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ORIGINAL RESEARCH ARTICLE

Ecological Fiqh Learning Through Reog Media in Enhancing Environmental Care Character in the Ponorogo Peacock Conservation Area

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ABSTRACT

This research is motivated by academic challenges such as low ecological awareness among students and the continued dominance of normative Islamic jurisprudence (fiqh) learning that lacks contextualization of environmental and local cultural issues. On the other hand, the Reog culture of Ponorogo possesses ecological symbolic value that has the potential to be used as a learning medium for Islamic Religious Education based on environmental conservation. This study aims to analyze the implementation of ecological fiqh learning through Reog, the internalization of ecological values in Reog cultural symbols and practices, and the enhancement of students' environmental awareness in the Ponorogo peacock conservation area. The study employed a qualitative approach with a case study approach using participatory observation, in-depth interviews, and documentation. Data analysis was conducted using the Miles and Huberman interactive model, with source and technique triangulation to test data validity. The results indicate that ecological fiqh learning through Reog is implemented contextually through field observations, environmental conservation practices, and ecological cultural reflection, making learning more meaningful and applicable. The ecological values of the peacock symbol have been successfully internalized as a representation of ecosystem balance, wildlife conservation, and human responsibility as khalifah fil ardh (vicegerents on earth) in preserving the environment. Furthermore, learning based on local culture and environmental conservation has been proven to enhance students' environmental stewardship, demonstrated by increased concern for cleanliness, reforestation, wildlife conservation, and active involvement in community-based conservation activities. This research confirms that the integration of Islamic education, local culture, and environmental conservation can be a transformative learning model in shaping students' ecological character in a reflective, participatory, and sustainable manner.

Keywords: Ecological Jurisprudence; Reog Ponorogo; Environmental Care Character; Ponorogo Peacock Conservation; Local Culture



ABSTRAK

Penelitian ini dilatarbelakangi oleh problematika akademik berupa rendahnya kesadaran ekologis peserta didik serta masih dominannya pembelajaran fikih yang bersifat normatif dan kurang kontekstual terhadap persoalan lingkungan hidup dan budaya lokal. Di sisi lain, budaya Reog Ponorogo memiliki nilai simbolik ekologis yang potensial dijadikan media pembelajaran Pendidikan Agama Islam berbasis konservasi lingkungan. Penelitian ini bertujuan untuk menganalisis implementasi pembelajaran fikih ekologi melalui media Reog, internalisasi nilai-nilai ekologis dalam simbol dan praktik budaya Reog, serta peningkatan karakter peduli lingkungan peserta didik di kawasan konservasi merak Ponorogo. Penelitian menggunakan pendekatan kualitatif dengan jenis studi kasus melalui teknik observasi partisipatif, wawancara mendalam, dan dokumentasi, sedangkan analisis data dilakukan menggunakan model interaktif Miles dan Huberman dengan triangulasi sumber dan teknik untuk menguji keabsahan data. Hasil penelitian menunjukkan bahwa pembelajaran fikih ekologi melalui media Reog dilaksanakan secara kontekstual melalui observasi lapangan, praktik konservasi lingkungan, dan refleksi budaya ekologis sehingga pembelajaran menjadi lebih bermakna dan aplikatif. Nilai-nilai ekologis dalam simbol dadak merak berhasil diinternalisasikan sebagai representasi keseimbangan ekosistem, pelestarian satwa, dan tanggung jawab manusia sebagai khalifah fil ardh dalam menjaga lingkungan. Selain itu, pembelajaran berbasis budaya lokal dan konservasi lingkungan terbukti mampu meningkatkan karakter peduli lingkungan peserta didik yang ditunjukkan melalui meningkatnya kepedulian terhadap kebersihan, penghijauan, pelestarian satwa, serta keterlibatan aktif dalam kegiatan konservasi berbasis masyarakat. Penelitian ini menegaskan bahwa integrasi pendidikan Islam, budaya lokal, dan konservasi lingkungan dapat menjadi model pembelajaran transformatif dalam membentuk karakter ekologis peserta didik secara reflektif, partisipatif, dan berkelanjutan.

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Kata Kunci: Fikih Ekologi; Reog Ponorogo; Karakter Peduli Lingkungan; Konservasi Merak Ponorogo; Budaya Lokal

1. INTRODUCTION

The problem of environmental degradation in Indonesia shows an increasingly alarming trend, particularly characterized by increasing pollution (Pangesti, Razak, Syah, & Diliarosta, 2023), ecosystem damage, and low ecological awareness among communities in maintaining environmental sustainability. Data from the Ministry of Environment and Forestry shows that damage to forest areas, river pollution, and increasing volumes of domestic waste remain serious problems in various regions (Ramadhan, 2024). On the other hand, various environmental education research findings show that some communities and students still view environmental preservation as merely ceremonial activities, not yet becoming moral awareness and daily behavior

(Aisyah, Putri, & Firjanah, 2024). This condition is evident in the low culture of disposing of waste in its proper place, minimal participation in conservation activities, and lack of concern for the preservation of local flora and fauna. In the Ponorogo region itself, environmental conservation challenges are also seen in the decreasing attention of the younger generation to ecological values in local culture, including the symbolic meaning of peacock conservation in Reog art (Rochmahningtyas, 2025). This phenomenon shows that environmental damage is caused not only by structural factors and industrialization but also by the weak internalization of ecological values in education and social life, thus necessitating a learning model capable of integrating religious values, local culture, and ecological awareness contextually and sustainably.

Character education for environmental care in Islamic Religious Education learning becomes very important because the current ecological crisis is not only related to technical environmental issues but also concerns the moral and spiritual crisis of humans in treating nature. In this context, ecological fiqh emerges as a development of fiqh studies that not only discusses aspects of ritual worship but also integrates Islamic teachings about human responsibility as *khalifah fil ardh* in maintaining environmental balance and sustainability. Through ecological fiqh learning, students are directed to understand that maintaining cleanliness, preserving animals and plants, reducing environmental damage, and utilizing resources wisely are part of the implementation of Islamic law values (Aini, & Effendy, 2026). Environmental care character education in Islamic Religious Education also serves to shape ecological awareness that is reflective and applicative, so that students not only understand religious concepts cognitively but are able to internalize them in real daily behavior. The integration of fiqh and environmental education becomes an important strategy in building a generation that is religious, of good character, and possesses socio-ecological responsibility for the sustainability of human life and nature.

Reog Ponorogo is not only a traditional art that represents the cultural identity of the Ponorogo community but also possesses strong ecological symbolic value, especially through the *dadak merak* (peacock headdress) icon that depicts the beauty, balance, and importance of wildlife preservation in human life. The peacock symbol in Reog contains philosophical messages about the harmonization of human relationships with nature, so that this art can be used as an educational medium to instill ecological awareness in students (Rochmahningtyas, 2025). In this context, the peacock conservation area in Ponorogo becomes a contextual learning space that brings together religious values, local culture, and environmental education in an integrated manner. The existence of the conservation area not only functions as an effort to protect the peacock habitat as part of the Reog cultural symbol but also becomes a socio-educational laboratory to understand the importance of conservation, ecological responsibility, and environmental preservation ethics from an Islamic perspective. Through experiential learning in the conservation area, students can directly observe the relationship between Reog culture and nature preservation, so that the ecological fiqh learning process becomes more meaningful, reflective, and capable of shaping environmental care character based on Ponorogo local wisdom.

Previous studies show several research gaps in the theme of ecological fiqh learning and local culture-based character education. First, research on ecological fiqh has largely focused on the integration of Islamic values and environmental care character in the general context of formal

education, such as research on fiqh al-bi'ah and the Adiwiyata program (Rizqi, Kasmila, & Murtadho, 2025), but has not yet linked it to local cultural media as a contextual learning instrument. Second, research on Reog Ponorogo has predominantly discussed character education values, cultural symbolism, and ethnoscience in Reog art (Sriana, Trisakti, & Yanuartuti, 2020), but has not yet integrated the perspective of ecological fiqh and Islamic environmental education substantively in the learning process. Third, research on environmental care character education in Ponorogo is generally still based on school activities or institutional programs (Nikasari, & Purnomo, 2022), thus has not yet touched upon the utilization of the peacock conservation area as an ecological learning space based on direct cultural and environmental experience. Based on these gaps, the novelty of this research lies in the development of an ecological fiqh learning model through Reog media integrated with the Ponorogo peacock conservation area as a contextual learning space to enhance students' environmental care character based on religious values, local culture, and ecological conservation in an integrated manner.

Based on the foregoing, this research aims to reveal the implementation of ecological fiqh learning through Reog media in the Ponorogo peacock conservation area, to reveal how ecological values in Reog cultural symbols and practices are internalized in fiqh learning, and to analyze whether ecological fiqh learning through Reog media can enhance students' environmental care character.

2. RESEARCH METHODS

This research employs a qualitative approach (Katni, 2024) with a case study type to understand in depth the implementation of ecological fiqh learning through Reog Ponorogo media in the Ponorogo peacock conservation area. This approach was chosen because the research seeks to uncover the meaning, process, and learning experience contextually within a specific socio-cultural environment. The research focus includes: (1) the implementation of ecological fiqh learning through Reog media in the Ponorogo peacock conservation area; (2) the internalization of ecological values in Reog cultural symbols and practices into fiqh learning; and (3) the enhancement of students' environmental care character through local culture-based learning. The research subjects consisted of Islamic Religious Education teachers, Reog trainers or artists, students, and managers of the peacock conservation area selected purposively based on their involvement in the learning process and environmental conservation activities.

Data collection techniques were conducted through participatory observation, in-depth interviews, and documentation (Yani, Katni, & Erwahyudin, 2025) to obtain comprehensive data regarding the learning process, cultural activities, and students' ecological behavior. Observation was used to directly observe the implementation of ecological fiqh learning and environmental conservation practices in Reog-based activities, while interviews were conducted to explore the understanding, experiences, and ecological values internalized by students. Documentation in the form of photographs, learning materials, activity archives, and conservation records were used as

supporting data. Data analysis employed the Miles and Huberman interactive model which includes data condensation, data presentation, and conclusion drawing (Nafisah, Makki, & Jiwandono, 2022) continuously throughout the research process. Data validity was tested through source, technique, and time triangulation to ensure the validity of research findings related to local culture-based ecological fiqh learning in shaping students' environmental care character

3. RESULTS AND DISCUSSION

3.1 Implementation of Ecological Fiqh Learning Through Reog Media in the Ponorogo Peacock Conservation Area

The research results show that the implementation of ecological fiqh learning through Reog Ponorogo media was conducted contextually at two Ponorogo peacock conservation locations, namely the Gentan Forest Farmer Group and the Agro Melikan Peacock Conservation area. At both locations, Islamic Religious Education learning was directed to integrate ecological fiqh concepts with the reality of environmental preservation and wildlife conservation. Teachers utilized the existence of the peacock as the main symbol in Reog to explain Islamic values about human responsibility as khalifah fil ardh in preserving nature. The learning process was conducted through field observation activities, reflective dialogue, and environmental conservation practices that enabled students to understand the relationship between fiqh teachings, local culture, and ecosystem sustainability directly. Learning became more meaningful because students not only received material in the classroom but also learned through real experience in the peacock conservation area.

In the Gentan Forest Farmer Group, the implementation of ecological fiqh learning placed greater emphasis on strengthening ecological awareness based on the preservation of the natural peacock habitat and reforestation of community forest areas. Students were involved in tree planting activities, maintaining the cleanliness of the conservation area, and understanding the importance of ecosystem balance from an Islamic perspective. Teachers linked fiqh material about the prohibition of damaging nature with the surrounding environmental conditions that require collective concern. Meanwhile, in the Agro Melikan Peacock Conservation area, learning was more directed toward community-based conservation practices and Reog cultural education as Ponorogo's ecological identity. Students were invited to understand that the dadak merak symbol in Reog is not merely an ornamental element of performance art but represents the importance of maintaining the sustainability of wildlife and the environment as part of the spiritual and cultural values of the Ponorogo community.

This research also found that the implementation of ecological fiqh learning through Reog media in both conservation areas was able to significantly enhance students' environmental care character. This was evident in the changes in students' attitudes, who became more active in maintaining cleanliness, caring for wildlife preservation, and having awareness to reduce environmentally damaging behavior. Students showed stronger emotional and social involvement when learning was associated with the local culture they knew and the conservation practices they experienced directly. The integration of ecological fiqh values, Reog cultural symbols, and peacock conservation activities formed a reflective, participatory, and applicable learning process. Thus, local culture and environment-based learning not only strengthened students' religious understanding but also built sustainable ecological responsibility in their daily lives.

The results of this research demonstrate that the implementation of ecological fiqh learning through Reog Ponorogo media in the Gentan Forest Farmer Group and Agro Melikan Peacock Conservation area aligns with contextual teaching and learning theory, which emphasizes the importance of connecting learning materials with students' real experiences (Ester, Sakka, Mamonto, Mangolo, Bawole, & Mamonto, 2023). According to Johnson, contextual learning enables students to build meaning through the connection between academic knowledge and the socio-environmental reality they experience directly (Rahmawati, Katni, & Rokhmawati, 2024). In this research, students not only studied ecological fiqh concepts normatively but also understood their implementation through observation of the peacock conservation area and environmental preservation practices. This finding strengthens previous research stating that field-based environmental education is more effective in building ecological awareness compared to lecture-based learning alone. Furthermore, the use of the peacock symbol in Reog as a learning medium shows that local culture can be an effective pedagogical tool in internalizing Islamic values about human responsibility as *khalifah fil ardh*. Theoretically, the results of this research affirm that local culture and contextual environment-based ecological fiqh learning can create more meaningful, reflective, and transformative learning for students.

The findings of this research are also relevant to Lev Vygotsky's social constructivism theory, which emphasizes that knowledge is built through social interaction, cultural experience, and students' active involvement in their learning environment (Widiastuti, Supriatna, Disman, & Nurbayani, 2023). The implementation of learning in the conservation area shows that the process of internalizing ecological values takes place through social activities such as reforestation, maintaining environmental cleanliness, and community-based conservation practices. Students acquired ecological fiqh understanding not only from teacher explanations but also from direct interaction with conservation realities and Reog cultural symbols that live within the Ponorogo community. These results align with previous research on local wisdom-based education which shows that the integration of regional culture in learning can strengthen students' emotional engagement and social identity. Furthermore, the interpretation of the *dadak merak* symbol as a representation of ecosystem balance demonstrates that local culture has the potential as a medium for transforming ecological values in Islamic education. Theoretically, this research shows that local culture-based learning can be an effective socio-ecological construction medium in shaping students' environmental awareness through collective experience and contextual cultural interaction.

Furthermore, the enhancement of students' environmental care character in this research supports character education theory which states that character formation is not sufficient through the transfer of moral knowledge alone but must be realized through habituation, role modeling, and real experience in social life (Katni, Pramesty, & Tajab, 2025). The changes in students' behavior, who became more concerned about cleanliness, wildlife preservation, and reducing environmentally damaging actions, show that the integration of ecological fiqh, Reog culture, and conservation practices can produce applicative value internalization. These findings strengthen previous research on ecological character education which states that students' direct involvement in environmental activities can enhance social responsibility and ecological awareness sustainably. On the other hand, this research has novelty because it combines Islamic education, environmental conservation, and Reog cultural symbols in one integrative learning model based on Ponorogo local wisdom. Theoretically, the results of this research affirm that ecological fiqh learning through local cultural media and environmental conservation can become a transformative Islamic education model that not only develops students' religious dimensions but also shapes ecological character oriented toward environmental sustainability and local cultural preservation.

3.2 Ecological Values in Reog Cultural Symbols and Practices Internalized in Fiqh Learning

The research results show that ecological values in Reog Ponorogo cultural symbols and practices were internalized in fiqh learning through the process of associating the symbolic meaning of Reog with Islamic teachings about environmental preservation. The *dadak merak* symbol is understood not only as an artistic element in Reog performances but also as a representation of the importance of maintaining wildlife sustainability and ecosystem balance. Teachers explained that the existence of the peacock in Reog culture reflects the harmonious relationship between humans and nature, which aligns with the concept of *khalifah fil ardh* in Islam. Through this approach, students were directed to understand that maintaining the environment, preserving animals, and caring for nature are part of religious responsibility that has moral and spiritual dimensions. The internalization of ecological values was conducted through reflective discussions, observation of cultural symbols, and linking fiqh material with the reality of environmental conservation in Ponorogo.

This research also found that Reog cultural practices became an effective medium in building students' ecological awareness because they contain values of togetherness, balance, and respect for nature. In the learning process, teachers integrated local cultural practices such as understanding the philosophy of the *dadak merak*, preserving traditional arts, and community involvement in environmental conservation as part of ecological fiqh material. Students were invited to understand that local culture cannot be separated from the existence of the environment that supports its existence. Therefore, environmental damage is viewed not only as threatening the ecosystem but also as threatening the sustainability of Ponorogo's cultural identity. Through field observation activities, cultural dialogue, and conservation practices in the peacock area, students gained direct experience about the importance of maintaining a balanced relationship between humans, culture, and nature from an Islamic perspective.

Furthermore, the internalization of ecological values in fiqh learning through Reog media proved capable of shaping deeper and more applicative ecological awareness in students. Observation results showed that students began to understand the environment as part of Allah SWT's trust that

must be preserved. This understanding was reflected in their increased concern for environmental cleanliness, reforestation, wildlife preservation, and active participation in community-based conservation activities. Students also showed stronger emotional attachment to the environment when ecological values were associated with the local culture they knew and took pride in. This research demonstrates that Reog cultural symbols and practices have strong pedagogical potential in internalizing ecological fiqh values contextually, reflectively, and sustainably in Islamic Religious Education learning.

The results of research on the internalization of ecological values in Reog Ponorogo cultural symbols and practices show strong relevance to Clifford Geertz's cultural symbolism theory, which views culture as a system of meaning and symbols that humans use to understand their social life (Gaol, & Meo, 2025). In this perspective, the *dadak merak* symbol is not only understood as an artistic ornament in Reog performances but also as an ecological symbol representing the harmonious relationship between humans, nature, and the spiritual values of the Ponorogo community. The association of the peacock symbol with the concept of *khalifah fil ardh* in Islam shows that ecological fiqh learning takes place through a contextual and meaningful process of cultural interpretation. This finding aligns with previous research on local wisdom-based education which states that cultural symbols have pedagogical power in shaping students' moral and ecological awareness. Thus, Reog cultural symbols function as a medium of value transformation capable of connecting Islamic teachings with the socio-ecological reality of the community reflectively. Theoretically, the results of this research affirm that the internalization of ecological fiqh values will be more effective when conducted through local cultural symbols that have historical, emotional, and social proximity to students' lives.

These research findings are also relevant to Lev Vygotsky's social constructivism theory, which emphasizes that the learning process is built through social interaction, cultural experience, and active individual involvement in their environment (Widiastuti, Supriatna, Disman, & Nurbayani, 2023). In this research, Reog cultural practices became a socio-educational medium that enabled students to build ecological understanding through field observation, cultural dialogue, and direct environmental conservation practices. The values of togetherness, balance, and respect for nature contained in Reog cultural practices show that learning takes place not only in the classroom but also through the social and cultural experiences of the Ponorogo community. These results strengthen previous research on local culture-based environmental education which shows that integrating community traditions into learning can enhance students' ecological awareness and social involvement more deeply. Furthermore, the association of environmental damage with threats to the sustainability of local culture shows that culture and ecology are two mutually influencing elements in community life. Theoretically, this research shows that local culture can be an effective socio-ecological construction space in building students' understanding of the integral relationship between religion, culture, and environmental preservation.

Furthermore, the increased ecological awareness of students after participating in fiqh learning through Reog media supports Thomas Lickona's character education theory, which states that character is formed through the integrated process of knowing, feeling, and acting (Saiful, Yusliani, & Rosnidarwati, 2022). In this research, students not only gained knowledge about the importance

of maintaining the environment but also experienced emotional involvement and real practice in community-based conservation activities. This was evident in their increased concern for cleanliness, reforestation, wildlife preservation, and active participation in maintaining the surrounding environment. These findings also strengthen previous research on ecological character education which states that direct experience and cultural attachment can strengthen the internalization of values and sustainable behavioral change in students. On the other hand, this research has novelty because it combines Islamic education, Reog cultural symbols, and environmental conservation in one ecological fiqh learning model based on Ponorogo local wisdom. Theoretically, the results of this research affirm that the internalization of ecological values in Islamic Religious Education learning will be more effective when developed through a participatory, reflective, and real experience-based local cultural approach in community social life.

3.3 Ecological Fiqh Learning Through Reog Media Enhances Students' Environmental Care Character

The research results show that ecological fiqh learning through Reog Ponorogo media is able to enhance the environmental care character of students in the Reog Ponorogo conservation area, particularly in the Gentan Forest Farmer Group and Agro Melikan areas. This enhancement was evident in the changes in students' attitudes, who became more active in maintaining environmental cleanliness, showed concern for peacock wildlife preservation, and demonstrated responsibility in maintaining the preservation of the surrounding nature. In the learning process, teachers integrated ecological fiqh material with Reog cultural symbols and environmental conservation practices so that students understood that preserving nature is part of the implementation of Islamic teachings about human trust as *khalifah fil ardh*. Learning activities conducted directly in the conservation area made it easier for students to understand the relationship between religious values, local culture, and environmental preservation in real life (Katni, 2015).

In the Gentan Forest Farmer Group, the enhancement of environmental care character was evident through students' involvement in reforestation activities, tree planting, and maintaining the cleanliness of the community forest conservation area. Students began to show awareness to reduce environmentally damaging behaviors such as littering and damaging plants in the conservation area. Additionally, they understood the importance of maintaining the peacock habitat as part of the preservation of Reog Ponorogo culture. Teachers used a reflective approach by linking fiqh material about the prohibition of causing damage on earth with the environmental conditions surrounding the students. Observation results showed that direct experience-based learning was able to build stronger ecological awareness compared to theoretical learning in the classroom alone because students experienced firsthand the process of environmental conservation and its impact on community life.

Meanwhile, in Agro Melikan, ecological fiqh learning through Reog media also succeeded in enhancing students' social and emotional involvement in environmental and local cultural preservation. Students not only understood the ecological values in the *dadak merak* symbol but also began to have a sense of responsibility to maintain the sustainability of Reog culture, which

depends on environmental and peacock wildlife preservation. They actively participated in community-based conservation activities such as cleaning the conservation area, maintaining the surrounding environment, and participating in wildlife preservation education. The research results show that the integration of local culture in fiqh learning is able to shape environmental care character more contextually, applicatively, and sustainably. Ecological fiqh learning through Reog media not only strengthened students' religious understanding but also built ecological awareness and social responsibility toward the environment and Ponorogo local culture.

The results of research on the enhancement of students' environmental care character through Reog media-based ecological fiqh learning in the Gentan Forest Farmer Group and Agro Melikan areas show alignment with David Kolb's experiential learning theory, which emphasizes that learning will be more effective when students gain direct experience in the learning process (Gunadi, Prasetyo, Kurniasari, & Muhdiyati, 2023). In this research, students' involvement in conservation activities such as reforestation, tree planting, and environmental maintenance made ecological fiqh values not only understood cognitively but also experienced directly in their social lives. This finding strengthens previous research on environmental education which states that field experience can enhance ecological awareness and behavioral change in students more deeply compared to theoretical classroom learning. Furthermore, the integration of the peacock symbol in Reog culture with the concept of *khalifah fil ardh* shows that religious learning becomes more contextual because it is directly linked to the environmental and local cultural realities of the Ponorogo community. Theoretically, the results of this research affirm that cultural experience and environmental conservation-based ecological fiqh learning can build students' environmental care character more reflectively, applicatively, and sustainably.

These research findings are also relevant to Lev Vygotsky's social constructivism theory, which views that knowledge and character develop through social interaction, cultural experience, and active individual involvement in their social environment (Widiastuti, Supriatna, Disman, & Nurbayani, 2023). In the Gentan Forest Farmer Group, the process of internalizing environmental care character took place through collective activities such as reforestation and community forest conservation involving interaction between students, teachers, and the surrounding community. Students built ecological awareness through social experiences that directly showed the impact of environmental damage on the sustainability of culture and community life. These results align with previous research on local wisdom-based education which states that local culture can be an effective means of shaping students' social and ecological character because it has emotional proximity to their lives. The linking of fiqh material about the prohibition of damaging the earth with environmental conservation practices shows that religious education can be an instrument of socio-ecological transformation when developed contextually. Theoretically, this research shows that environmental care character is more easily formed through social learning processes involving local cultural experience and active participation in community life.

Furthermore, the results of this research support Thomas Lickona's character education theory, which affirms that character formation requires the simultaneous integration of moral knowing, moral feeling, and moral action (Saiful, Yusliani, & Rosnidarwati, 2022). In the context of this research, students not only gained understanding about the importance of maintaining the

environment as part of Islamic teachings but also experienced emotional attachment to Reog culture and were directly involved in environmental conservation actions. In Agro Melikan, students' involvement in wildlife preservation and community-based conservation activities showed that ecological fiqh learning is able to build real social and ecological responsibility. These findings strengthen previous research on ecological character education which shows that the integration of local culture and environmental activities can enhance students' concern for the sustainability of nature and their regional cultural identity. On the other hand, this research has novelty because it integrates ecological fiqh education, Reog cultural symbols, and environmental conservation practices in one learning model based on Ponorogo local wisdom. Theoretically, the results of this research affirm that local culture and environmental conservation-based Islamic Religious Education learning can be an effective transformative education model in shaping environmental care character while strengthening cultural identity and social responsibility in students.

5. CONCLUSION

Based on the research findings, the implementation of ecological fiqh learning through Reog Ponorogo media in the Ponorogo peacock conservation area, particularly in the Gentan Forest Farmer Group and Agro Melikan areas, demonstrates that Islamic Religious Education learning can be developed contextually through the integration of religious values, local culture, and environmental conservation. The learning process is no longer oriented toward the transfer of normative fiqh knowledge alone but is directed toward students' real experiences through field observations, conservation practices, and ecological cultural reflection. The use of the peacock symbol in Reog as a learning medium is able to help students understand the concept of khalifah fil ardh and human responsibility in preserving nature. Thus, local culture-based ecological fiqh learning has proven capable of creating more meaningful, reflective, and applicable learning in students' social lives.

This research also shows that ecological values in Reog cultural symbols and practices have been successfully internalized in fiqh learning through a cultural and social experience approach close to students' lives. The dadak merak symbol is not only interpreted as part of performance art but is understood as a representation of ecosystem balance, wildlife preservation, and harmonization of human relationships with nature from an Islamic perspective. The internalization of ecological values was conducted through reflective discussions, environmental conservation practices, and students' direct involvement in cultural and environmental preservation activities. The integration of local culture in learning has proven capable of strengthening students' emotional engagement, social awareness, and spiritual understanding of the importance of maintaining the environment as Allah SWT's trust. Therefore, Reog local culture has strong pedagogical potential as a medium for ecological and local wisdom-based Islamic education.

Furthermore, ecological fiqh learning through Reog media has proven capable of significantly enhancing students' environmental care character. This enhancement is evident in the changes in students' behavior, who became more concerned about environmental cleanliness, active in reforestation and conservation activities, and had awareness to maintain the sustainability of peacock wildlife and the surrounding environment. Students' direct involvement in community-based conservation activities made learning more effective in building sustainable ecological and social responsibility. This research affirms that the integration of Islamic education, local culture, and environmental conservation can be a transformative learning model that not only strengthens students' religious dimensions but also shapes ecological character that is contextual, participatory, and relevant to the challenges of the current environmental crisis

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