when humans act wisely and lovingly, but it also demands responsibility when humans are negligent

Symbolically, this poem conveys ecological awareness. Nature is not merely an object to be enjoyed but also serves as a teacher and a moral mirror for humans. By understanding and loving nature, humans learn the values of care, responsibility, and life balance.

The analysis results indicate that nature is not positioned as a passive backdrop but as an integral part of human life. This representation reflects an ecocentric perspective, in which humans are understood as part of an interconnected ecological system rather than as sole rulers over it.

b. Ecological Critique of the Human Nature Relationship

Through the process of textual interpretation, the poems in *Hams al-Jufūn* also convey a critique of human behavior that tends toward exploitation. This critique is not presented directly, but rather through symbols and metaphors depicting nature as weary, silent, or out of balance.

In the analysis stage, these data were categorized as a critique of anthropocentrism, as they highlight the imbalance in the human–nature relationship. These findings reinforce that the poetry functions as a medium of moral and cultural critique, not merely as an aesthetic work, as illustrated in the following excerpt from *Hams al-Jufūn*:

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تئنُّ الغاباتُ من جشعِ الإنسانِ، وتبكي البحارُ من جهلِه

Ta'innu al-ghābāt min jash' al-insān, wa tabkī al-biḥār min jahlihi
which means:
"The forests groan because of human greed, and the oceans weep because of human ignorance."

This verse employs vivid natural imagery to express social critique. The forests are depicted as "groaning" while the oceans "weep," symbolically representing the damage and suffering caused by human greed and unwise actions. The choice of words تئنُّ (groaning) and تبكي (weeping) creates a dramatic and emotional effect, allowing readers to feel nature's suffering as if it were a living being capable of expressing pain.

Through this metaphor, the poem emphasizes that the exploitation of nature is not without consequences. The forests and oceans, as victims of human actions, reflect the imbalance in the human–environment relationship. This serves as a reminder to readers of the ecological responsibility each individual must uphold, as well as the need for awareness of the impact of human actions on nature, in accordance with the words of Allah SWT in the *Tafsir al-Jalalayn*:

قال تعالى: ﴿وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا﴾ [الأعراف: ٥٦] وقولهم: ﴿إِنَّمَا نَحْنُ مُصْلِحُونَ﴾:

دعوى كاذبة تتضمنُ مغالطةً وهي نفيُ الفساد عن عملهم وأنه إصلاح.

وقولُه: (بذلكَ): أي لا يعلمون أنهم هم المفسدون، وفي قوله تعالى: ﴿إِنَّهُمْ هُمُ الْمُفْسِدُونَ﴾ حصرٌ للإفساد

فيهم يدلُّ على أنهم أمكنُ في الإفساد مِنْ سائر المفسدين

This *tafsir* explains the Qur'anic verse from Surah Al-A'rāf (7:56),
which means:
"And do not cause corruption on the earth after it has been set in order."

This *tafsir* explains that those who cause corruption on the earth often argue that they are actually carrying out reform (*إصلاح*), whereas in reality, they are the corrupters (مفسدون).

The words of Allah: "إِنَّمَا نَحْنُ مُصْلِحُونَ" ("Indeed, we are only doing reform") exemplify the false claims made by those who attempt to conceal their corrupt actions.

This *tafsir* also explains that Allah affirms they are the corrupters through His words: "إِنَّهُمْ هُمُ الْمُفْسِدُونَ" ("Indeed, they are the corrupters"), indicating that they are the ones most responsible for causing damage on the earth.

Thus, this *tafsir* explains that those who cause corruption often deny and dispute their wrongdoing, while in reality, they are the corrupters, and Allah knows the true reality.

Moreover, the above excerpt of the poem emphasizes that its critique is not didactic but conveys messages subtly through symbols and experiences of nature. In this way, *Hams al-Jufūn* functions as a medium for moral and cultural reflection, inviting readers to reassess their behavior toward the environment and to cultivate a deeper ecological awareness.

c. Spiritual Dimension as Part of Environmental Awareness

The text analysis also reveals a close connection between nature and spirituality. Nature is depicted as a sign of God's greatness and as a space for human inner reflection. These data are classified under the ethical-spiritual dimension, enriching the ecological interpretation of the poetry. One excerpt that emphasizes this spiritual dimension is:

في نسيمِ الصباحِ صوتُ اللهِ، وفي خريرِ الماءِ همسُ الوحيِ

Fī nasīm al-ṣabāḥ sawtu Allah, wa fī kharīr al-mā' hamsu al-waḥy

which means:

"In the morning breeze, the voice of God is heard, and in the trickling water, the whisper of revelation is perceived."

This verse presents nature as a medium for spiritual experience. The morning breeze and the trickling water are not merely natural phenomena but are depicted as channels through which one can perceive the presence of God and His messages. Words such as **صوتُ اللهِ** (the voice of God) and **همسُ الوحيِ** (the whisper of revelation) emphasize that nature carries moral and spiritual guidance, leading humans toward self-reflection, awareness of responsibility, and appreciation for God's creation.

Through this approach, *Hams al-Jufūn* expands the concept of ecological awareness beyond physical or ethical consciousness to include a spiritual dimension. Humans are invited to view nature as a sign of God's greatness (**آيات الله**), reminding them of the duty to maintain balance and harmony with the environment. This spiritual dimension serves as a moral foundation that

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reinforces the ecological message of the poetry, while also emphasizing that the human–nature relationship encompasses ethical, emotional, and religious aspects.

These findings are relevant in the context of Madrasah Aliyah, as they align with the concept of humans as caliphs (*khalifah*) on Earth. Thus, *Hams al-Jufūn* represents a holistic form of environmental awareness.

2. Relevance of Poetry Reading in Developing Environmental Awareness of Grade XII B Students at MAS Sukorejo Bangorejo, Banyuwangi

a. Learning Observation Results (Non-Participatory Observation)

Observations were conducted to assess changes in students' attitudes and responses toward nature before and after reading *Hams al-Jufūn*. The observation focused on students' perspectives on nature, emotional engagement, participation in discussions, and ethical and moral awareness related to the environment.

1) Before Poetry Reading

At this stage, Grade XII B students tended to view nature in a simple and normative way. Nature was primarily understood as a backdrop or a physical object in learning, without a deep emotional or spiritual dimension. Students' emotional responses were passive; they only followed the teacher's instructions without expressing personal feelings or reflections. Their participation in discussions was limited to brief, normative answers, such as "nature is important because it provides air and water," without further explanation or personal experience. Ethical awareness of nature was still general and conceptual, for example, merely citing rules like "do not litter" without understanding its moral and religious significance.

2) After Poetry Reading

After reading *Hams al-Jufūn*, there was a significant shift in how Grade XII B students understood nature. They began to see nature as an integral part of life that deserves respect, rather than merely a backdrop or object. Emotional responses became more empathetic and reflective; students expressed awe, concern, and contemplation when engaging with verses depicting the suffering or beauty of nature. Participation in discussions also increased. Students were much more active in connecting the poem's content to personal experiences, such as visits to rivers or forests, or witnessing environmental damage, like recent events in Sumatra and Aceh. Ethical awareness began to develop into moral and religious responsibility,

as they recognized that caring for nature is both a duty and an act of worship, integral to everyday ethical living.

Based on the comparison between before and after the poetry reading, it can be concluded that reading poetry has significant relevance in fostering students' environmental awareness. Changes were observed across four main aspects: the way students perceive nature, their emotional responses, participation in discussions, and ethical awareness.

Table 4.1 Before and After Poetry Reading

Observed Aspect	**Before Poetry Reading**	**After Poetry Reading**
Perception of nature	The majority of students perceive nature merely as a backdrop or an object discussed within the text.	Students perceive nature as an integral part of life that must be respected and cared for, rather than merely an object of observation.
Emotional response	Students' responses tend to be flat and normative; they answer questions only based on what is generally considered "correct."	A more empathetic and reflective reaction emerges, with some students beginning to express concern, feel emotionally moved, and even sense a personal responsibility for the state of the environment.
Participation in discussion	Student engagement is still limited to brief answers and lacks depth.	They became more actively engaged in speaking, expressing their opinions, and connecting the content of the poems with their personal experiences as well as the surrounding reality.
Ethical awareness	Students' views on environmental care remain general, for example, simply stating	This awareness developed into a sense of moral and even religious responsibility. They

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	"we must keep things clean."	began to see care for the environment as an integral part of life values and teachings that must be practiced.

Observations indicate a shift in students' perspectives on nature after reading *Hams al-Jufūn*. Prior to the reading, most students understood nature in a normative and functional way, for example, as a source of air and water. Their discussion responses tended to be brief, conceptual, and oriented toward "correct" answers.

After the reading and reflective discussion, a shift occurred for most students. They began to perceive nature as an integral part of life with moral and spiritual value. Emotional responses became more evident, such as feelings of concern when discussing environmental degradation. Discussions became more active and personal; some students related the content of the poems to experiences like seeing polluted rivers or forests being cut down.

However, not all students showed the same level of change. A small portion continued to interpret the poems at a literal level and struggled to grasp their ecological symbolism. Personifications such as "the sea weeps" were understood merely as hyperbolic expressions, without deeper reflective meaning. In this group, discussion participation remained limited and tended to follow the flow without critical elaboration. Furthermore, the intensity of emotional responses was not always consistent. In the initial sessions, empathy and enthusiasm appeared to increase, but in subsequent sessions, some students reverted to a more technical and task-oriented discussion pattern. This indicates that the impact of reading the poems requires sustained reinforcement to prevent it from being temporary.

b. Interview Results with Grade XII B Students

Interviews were conducted to explore the experiences and interpretations of Grade XII B students regarding the *Hams al-Jufūn* poems. The interview data were analyzed by categorizing recurring themes. For example, one excerpt from the poem reads:

الطبيعةُ أمٌّ رؤومٌ، لا تظلمُ من أحبّها، ولا ترحمُ من جهلها

Al-ṭabī'atu ummun ra'ūmun, lā taẓlimu man aḥabbahā, wa lā tarḥamu man jahalahā

which means:
"Nature is a loving mother; she does not wrong those who love her and does not show mercy to those who neglect her."
Student1:
"After reading the poem, I felt that nature has feelings, not just a place to live."
Student2:
"Usually, I see nature as ordinary. But from this poem, I began to think that if we harm nature, it's like hurting something that has already given us life."
Student3:
"At first, I thought this poem was only about the beauty of language. But it turns out the content is like advice so that we don't act carelessly toward the environment."
Student4:
"The line 'nature does not love those who ignore it' made me realize that disasters can be consequences of human actions."
Student5:
"After the class discussion, I became more sensitive. For example, regarding waste or keeping things clean, it's no longer a small matter."

The interviews showed that most students experienced a shift in how they perceive nature. They stated that the poems made nature feel "more alive" and raised awareness that human actions have consequences. This reflection indicates the development of affective and ethical dimensions. However, there were also more moderate responses. Some students acknowledged understanding the moral messages of the poems but had not yet experienced significant changes in their daily behavior. For them, learning was still positioned as an academic activity rather than an experience that transforms behavior. These findings underscore that the internalization of values occurs gradually and is influenced by individual readiness.

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c. Arabic Language Teacher's Perspective on Teaching *Hams al-Jufūn* Poems

Interviews with the teacher were conducted as a form of evidence after reading the following verse:

الطبيعةُ أمٌّ رؤومٌ، لا تظلمُ من أحبّها، ولا ترحمُ من جهلها

Al-ṭabī'atu ummun ra'ūmun, lā taẓlimu man aḥabbahā, wa lā tarḥamu man jahalahā

which means:
"Nature is a loving mother; she does not wrong those who love her and does not show mercy to those who neglect her."

Teacher:
"This poem encourages students to discuss meaning and values, not just the language. They have become more aware of environmental issues."

The teacher noted that studying Mikhā'il Nu'ayma's poetry created a more reflective discussion space compared to regular literature lessons. Students spoke more about meaning and values, not just language structures. However, the teacher also acknowledged practical challenges. Wide-ranging discussions often took considerable time, requiring careful management to ensure alignment with Arabic language competency goals. Additionally, differences in students' literacy levels resulted in uneven depth of responses.

4. Discussion

Analysis of *Hams al-Jufūn* by Mikhā'il Nu'ayma reveals that nature is represented as a living entity with moral dimensions. Personifications such as the earth "groaning" and the sea "weeping" are not merely stylistic devices, but aesthetic strategies that awaken awareness. From an ecocritical perspective, this construction challenges anthropocentric viewpoints and shifts humans from a position of central authority to being part of an interconnected web of life. Nature is no longer merely a backdrop; it becomes a subject that demands ethical responsibility.

The metaphor of "nature as a mother" reinforces this reciprocal relationship. This symbol creates both emotional closeness and consequential awareness: nature gives life but also responds to human actions. Thus, the ecological message in the poetry operates through inner reflection rather than a didactic tone. It is this suggestive power that makes poetry effective as a medium for reflection.

When the text is brought into the classroom, its meaning expands through reader interaction. The reader-response approach helps explain this process. Students do not merely grasp the literal meaning; they relate it to concrete experiences such as floods, plastic waste, and forest degradation in their surroundings. The responses that emerge are not only cognitive but also affective—evident in increased empathy and engagement in discussions. At this point, the poetry functions as a catalyst for awareness, rather than merely as material to be translated.

In the context of Madrasah Aliyah, this ecological dimension is reinforced by the concept of *khalīfah* (stewardship). Environmental awareness is understood as a trust (*amānah*), not merely an optional moral choice. The idea of balance (*mīzān*) provides a framework in which ecological damage is seen as a consequence of disrupted harmony that humans are meant to maintain. On this foundation, environmental care is not limited to fleeting emotions but is rooted in religious responsibility.

Compared to previous studies that focused on text analysis or general character education, this research positions poetry as a concrete pedagogical practice. Its contribution lies in integrating ecocritical analysis, reader-response theory, and the reinforcement of theological values in learning. In other words, literature is not only read for understanding but is experienced, internalized, and reflected in students' moral and spiritual awareness.

Nevertheless, this study has several limitations. Its scope was confined to a single class with a relatively short observation period, so the sustainability of students' attitude changes cannot yet be confirmed. In addition, the success of this approach is highly dependent on the teacher's readiness to facilitate reflective discussions and the varying literacy levels of the students. These challenges indicate that implementing poetry-based learning requires adequate methodological support and a strong literacy culture.

Overall, the research findings confirm that reading *Hams al-Jufūn* fosters ecological awareness through the integration of three dimensions: understanding symbolic meaning (cognitive), engaging empathetically (affective), and internalizing the value of *khalīfah* (ethical-spiritual). This integration demonstrates that Arabic poetry can be developed as a contextual and transformative ecological pedagogy in Madrasah education.

5. Conclusion

Based on the analysis of the poetry texts, classroom observations, and interviews with teachers and students, this study concludes that *Hams al-Jufūn* by Mikhā'il Nu'ayma represents ecological awareness in a holistic manner through aesthetic, ethical, and spiritual approaches. Nature is not depicted as a passive background, but as a living part of life with moral and spiritual significance, capable

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of "responding" to human behavior. This perspective reflects an ecocentric worldview, positioning humans as part of an interdependent network of life. The poems also convey subtle critiques of human exploitative behavior, encouraging readers to reflect on their ecological responsibilities.

In the context of learning at Madrasah Aliyah Salafiah Sukorejo, reading and interpreting these poems has proven relevant for fostering students' environmental awareness. The learning process not only enhances their understanding of the Arabic language and literary meaning but also builds emotional engagement and active participation in discussions. Furthermore, it cultivates ethical and religious awareness, emphasizing that caring for the environment is part of human responsibility as *khalīfah* on earth. Thus, literature especially Arabic poetry can serve as an educational medium that not only develops language proficiency but also shapes character and comprehensive ecological consciousness.

Recommendations for Further Research

1. Future studies can expand the scope to other Arabic literary works that contain environmental themes, in order to obtain a broader understanding of ecological discourse in modern Arabic literature.
2. Research using different designs, such as quantitative or experimental approaches, is needed to examine the extent to which poetry-based learning truly influences students' ecological behavior over a specific period.
3. Further studies can compare the implementation of environmentally oriented literary learning across various madrasahs or schools with different social backgrounds to identify factors affecting its effectiveness.
4. In-depth research on integrating ecological values with Islamic concepts, such as *amanah* (trust) and moral responsibility, is also important to ensure that environmental education has a stronger spiritual foundation.

Overall, this study opens significant opportunities for developing literature-based learning that not only focuses on language proficiency but also cultivates moral, spiritual, and ecological awareness. With the support of further research and appropriate curriculum policies, poetry can serve as an educational medium that is relevant to contemporary environmental challenges.

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LAMPIRAN

1. Kartu Bimbingan



NIM	2111211040
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JUDUL	M\\0E\\0M\\0B\\0A\\0C\\0A\\0 \\0P\\0U\\0I\\0S\\0I\\0 \\0H\\0A\\0M\\0S\\0 \\0A\\0L\\0- \\0J\\0U\\0F\\0KN\\0 \\0K\\0A\\0R\\0Y\\0A\\0 \\0M\\0I\\0K\\0H\\0I\\0L\\0 \\0N\\0U\\0\\0A\\0Y\\0M\\0A\\0 \\0D\\0A\\0N\\0 \\0P\\0E\\0N\\0G\\0E\\0M\\0B\\0A\\0N\\0G\\0A\\0N\\0 \\0K\\0E\\0S\\0A\\0D\\0A\\0R\\0A\\0N\\0 \\0L\\0I\\0N\\0G\\0K\\0U\\0N\\0G\\0A\\0N\\0:\\0 \\0M\\0A\\0D\\0R\\0A\\0S\\0A\\0H\\0 \\0A\\0L\\0I\\0Y\\0A\\0H\\0 \\0S\\0A\\0L\\0A\\0F\\0I\\0A\\0H\\0 \\0S\\0U\\0K\\0O\\0R\\0J\\0A\\0 \\0S\\0E\\0B\\0A\\0G\\0A\\0I\\0 \\0C\\0O\\0N\\0T\\0O\\0H\\0

No	Periode	Tanggal Mulai	Tanggal Selesai	Uraian Masalah	Bimbingan
1	20251	08 April 2026	08 April 2026	Ulas ulang keseluruhan artikel dari pendahuluan sampai kesimpulan	Last check
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3	20251	28 Maret 2026	28 Maret 2026	Susunan paragraf kesimpulan	Kesimpulan
4	20251	20 Januari 2026	20 Januari 2026	ACC tugas akhir/ proposal	ACC tugas akhir/ proposalm
5	20251	10 Januari 2026	10 Januari 2026	Revisi tugas akhir artikel (menyesuaikan template jurnal yang akan di tuju)	revisi tugas akhir artikel
6	20251	27 Desember 2025	27 Desember 2025	Metode penelitian menggunakan yang berhubungan dengan kajian pustaka yang ada korelasinya dengan analisis kebahasaan	metode penelitian
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10	20251	20 Desember 2025	20 Desember 2025	Koreksi analisis pulsi	metode penelitian
11	20251	20 Desember 2025	20 Desember 2025	Koreksi hasil wawancara	metode penelitian
12	20251	20 Desember 2025	20 Desember 2025	Koreksi hasil wawancara	metode penelitian
13	20251	20 Desember 2025	20 Desember 2025	Koreksi hasil wawancara	metode penelitian
14	20251	28 November 2025	28 November 2025	Koreksi analisis data dan relevansi pembacaan pulsi	metode penelitian dan hasil penelitian
15	20251	24 November 2025	24 November 2025	Koreksi analisis data dan relevansi pembacaan pulsi	metode penelitian dan hasil penelitian
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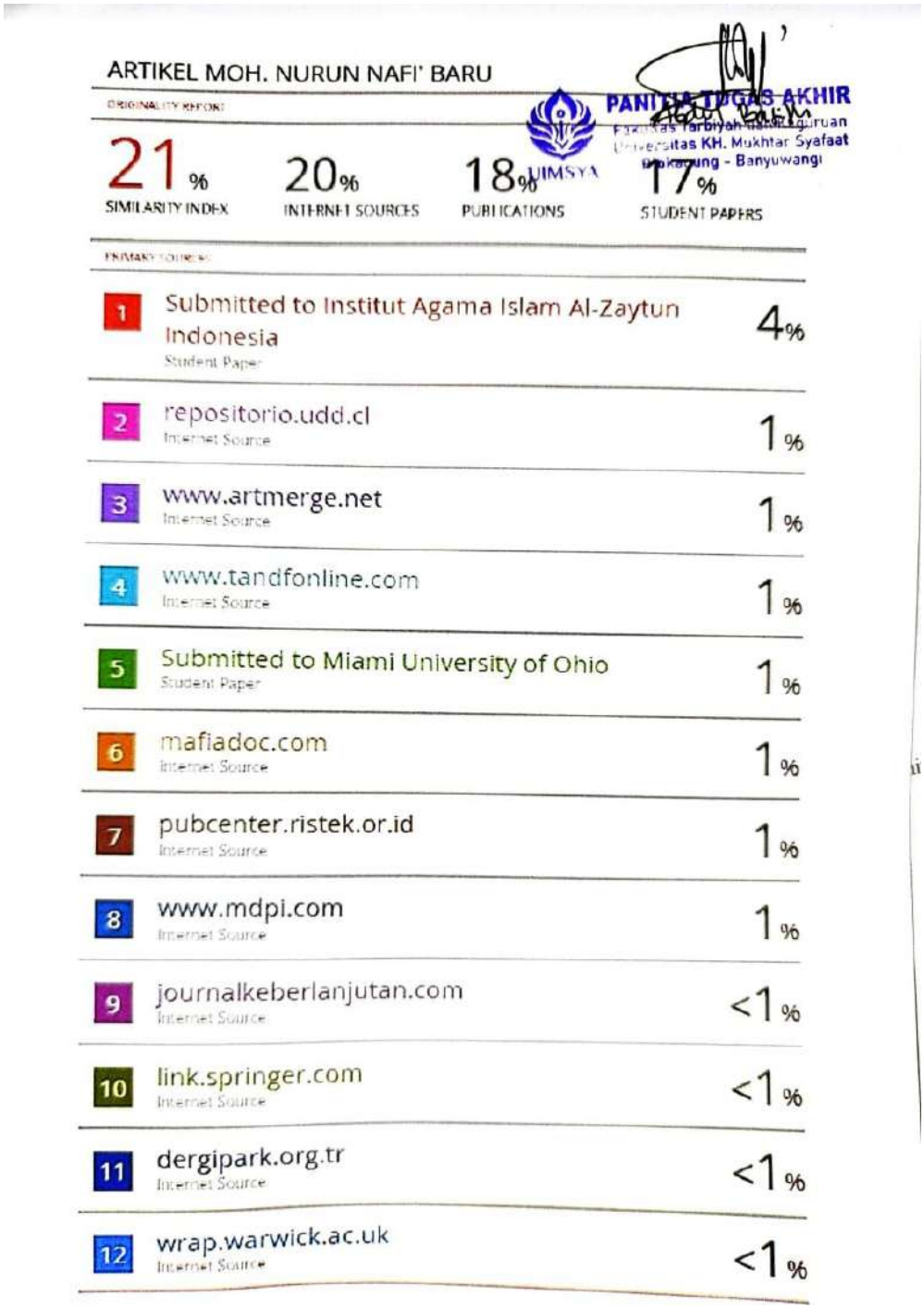
2. Cek Plagiasi



ARTIKEL MOH. NURUN NAFI' BARU

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3. Letter Of Acceptance (LOA)

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LETTER OF ACCEPTANCE

No. 9741.221/LoA-Ideas/II/2026

Dear
Moh. Nurun Nafi', Pradibyo Ardiansyah
Universitas KH. Mukhtar Syafaat Blokagung Banyuwangi Indonesia,universitas KH. Mukhtar Syafaat Blokagung Banyuwangi Indonesia

Assalamu'alaikum Warahmatullaahi Wabarakaatuh

We respectfully inform you that the editorial team has received article **ID 9741** entitled "**Developing Environmental Awareness of Madrasah Aliyah Students Through the Reading of the Ecological Arabic Poem Hams Al-jufūn by Mikha'il Nu'aymah**" and has deemed it suitable for publication in the **Volume 14 Nomor 1 June 2026** edition of Ideas Journal.

Thank you for your attention.

Wassalamu'alaikum Warahmatullaahi Wabarakaatuh

Palopo, February 21, 2026
Editor in Chief

Dr. Masruddin., SS., M.Hum.
NIP. 19800613 200501 1 005

4. **Dokumentasi Kegiatan Wawancara kesalah satu murid**



5. Teks wawancara

A. Pengalaman Membaca & Memaknai Puisi (2 Pertanyaan)

1. **Bagaimana pengalaman Anda ketika membaca dan mempelajari puisi *Hams al-Jufun*, serta makna apa yang paling Anda tangkap dari isi dan pesan yang ingin disampaikan penyair?**
2. **Bagian atau gambaran apa dari puisi tersebut yang menurut Anda paling kuat, dan bagaimana hal itu memengaruhi cara Anda memahami hubungan manusia dengan alam?**

B. Resepsi Emosional & Estetis (2 Pertanyaan)

1. **Perasaan atau emosi apa yang Anda rasakan ketika memahami simbol-simbol alam dalam puisi ini, dan apakah ada bagian yang terasa dekat dengan pengalaman pribadi Anda?**
2. **Bagaimana perubahan suasana hati atau kesan estetis yang muncul setelah Anda mendalami makna puisi tersebut?**

C. Dampak Terhadap Kesadaran Ekologis (2 Pertanyaan)

1. **Bagaimana puisi *Hams al-Jufun* mempengaruhi cara pandang Anda terhadap lingkungan serta kepedulian ekologis dalam kehidupan sehari-hari?**
2. **Apakah ada perubahan sikap atau tindakan tertentu yang Anda lakukan setelah memahami pesan ekologis dalam puisi tersebut? Jika ada, bisa diceritakan?**

D. Pengalaman Pembelajaran (2 Pertanyaan)

1. **Bagaimana proses pembelajaran maharah al-qirā'ah membantu Anda memahami pesan ekologis dalam puisi ini?**
2. **Bagian pembelajaran (diskusi, penjelasan guru, analisis teks, dll.) mana yang paling berperan dalam membuat Anda merenungkan isu lingkungan?**

E. Refleksi Pribadi & Sikap (2 Pertanyaan)

1. **Apa hal baru yang Anda sadari tentang hubungan manusia dengan alam setelah mempelajari puisi ini, dan bagaimana Anda merumuskan kembali pesan utamanya menurut versi Anda sendiri?**
2. **Bagaimana pemahaman terhadap puisi ini memengaruhi cara Anda melihat masalah lingkungan di sekitar, serta pesan apa yang menurut Anda paling penting untuk diterapkan?**

6. Riwayat Hidup

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