

## Internalization of *Fastabiqul Khairat* Values through the Plastic Bottle Waste Bank Program at Pondok Pesantren Dalam Pagar Kandangan

Asep Rahmatullah<sup>1\*</sup>, Muhammad Habibi Perdana<sup>2</sup>

<sup>1,2</sup> Universitas Islam Internasional Darullughah Wadda'wah, Pasuruan, Indonesia

<sup>1</sup>[aseprahmatullah@uiidalwa.ac.id](mailto:aseprahmatullah@uiidalwa.ac.id), <sup>2</sup>[muhammadhabibiperdana14@gmail.com](mailto:muhammadhabibiperdana14@gmail.com)

\*Correspondence

DOI: [10.38073/aijis.v4i1.5635](https://doi.org/10.38073/aijis.v4i1.5635)

Received: 18 April 2026

Revised: 26 April 2026

Accepted: 20 May 2026

Published: 26 June 2026

### Abstract

This study aims to describe the process of internalizing the value of *fastabiqul khairat* through the Plastic Bottle Waste Bank Program at Pondok Pesantren Dalam Pagar Kandangan. The program was implemented as an effort to address the issue of plastic waste while simultaneously serving as a medium for character education among students (*santri*). This research employed a qualitative approach with a field research design. Data were collected through in-depth interviews with the Head of Student Affairs (*Su'unith Thalabah*) and the Head of the Sanitation Division (*Qism Tanzif*) as the main informants. Data analysis was conducted through the stages of data reduction, data presentation, and conclusion drawing, while data validity was ensured through source triangulation. The findings reveal that the internalization of the value of *fastabiqul khairat* was carried out through three main processes: habituation through routine plastic bottle collection activities, role modeling and religious motivation that linked environmental cleanliness with Islamic faith, and positive competition through inter-grade contests accompanied by rewards for the group collecting the largest number of plastic bottles. The program successfully fostered students' awareness of maintaining environmental cleanliness, enhanced social concern, developed an attitude of *tawadhu'* (humility), and strengthened collective responsibility within the pesantren community. Furthermore, the program contributed to a cleaner boarding school environment and reduced the workload of sanitation staff.

**Keywords :** *Fastabiqul Khairat, Plastic Bottle Waste Bank, Value Internalization, Character Education, Islamic Boarding School.*

## INTRODUCTION

Islamic boarding schools (*pesantren*) are among the Islamic educational institutions that play a strategic role in shaping the character and personality of *santri*. In addition to serving as centers for the transmission of religious knowledge, *pesantren* also provide a setting for cultivating moral, social, and spiritual values that are manifested in various aspects of daily life. The twenty-four-hour educational system of *pesantren*

Rahmatullah, Asep, and Muhammad Habibi Perdana. "Internalization of *Fastabiqul Khairat* Values through the Plastic Bottle Waste Bank Program at Pondok Pesantren Dalam Pagar Kandangan." *Afkaruna: International Journal of Islamic Studies (AIJIS)* 4, no. 1 (2026): 159–72. <https://doi.org/10.38073/aijis.v4i1.5635>.

Copyright © 2026 The Author(s)

This article is licensed under [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) | 159

enables character formation to take place continuously through habituation, role modeling, supervision, and the provision of direct experience to santri. Therefore, pesantren do not merely produce individuals with a sound understanding of religion, but also persons characterized by social concern, responsibility, discipline, and a commitment to contributing to their <sup>1</sup>surrounding environment. One of the important values to be instilled in pesantren education is *fastabiqul khairat*. Etymologically, *fastabiqul khairat* means competing with one another in doing good deeds. This value is rooted in the teachings of the Qur'an, which encourage Muslims to continually compete in righteous deeds and activities that benefit both themselves and others. <sup>2</sup>In the context of pesantren education, *fastabiqul khairat* should not be understood merely as a theoretical concept taught in religious instruction; it must also be embodied in concrete actions that can develop into the habits and character of santri. Through the internalization of this value, santri are expected to be motivated to take the lead in doing good, to develop a healthy competitive spirit, and to contribute positively to society and the environment.

On the other hand, environmental problems, particularly plastic waste, constitute a challenge faced by nearly all educational institutions, including pesantren. The growing number of pesantren residents and the intensity of daily activities have resulted in an increasing volume of waste. If not properly managed, waste can lead to various problems, including environmental pollution, health risks, and reduced comfort within the learning environment. Plastic waste is among the most dominant types of waste because of its close association with santri activities, particularly packaged beverage bottles consumed on a daily basis. This condition calls for waste-management efforts that are oriented not only toward environmental cleanliness but also toward educational value and character formation. In response <sup>3</sup>to this situation, Pondok Pesantren Dalam Pagar Kandungan initiated the Plastic Bottle Waste Bank Program as one solution to the waste problem within the pesantren environment. The program originated from direct instructions by the pesantren leader, who observed the growing accumulation of waste and the need for more systematic management. As an initial step, the program focused on collecting plastic bottles because they constituted the type of waste most frequently encountered in the daily lives of santri and were relatively easy to collect and manage. The selection of plastic bottles as the program's primary focus was also based on practical and economic considerations, given that this type of waste has market value and can be recycled, thereby generating broader benefits for the pesantren.<sup>4</sup>

The Plastic Bottle Waste Bank Program at Pondok Pesantren Dalam Pagar

---

<sup>1</sup> Uswatun Hasanah et al., "Commemoration of the Prophet Muhammad's Birthday as a Means of Strengthening Adolescents' Religious Character in Gadung Village, Toboali District," *IJoCE : Indonesian Journal of Counseling and Education* 2, no. 1 (2020): 29–32.

<sup>2</sup> Hasan Asy'ari and Komarudin Sassi, "Exploring the Essence of *Fastabiqul Khairat* in Religious Moderation (An Analysis of the Message of Qur'an 2:148)," *Jurnal Pengabdian Masyarakat Dan Riset Pendidikan* 4, no. 1 (2025): 4311–4318, <https://doi.org/10.31004/jerkin.v4i1.1652>.

<sup>3</sup> Donna Asteria and Heru Heruman, "Waste Banks as an Alternative Community-Based Waste Management Strategy in Tasikmalaya," *Jurnal Manusia Dan Lingkungan* 23, no. 1 (2016): 136–41, <https://doi.org/10.22146/jml.18783>.

<sup>4</sup> Asteria and Heruman.

Kandangan has characteristics that distinguish it from conventional cleanliness programs. It is organized as an inter-cohort competition among santri, thereby creating a positive competitive atmosphere. Each cohort is provided with a designated container for collecting plastic bottles, marked with the identity of the respective cohort. Through this system, the amount of waste collected by each cohort can be clearly observed, encouraging a spirit of healthy competition. The cohort that collects the largest number of plastic bottles receives an award or reward from the pesantren, while less active cohorts are evaluated as a basis for improvement in the subsequent period.

The provision of rewards in this program is intended not merely to increase santri participation but also to serve as an educational strategy for instilling the value of *fastabiqul khairat*. The competition is not oriented toward individual interests; rather, it is directed toward generating greater benefits for the pesantren environment. Accordingly, santri are taught that competing in good deeds can be realized through simple actions such as picking up, collecting, and managing plastic waste scattered around the pesantren. These activities indirectly cultivate responsibility, cooperation, social concern, and ecological awareness, all of which are highly important in social life. In <sup>5</sup>addition, the program is reinforced by a spiritual approach that is characteristic of pesantren education. Santri are taught that maintaining cleanliness is part of Islamic teaching and constitutes an act of worship. Cleanliness is understood not merely as a physical necessity but also as a manifestation of one's faith. Therefore, collecting waste is not regarded as menial or shameful work, but as a form of service and a tangible contribution to creating a clean and healthy environment. Through this understanding, santri are encouraged to interpret waste-management activities as part of righteous deeds that have spiritual merit before Allah, the Exalted.<sup>6</sup>

The existence of the Plastic Bottle Waste Bank Program also demonstrates that character education can be implemented through approaches that are contextual and relevant to contemporary needs. Environmental problems, which have become global issues, can be used as learning media for the practical cultivation of Islamic values. By integrating spiritual, social, and ecological dimensions, the program provides a more meaningful learning experience for santri. They not only understand the importance of cleanliness theoretically but are also directly involved in activities that support the creation of a clean and sustainable environment. Furthermore, the internalization of *fastabiqul khairat* through the Plastic Bottle Waste Bank Program is evident in changes in santri behavior. Santri who previously showed little concern for waste have become accustomed to disposing of it properly and even voluntarily pick up plastic bottles found around the pesantren without being instructed by administrators. These changes indicate that the values instilled through the program do not remain at the level of knowledge but have developed into awareness and habits embedded in the daily lives of santri. Thus, the

---

<sup>5</sup> Asy'ari and Sassi, "Exploring the Essence of *Fastabiqul Khairat* in Religious Moderation (An Analysis of the Message of Qur'an 2:148)."

<sup>6</sup> Hasanah et al., "Commemoration of the Prophet Muhammad's Birthday as a Means of Strengthening Adolescents' Religious Character in Gadung Village, Toboali District."

Plastic Bottle Waste Bank Program has not only succeeded in creating a cleaner pesantren environment but has also become an effective means of developing santri character grounded in *fastabiqul khairat*, environmental concern, and social responsibility.<sup>7</sup>

Previous research by Donna Asteria and Heru Heruman entitled “Waste Banks as an Alternative Community-Based Waste Management Strategy in Tasikmalaya” examined waste banks as an alternative strategy for community-based waste management, whereas Dyah Retno Wijayanti and Sri Suryani, in “Waste Bank as Community-Based Environmental Governance: A Lesson Learned from Surabaya,” discussed waste banks from the perspective of community-based environmental governance. Meanwhile, Hasan Asy’ari and Komarudin Sassi, in “Exploring the *Essence of Fastabiqul Khairat in Religious Moderation (An Analysis of the Message of Qur’an 2:148)*,” examined the *concept of fastabiqul khairat* through an analysis of Qur’an 2:148. These three studies demonstrate that waste banks and the concept of *fastabiqul khairat* have been examined from different perspectives. However, no previous study identified in this article specifically addresses the internalization of *fastabiqul khairat through a plastic* bottle waste bank program in the context of character education for santri in a pesantren. Therefore, this study is directed toward examining the process of internalizing this value and its implications for santri character and environmental concern.

Based on previous studies, research on waste banks has generally positioned such programs primarily as strategies for environmental management and community empowerment, whereas studies of *fastabiqul khairat* have largely focused on normative interpretations of the teaching of competing in good deeds. Few studies have specifically analyzed how the value of *fastabiqul khairat* is transformed into environmentally based character-education practices in pesantren. Therefore, this study positions the Plastic Bottle Waste Bank Program at Pondok Pesantren Dalam Pagar Kandangan as a space for internalizing Islamic values through the daily practices of santri. The novelty of this study lies in its analysis of the internalization of *fastabiqul khairat* through habituation, role modeling and religious motivation, and positive competition in waste-management activities. On the basis of this problem, the study addresses two principal questions: (1) how is the value of *fastabiqul khairat* internalized *through the* Plastic Bottle Waste Bank Program at Pondok Pesantren Dalam Pagar Kandangan? and (2) what are the implications of this internalization for santri character and environmental concern? Accordingly, this study aims to analyze the process of internalizing *fastabiqul khairat while* identifying its implications for character formation and environmental awareness among santri.

## METHOD

This study employs a qualitative approach using field research to obtain an *in-depth understanding* of the process of internalizing *fastabiqul khairat within the Plastic Bottle Waste Bank Program* at Pondok Pesantren Dalam Pagar Kandangan, Hulu Sungai

---

<sup>7</sup> Dyah Retno Wijayanti and Sri Suryani, “Waste Bank as Community-Based Environmental Governance: A Lesson Learned from Surabaya,” *Procedia - Social and Behavioral Sciences* 184 (2015): 171–79, <https://doi.org/10.1016/j.sbspro.2015.05.077>.

Selatan Regency, South Kalimantan. A qualitative approach was selected because it enables the researcher to explore the meanings, experiences, and perspectives of program implementers regarding the cultivation of religious and character values through waste-management activities. Field research was conducted so that the data obtained would reflect the actual conditions within the pesantren environment. Pondok Pesantren Dalam Pagar Kandungan was selected as the research site because it has an innovative Plastic Bottle Waste Bank Program that functions not only as a means of environmental management but also as a medium for character education among santri. The program integrates Islamic *values, particularly* fastabiqul khairat, through an inter-cohort plastic-bottle collection competition that encourages santri to compete in doing good deeds.

The research data consisted of primary data obtained from informants selected purposively on the basis of their knowledge of and involvement in the program. The principal informants were the Head of Student Affairs (Su'unith Thalabah), Dr. M. Luthfi, M.Pd., and the Head of the Sanitation Division (Qism Tanzif). Both provided information concerning program planning, implementation, evaluation, mentoring strategies, and the program's effects on santri character and the culture of cleanliness.

Data were collected through in-depth interviews using a structured interview guide. The data were subsequently analyzed using the Miles and Huberman interactive model, which comprises data reduction, data display, and conclusion drawing. To ensure data validity, source triangulation was applied by comparing information obtained from the two informants. Through this process, the study produced a comprehensive account of the implementation of the Plastic Bottle Waste Bank Program and the process through which fastabiqul khairat is *internalized in shaping* character, environmental concern, and a culture of cleanliness within the pesantren environment.

## RESULTS AND DISCUSSION

### The Plastic Bottle Waste Bank Program as a Medium for Internalizing the Value of Fastabiqul Khairat

Fastabiqul *khairat* is an important Islamic teaching that signifies competing with one another in performing good deeds. This concept emphasizes not only the individual performance of righteous deeds but also encourages every Muslim to engage in positive competition to provide greater benefits for the environment and society. In the context of pesantren education, fastabiqul khairat *constitutes an important* element of santri character formation because it can foster a spirit of achievement, social concern, responsibility, and an awareness of continually engaging in actions that carry the value of worship.<sup>8</sup>

At Pondok Pesantren Dalam Pagar Kandungan, *the value of* fastabiqul khairat is internalized through the Plastic Bottle Waste Bank Program, which is organized as an inter-cohort competition among santri. The program uses plastic-bottle collection as a

---

<sup>8</sup> Mokhammad Sukron et al., "Reassessing Women's Obligation in Friday Prayer on Fiqh Al-Ḥadīth and Maqāṣid Al-Sharī'ah in the Perspective of Majelis Tafsir Al-Qur'an (MTA)," *Al-Manahij Jurnal Kajian Hukum Islam* 19, no. 1 (2025): 65–80, <https://doi.org/10.24090/mnh.v19i1.12942>.

means of cultivating the spirit of competing in good deeds. Each cohort is encouraged to collect as many plastic bottles as possible from around the pesantren. Through this system, competition that might ordinarily focus on academic or sporting achievement is redirected toward activities with social and environmental benefits. Thus, santri compete not only to become the best within their groups but also to contribute to creating a clean and healthy pesantren environment. Based on interviews with the informants, the program is intended not merely to reduce the volume of plastic waste within the pesantren but also to function as a medium of character education grounded in Islamic values. Santri are taught that maintaining cleanliness is part of religious teaching and reflects the quality of one's faith. Consequently, collecting plastic bottles is not viewed as menial work or merely an ordinary cleaning activity, but as an embodiment of religious values in everyday life. This understanding is important because it can transform the santri perspective on cleanliness from seeing it merely as an obligation to regarding it as a necessity and a form of worship.<sup>9</sup>

Based on an interview with Dr. M. Luthfi, M.Pd., Head of Su'unithalabah (Student Affairs) at Pondok Pesantren Dalam Pagar Kandang, the Plastic Bottle Waste Bank Program originated from direct instructions by the pesantren leader as a solution to the increasing volume of plastic waste within the pesantren environment. He stated:

*"Previously, we received direct instructions from Abah Guru (the pesantren leader). He observed that the volume of waste in the pesantren had accumulated considerably and that an immediate solution for its disposal had to be found. From there, we began looking for the most appropriate approach."*

The cultivation of *fastabiqul khairat* in this program is carried out through various forms of motivation provided by the pesantren administrators. One message frequently conveyed to santri is the importance of accumulating "points of goodness" through concrete actions to care for the environment. Every plastic bottle picked up and collected is regarded as a righteous deed with spiritual merit before Allah, the Exalted. This approach motivates santri not only through material rewards but also through spiritual awareness that every good deed will be rewarded. Furthermore,<sup>10</sup> a highly popular expression within the pesantren is "Sabuting Sampah, Sabuting Bidadari." The expression carries a profound philosophical meaning, teaching that every piece of waste picked up and cleaned becomes part of one's investment in good deeds for the hereafter. The message functions as an effective medium for value internalization because it is communicated in simple, accessible language closely connected to santri life. Through this slogan, santri are encouraged to view cleaning waste not merely as a physical activity but also as a form of devotion to Allah, the Exalted, that carries the value of worship.

---

<sup>9</sup> Tynan Kelly, "A Sea-Change in Qur'anic Hermeneutics: Ḥadīth Citation in Al-Farrā's Ma'ānī Al-Qur'ān," *Journal of Qur'anic Studies* 26, no. 1 (2024): 1–37, <https://doi.org/10.3366/JQS.2024.0567>.

<sup>10</sup> Ahmad Syafii et al., "Analysis of Items with Item Response Theory (IRT) Approach on Final Assessment for Al-Quran Hadith Subjects," *Jurnal Pendidikan Agama Islam* 18, no. 1 (2021): 167–94, <https://doi.org/10.14421/jpai.2021.181-09>.

<sup>11</sup>The successful internalization of *fastabiqul khairat* in this program can be observed in changes in santri behavior in everyday life. Santri have become more concerned with environmental cleanliness and voluntarily pick up plastic bottles found around the pesantren without waiting for instructions from administrators. This awareness indicates that the values cultivated through the Plastic Bottle Waste Bank Program have moved beyond the level of understanding and developed into habits and character embedded in the santri. Thus, the program has not only addressed the problem of plastic waste but has also become an effective means of building a *culture of fastabiqul khairat* expressed through environmental concern, a spirit of doing good, and social responsibility among santri.<sup>12</sup>

### **Inter-Cohort Competition as a Strategy for Value Internalization**

One of the principal strategies employed by Pondok Pesantren Dalam Pagar Kandangan to internalize *fastabiqul khairat* is the inter-cohort competition within the Plastic Bottle Waste Bank Program. This strategy is designed to foster healthy competition while directing the energy and enthusiasm of santri toward positive activities. Through the competition, santri are invited not only to maintain environmental cleanliness but also to compete in doing good deeds as taught in Islam. In its implementation, each <sup>13</sup>cohort is provided with a specially designed plastic-bottle collection container bearing the identity and logo of the respective cohort. These identifiers enable the collection results of each cohort to be openly observed and easily compared. The system creates a competitive atmosphere that encourages each cohort to make its best contribution to maintaining cleanliness within the pesantren environment. In addition, transparency in collection results serves as an effective means of evaluation because all santri can directly observe the progress and achievements of each cohort.<sup>14</sup>

Assessment in the competition is based not only on the number or volume of plastic bottles collected but also on the persistence and participation of santri in the program. The enthusiasm to continually search for, collect, and deposit plastic bottles is an important indicator of each cohort's level of involvement. Thus, the program evaluates not only the final outcome in terms of the amount of waste collected but also recognizes the process and effort undertaken by santri. This is *consistent with* *fastabiqul khairat*, which emphasizes earnestness in doing good and providing benefits to the <sup>15</sup>surrounding

---

<sup>11</sup> Irfan Humaini et al., "Information Retrieval of Indonesian Translated Version of Al Quran and Hadith Bukhori Muslim," *2018 International Conference on Sustainable Energy, Electronics, and Computing Systems (SEEMS)*, 2018, 1–5, <https://doi.org/10.1109/SEEMS.2018.8687330>.

<sup>12</sup> M. Iqbal Nurfaizi and Muafi Uii, "The Impact of Islamic Work Ethics and Transformational Leadership On Job Performance With Mediating Role of Intrinsic Motivation," *International Journal of Research in Business and Social Science* 11, no. 3 (2022): 120–29, <https://doi.org/10.20525/ijrbs.v11i3.1779>.

<sup>13</sup> Asy'ari and Sassi, "Exploring the Essence of Fastabiqul Khairat in Religious Moderation (An Analysis of the Message of Qur'an 2:148)."

<sup>14</sup> Wijayanti and Suryani, "Waste Bank as Community-Based Environmental Governance: A Lesson Learned from Surabaya."

<sup>15</sup> Asy'ari and Sassi, "Exploring the Essence of Fastabiqul Khairat in Religious Moderation (An Analysis of the Message of Qur'an 2:148)."

environment. Competition in the Plastic Bottle Waste Bank Program operates around the clock, providing all santri with equal opportunities to participate. This system allows santri to collect plastic bottles whenever they encounter them, whether after learning activities, during breaks, or while carrying out other activities around the pesantren. Such flexibility makes waste collection part of the santri's daily routine. Indeed, many santri voluntarily use their free time to search for and collect plastic bottles in order to increase their cohort's total.

According to an interview with Dr. M. Luthfi, M.Pd., Head of Su'unithalabah, the Plastic Bottle Waste Bank Program was deliberately organized as an inter-cohort competition as a strategy to foster togetherness and environmental concern. He explained:

*"We have organized this program as an inter-generation or inter-cohort competition among santri. There are three main aspects that we assess: the spirit of the generation, concern for the environment, and orderliness and compliance with pesantren regulations."*

The success of the program is also supported by a reward system for the *winning* cohort. According to the interviews, the cohort that collects the largest number of plastic bottles receives an award from the pesantren. The reward may take the form of a group recreational activity or a special gift from the pesantren leader. Such rewards function as positive *reinforcement* that can increase santri motivation to continue *participating in* the program. They also serve as an expression of appreciation for the effort, cooperation, and concern demonstrated by santri in maintaining the cleanliness of the pesantren environment. Nevertheless, the program does not rely solely on <sup>16</sup>rewards as a source of motivation. The pesantren also applies a mechanism of social evaluation through the announcement of the Adnaul Jail category, referring to *the generation* assessed as least active in maintaining cleanliness. This designation functions as a moral reprimand that encourages each cohort to increase its participation and responsibility toward the environment. For santri, the assessment has a considerable psychological effect because it concerns the reputation and honor of their cohort. As a result, a collective impetus emerges to remind one another and cooperate so that their cohort does not receive this designation.

The combination of rewards and social evaluation has proven capable of generating both intrinsic and extrinsic motivation among santri. Intrinsic motivation arises from the awareness that maintaining cleanliness is part of worship and a form of goodness that carries spiritual reward. Extrinsic motivation, meanwhile, arises from the desire to obtain recognition and maintain the reputation of each cohort. With these two forms of motivation, the internalization of *fastabiqul khairat* becomes more effective because it is supported by both personal awareness and social <sup>17</sup>encouragement. Ultimately, the inter-cohort competition in the Plastic Bottle Waste Bank Program not

---

<sup>16</sup> Diva Angelia and Dewi Puri Astiti, "Transformational Leadership Style: Enhancing Work Engagement," *Psikobuletin: Buletin Ilmiah Psikologi* 1, no. 3 (2020): 187–95, <https://doi.org/10.24014/pib.v1i3.9940>.

<sup>17</sup> Nurfaizi and Uii, "The Impact of Islamic Work Ethics and Transformational Leadership On Job Performance With Mediating Role of Intrinsic Motivation."

only creates a cleaner pesantren environment but also develops a culture of positive competition grounded in the spirit of competing in good deeds.<sup>18</sup>

### **Indicators of Successful Internalization of the Value of *Fastabiqul Khairat***

The success of a value-internalization process can be measured not only by an individual's understanding of a concept but also by behavioral changes evident in everyday life. In the Plastic Bottle Waste Bank Program at Pondok Pesantren Dalam Pagar Kandangan, the successful internalization of *fastabiqul khairat* is clearly reflected in changes in the attitudes and habits of santri in maintaining environmental cleanliness. Although initially designed as a solution to the problem of plastic waste, the program has generated broader effects, namely the formation of santri character marked by environmental concern, responsibility, and a habit of competing in <sup>19</sup>doing good deeds. Based on interviews with informants, before the program was implemented, some santri still lacked awareness of the importance of environmental cleanliness. Plastic bottles were often discarded indiscriminately in various areas of the pesantren, creating an untidy appearance and making the work of sanitation staff more difficult. However, after the Plastic Bottle Waste Bank Program began, substantial behavioral changes occurred. Santri became accustomed to disposing of waste in designated places and developed an independent awareness of maintaining environmental cleanliness. These changes indicate that *fastabiqul khairat*, as cultivated through the program, has begun to be transformed into consciously practiced habits among santri.

One of the most visible indicators of success is the emergence of voluntary behavior among santri in picking up plastic bottles found around the pesantren. This activity is carried out without waiting for instructions or supervision from administrators. When santri see plastic bottles scattered around, they spontaneously pick them up and place them in the waste-bank container assigned to their respective cohort. This habit demonstrates that awareness of cleanliness no longer arises from rules or pressure from the pesantren but has developed internally as part of personal responsibility. From the perspective of character education, this condition indicates that the value-internalization process *has reached* the stage of habit formation, in which a value becomes part of an individual's <sup>20</sup>daily behavior. In addition to increasing environmental concern, the program has also *fostered* an attitude of *tawadhu'* or humility among santri. In wider society, activities related to waste management are often regarded as less prestigious forms of work. However, through the guidance and motivation provided by the pesantren, santri are taught that cleaning the environment is a form of service and a righteous deed that carries the value of worship. This understanding transforms the santri perspective on waste and cleaning work. They no longer feel embarrassed or reluctant to pick up waste,

<sup>18</sup> Asteria and Heruman, "Waste Banks as an Alternative Community-Based Waste Management Strategy in Tasikmalaya."

<sup>19</sup> Asy'ari and Sassi, "Exploring the Essence of *Fastabiqul Khairat* in Religious Moderation (An Analysis of the Message of Qur'an 2:148)."

<sup>20</sup> Hasanah et al., "Commemoration of the Prophet Muhammad's Birthday as a Means of Strengthening Adolescents' Religious Character in Gadung Village, Toboali District."

collect plastic bottles, or participate in other cleaning activities. Instead, they view these activities as opportunities to gain spiritual reward and contribute to the common good.<sup>21</sup>

Based on an interview with Nasrullah in his capacity as Environmental Ambassador, the Plastic Bottle Waste Bank Program has brought about significant behavioral changes among santri. He stated:

*“This program has succeeded in bringing about a complete behavioral shift. Santri who previously often disposed of waste indiscriminately now automatically put it in the proper place. The process has also succeeded in instilling tawadhu’ because santri are no longer too proud or embarrassed to deal with waste for the common good.”*

The program also contributes to fostering a sense of social responsibility among santri. Through the inter-cohort competition system, each santri realizes that group success does not depend on only one or two individuals but requires the participation of all cohort members. This awareness encourages cooperation, solidarity, and concern for the common interest. Santri learn that maintaining cleanliness is not solely the responsibility of sanitation staff or pesantren administrators, but of the entire pesantren community. Thus, *fastabiqul khairat* is manifested not only through healthy competition but also through mutual cooperation and togetherness in pursuing a common goal. In addition to its<sup>22</sup> effects on santri, the program also helps reduce the workload of sanitation personnel, or Qism Tanzif. According to reports received by pesantren administrators, environmental cleaning has become easier because most plastic-bottle waste is collected by santri through the waste-bank program. This condition indicates that the program functions not only as a medium for character education but also as a practical solution for managing cleanliness in the pesantren. Although it has been implemented for a relatively short period, the Plastic Bottle Waste Bank Program has had a significant influence on changes in santri behavior and the quality of the pesantren environment. Thus, the program can be regarded as successful in internalizing *fastabiqul khairat through the* formation of positive habits, increased social responsibility, the cultivation of *tawadhu’*, and the growth of collective awareness that maintaining cleanliness is part of the practice of Islamic values.<sup>23</sup>

### **Analysis of the Value of Fastabiqul Khairat**

Based on the research findings, the internalization of *fastabiqul khairat* within the Plastic Bottle Waste Bank Program at Pondok Pesantren Dalam Pagar Kandungan takes place through three principal processes: habituation, role modeling and religious motivation, and positive competition. These three processes complement one another and form an effective system of character education for instilling values of goodness in santri.

---

<sup>21</sup> Kelly, “A Sea-Change in Qur’anic Hermeneutics: Hadīth Citation in Al-Farrā’'s Ma’ānī Al-Qur’ān.”

<sup>22</sup> Nurfaizi and Uii, “The Impact of Islamic Work Ethics and Transformational Leadership On Job Performance With Mediating Role of Intrinsic Motivation.”

<sup>23</sup> Asy’ari and Sassi, “Exploring the Essence of Fastabiqul Khairat in Religious Moderation (An Analysis of the Message of Qur’an 2:148).”

Through a *continuous process*, *fastabiqul khairat* is understood not merely as a religious concept but is also manifested in concrete behavior that becomes part of the <sup>24</sup>daily lives of santri. The first process is habituation through routine plastic-bottle collection activities undertaken by santri. In character-education theory, habituation is an effective method for instilling values because it is practiced repeatedly and continuously until it becomes habitual. The Plastic Bottle Waste Bank Program provides santri with opportunities to participate directly in maintaining environmental cleanliness through the simple activity of picking up and collecting plastic bottles found around the pesantren. These repeatedly performed daily activities gradually form new patterns of behavior among santri.<sup>25</sup>

Based on interviews with Dr. M. Luthfi, M.Pd., Head of Su'unithalabah, and Nasrullah, the Environmental Ambassador, the success of the Plastic Bottle Waste Bank Program is supported not only by its waste-management system but also by habituation, role modeling, religious motivation, and coordination involving various elements of the pesantren, including Su'unithalabah, the Environmental Ambassador, and Qism Tanzif. Initially, some santri may participate in the program because of rules or encouragement from pesantren administrators. Over time, however, these activities become consciously practiced habits that no longer require instruction. This is evident in the initiative shown by santri in picking up scattered plastic bottles whenever they encounter them around the pesantren. Such habituation indicates that the values of maintaining cleanliness and competing in good deeds have become embedded in the santri and incorporated into their character. Thus, habituation plays an important role in transforming *fastabiqul khairat* from mere *knowledge into* concrete action. The second process is role modeling and religious motivation. Within the pesantren environment, role modeling occupies a highly important position because santri tend to emulate the behavior demonstrated by teachers, caregivers, and pesantren administrators. Therefore, the success of this program is inseparable from the role of pesantren leaders and administrators, who consistently provide guidance and motivation to santri concerning the importance of maintaining cleanliness. Cleanliness is understood not only as a physical necessity but is also associated with the values of faith and worship.<sup>26</sup>

On various occasions, santri are taught that maintaining cleanliness is part of Islamic teaching and reflects the quality of one's faith. Religious messages conveyed by the pesantren leader become a strong source of motivation for developing santri awareness. One form of motivation that has emerged in this program is the slogan "Sabuting Sampah, Sabuting Bidadari," which conveys the idea that every piece of waste picked up carries spiritual merit before Allah, the Exalted. This religious approach motivates santri not only through worldly objectives but also by giving their activities an orientation toward the hereafter. Thus, cleanliness is viewed as part of worship and devotion to Allah rather than merely an administrative obligation to be fulfilled. The

---

<sup>24</sup> Asy'ari and Sassi.

<sup>25</sup> Hasanah et al., "Commemoration of the Prophet Muhammad's Birthday as a Means of Strengthening Adolescents' Religious Character in Gadung Village, Toboali District."

<sup>26</sup> Kelly, "A Sea-Change in Qur'anic Hermeneutics: Ḥadīth Citation in Al-Farrā's Ma'ānī Al-Qur'ān."

<sup>27</sup>third process is positive competition, realized through an inter-cohort contest in collecting plastic bottles. Competition is an effective strategy for fostering enthusiasm and participation among santri because it corresponds with adolescents' tendency to appreciate challenges and rewards. In this program, each cohort is given an equal opportunity to collect as many plastic bottles as possible. The collection results are then compared to determine the winning cohort.<sup>28</sup>

The competition is not oriented toward negative rivalry but is directed toward cultivating a spirit of competing in good deeds. Santri are encouraged to take an active role in maintaining environmental cleanliness because they wish to make the best possible contribution to their cohort. In *addition*, rewards in the form of group recreation or gifts from the pesantren leader serve as reinforcing factors that further increase motivation to participate. Conversely, social evaluation of less active cohorts also encourages each group to continually improve its concern for the environment. These three <sup>29</sup>processes demonstrate that the internalization of *fastabiqul khairat within* the Plastic Bottle Waste Bank Program occurs systematically and continuously. Habituation forms positive behavior, role modeling and religious motivation strengthen spiritual awareness, while positive competition fosters the motivation to continue doing good. The combination of these three processes has successfully transformed a simple waste-management activity into an effective medium for character education. Through the program, santri not only learn the importance of maintaining environmental cleanliness but also develop responsibility, cooperation, social concern, and *the spirit of fastabiqul khairat* as reflected in everyday behavior. Accordingly, the Plastic Bottle Waste Bank Program can be regarded as a model of environmentally based character education that successfully integrates Islamic values with concrete practices in pesantren life.<sup>30</sup>

## CONCLUSION

Based on the research findings, it can be concluded that the Plastic Bottle Waste Bank Program at Pondok Pesantren Dalam Pagar Kandangan is an effective medium for internalizing *fastabiqul khairat among* santri. The value of *fastabiqul khairat, which* signifies competing in good deeds, is not taught only conceptually but is also embodied in concrete activities through plastic-bottle waste management organized as an inter-cohort competition. The program successfully integrates religious values, environmental concern, and character education into a practical activity relevant to the daily lives of santri. The internalization of *fastabiqul khairat* occurs through three *principal stages*: habituation, role modeling and religious motivation, and positive competition. Habituation is developed through routine plastic-bottle collection activities that

---

<sup>27</sup> Sukron et al., "Reassessing Women's Obligation in Friday Prayer on Fiqh Al-Ḥadīth and Maqāṣid Al-Sharī'ah in the Perspective of Majelis Tafsir Al-Qur'an (MTA)."

<sup>28</sup> Angelia and Astiti, "Transformational Leadership Style: Enhancing Work Engagement."

<sup>29</sup> Nurfaizi and Uii, "The Impact of Islamic Work Ethics and Transformational Leadership On Job Performance With Mediating Role of Intrinsic Motivation."

<sup>30</sup> Asteria and Heruman, "Waste Banks as an Alternative Community-Based Waste Management Strategy in Tasikmalaya."

continuously form habits of maintaining environmental cleanliness. Role modeling and religious motivation are provided by pesantren leaders and administrators through the cultivation of an understanding that cleanliness is part of faith and that every act of removing waste carries the value of worship. Meanwhile, positive competition is realized through inter-cohort contests accompanied by a reward system for the group collecting the largest number of plastic bottles and by social evaluation for less active cohorts.

The findings indicate that the program has successfully fostered significant behavioral changes among santri. Santri have become more concerned with environmental cleanliness, accustomed to disposing of waste properly, and willing to pick up plastic bottles voluntarily without waiting for instructions from administrators. In addition, the *program* has fostered *tawadhu'*, social responsibility, cooperation, and collective awareness in maintaining cleanliness within the pesantren environment. Other effects include improved cleanliness throughout the pesantren and a reduced workload for sanitation staff because of the active participation of santri. Thus, the Plastic Bottle Waste Bank Program can be regarded as an effective model of environmentally based character education *for internalizing* fastabiqul khairat. The program demonstrates that waste management can function not only as a solution to environmental problems but also as a means of developing santri who are religious, environmentally conscious, responsible, and committed to competing in good deeds. Therefore, similar programs can be developed and implemented in various Islamic educational institutions as an effort to strengthen character education while simultaneously increasing students' environmental awareness.

## REFERENCES

- Angelia, Diva, and Dewi Puri Astiti. "Transformational Leadership Style: Enhancing Work Engagement." *Psikobuletin: Buletin Ilmiah Psikologi* 1, no. 3 (2020): 187–95. <https://doi.org/10.24014/pib.v1i3.9940>.
- Asteria, Donna, and Heru Heruman. "Waste Banks as an Alternative Community-Based Waste Management Strategy in Tasikmalaya." *Jurnal Manusia Dan Lingkungan* 23, no. 1 (2016): 136–41. <https://doi.org/10.22146/jml.18783>.
- Asy'ari, Hasan, and Komarudin Sassi. "Exploring the Essence of Fastabiqul Khairat in Religious Moderation (An Analysis of the Message of Qur'an 2:148)." *Jurnal Pengabdian Masyarakat Dan Riset Pendidikan* 4, no. 1 (2025): 4311–4318. <https://doi.org/10.31004/jerkin.v4i1.1652>.
- Hasanah, Uswatun, Sopa Anriani, Suci Budianti, Winda Yolanda, and Nurul Faqih Isro'i. "Commemoration of the Prophet Muhammad's Birthday as a Means of Strengthening Adolescents' Religious Character in Gadung Village, Toboali District." *IJoCE: Indonesian Journal of Counseling and Education* 2, no. 1 (2020): 29–32.
- Humaini, Irfan, Tristyanti Yusnitasari, Lily Wulandari, and Diana Ikasari. "Information Retrieval of Indonesian Translated Version of Al Quran and Hadith Bukhori Muslim." *2018 International Conference on Sustainable Energy, Electronics, and Computing Systems (SEEMS)*, 2018, 1–5. <https://doi.org/10.1109/SEEMS.2018.8687330>.

- Kelly, Tynan. "A Sea-Change in Qur'anic Hermeneutics: Ḥadīth Citation in Al-Farrā's Ma'ānī Al-Qur'ān." *Journal of Qur'anic Studies* 26, no. 1 (2024): 1–37. <https://doi.org/10.3366/JQS.2024.0567>.
- Nurfaizi, M. Iqbal, and Muafi Uii. "The Impact of Islamic Work Ethics and Transformational Leadership On Job Performance With Mediating Role of Intrinsic Motivation." *International Journal of Research in Business and Social Science* 11, no. 3 (2022): 120–29. <https://doi.org/10.20525/ijrbs.v11i3.1779>.
- Sukron, Mokhamad, Said Agil Husin Al-Munawar, Zaitunah Subhan, and Supriyanto. "Reassessing Women's Obligation in Friday Prayer on Fiqh Al-Ḥadīth and Maqāṣid Al-Sharī'ah in the Perspective of Majelis Tafsir Al-Qur'an (MTA)." *Al-Manahij Jurnal Kajian Hukum Islam* 19, no. 1 (2025): 65–80. <https://doi.org/10.24090/mnh.v19i1.12942>.
- Syafii, Ahmad, Haryanto, Iqbal Faza Ahmad, and Arifah Fauziah. "Analysis of Items with Item Response Theory (IRT) Approach on Final Assessment for Al-Quran Hadith Subjects." *Jurnal Pendidikan Agama Islam* 18, no. 1 (2021): 167–94. <https://doi.org/10.14421/jpai.2021.181-09>.
- Wijayanti, Dyah Retno, and Sri Suryani. "Waste Bank as Community-Based Environmental Governance: A Lesson Learned from Surabaya." *Procedia - Social and Behavioral Sciences* 184 (2015): 171–79. <https://doi.org/10.1016/j.sbspro.2015.05.077>.