



The Role of Students' Green Mindset in Protecting Nature: An Inner Perspective

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Abstract

Generation Z, which is synonymous with the internet and cyberspace, also has concern for the environment. This study aims to describe the role of students' green mindset in protecting nature in their fourth semester. This study uses a qualitative, naturalistic paradigm. Primary data was taken from participatory observations of 107 students in the 2020 and 2021 classes of the Islamic Communication and Broadcasting study program and interviews with 11 of them. The results of this study were: (1) They have a growth mindset to protect nature; (2) The green mindset they have had has been implemented with real behavior, namely holding deliberations with faculty student organizations to protect the surrounding environment, educating elementary school-age children to sort out the trash around them, doing a simple campaign on the social media they have, writing green in online media, and carrying out real actions in the field (planting plant seeds around the

faculty and inviting campus residents to collect cooking oil waste). Overall, students' green mindsets should be cultivated by providing a green curriculum with several green courses to manage environmental challenges.

Keywords: *Green Mindset, Protect, Nature Students*

Abstrak

Generasi Z yang diidentikkan dengan internet dan dunia maya ternyata masih memiliki kepedulian terhadap lingkungan. Penelitian ini bertujuan untuk mendeskripsikan peran pola pikir hijau mahasiswa dalam menjaga alam. Penelitian ini menggunakan paradigma kualitatif naturalistik. Data primer diambil dari observasi partisipatif terhadap 107 mahasiswa program studi Komunikasi dan Penyiaran Islam angkatan 2020 dan 2021 serta wawancara terhadap 11 mahasiswa. Hasil dari penelitian ini adalah: (1) Mereka memiliki *growth mindset* untuk menjaga alam; (2) Pola pikir hijau yang mereka miliki telah diimplementasikan dengan perilaku nyata yaitu mengadakan musyawarah bersama organisasi kemahasiswaan fakultas untuk menjaga lingkungan sekitar, sosialisasi pada anak-anak usia sekolah dasar untuk memilah sampah disekitarnya, melakukan kampanye sederhana di sosial media yang mereka miliki, menulis hijau di media on-line, dan melakukan aksi nyata di lapangan (menanam bibit tanaman di sekitar fakultas dan mengajak warga kampus untuk mengumpulkan limbah minyak goreng). Secara keseluruhan, pola pikir hijau siswa harus ditanamkan dengan menyediakan kurikulum hijau dengan beberapa pelatihan hijau untuk mengelola tantangan lingkungan.

Kata Kunci: *Mahasiswa, Menjaga Alam, Pola Pikir Hijau*

A. Introduction

Experts divide generational groups not only by year of birth but also by socio-historical influences. There are some experts who initiate generation markers in slightly different years. Don Tapscott: Grown Up Digital in Youarti, a counseling-focused journal, divides population demographics into the following groups (Kristyowati, 2021):

- a. Pre-Baby Boom (born in 1945 and earlier)
- b. The Baby Boom (born between 1946 and 1964)
- c. The Baby Bust (born between 1965 and 1976) (Generation X),
- d. The Echo of the Baby Boomers (born between 1977 and 1997) (Generation Y),
- e. Generation Net (born between 1998 and 2009) (Generation Z),
- f. Generation Alpha (born in 2010-).

William Straus and Neil Howe developed the theory of generations by mentioning the characteristics of each generation that have been classified. Their thoughts poured into a book entitled "The Next Generation". With American background, this book describes that each generation has different traits and characteristics due to educational background, age, environment, and technology, which exist in each generation are different. For example, Baby Boomer generation, is characterized by an adventurous and independent spirit, are different. Generation X general characteristic are family-oriented and strong-willed. In general, Generation X started to know about investing, meanwhile Generation Y or Millennials started to be familiar with technology, and loves to spree. Generation Z or '*Kids Jaman Now*' (Prasetyo et al., 2024) has the characteristics of liking all things that are instantaneous, being very dependent on technology, and liking entrepreneurship. Since being born when technology was growing rapidly, Generation Z get indescribable impact by the older generation. Generation Z are very dependent on anything related to technology, They use smartphones since young age and keep needing internet networks in their daily lives. Generation Z's dependence on smartphones has created new social phenomena among Generation Z, such as increasing anti-social attitudes, feeling lonely easily, and being addicted to gadgets and online games (Diva et al., 2020). In other words, characteristic of Generation Z almost share many traits with the Millennial generation that is narcissistic, entitled, lazy individual (Rohrich & Rodriguez, 2020). So it's not wrong if the first mention of generation Z is post-millennial (Dimock, 2019) namely, the generation that grew up with easily accessible technology (Schwieger & Ladwig, 2018).

One of the many benefits of Indonesia's constantly expanding information and technology advances is easy access. However, there are drawbacks to information and technological advancements as well, including criminality, extremism, sexual offenses, and other harmful behaviors that go against moral principles.

Pancasila poses a serious risk to the next generation. Given that Pancasila is the official state ideology, it is imperative that the younger generation be taught about it. As an ideology, Pancasila requires all of its law to be followed in day-

to-day living, even by the younger generation. It also serves as the foundation for life in society (Atar et al., 2022; Fraulen et al., 2022). This demonstrates how crucial it is for generation Z to uphold the admirable principles of Pancasila in their social interactions in the age of globalization, both in real and virtual space (Dewi & Najicha, 2022; Wijayanti et al., 2022).

When we talk about nature and environment, the big challenge in addressing environmental issues is the difference between a high level of concern and knowledge about climate change and a lack of pro-environmental action (Gifford, 2011). Research shows that pro-environmental action is impacted more by similar values, political orientations, and personal experiences than by being exposed to scientific observations, such as greenhouse gas concentration or global climate models (Dessai et al., 2004; Gifford, 2011; Hamilton, 2011; Kahan et al., 2011; Kollmuss & Agyeman, 2002; Pearce et al., 2017; Pidgeon, 2012; Price et al., 2014; Weber, 2010).

Students in the 2020 and 2021 classes of the Islamic Communication and Broadcasting study program are Generation Z, who live in Samarinda, is a generation that has personal experience in areas that are often inundated when it rains (Oktavianti & Fitriani, 2021)(Fahlevi, 2019)(Anwar et al., 2022)(Sulaiman et al., 2020), and the condition of the Mahakam river is less clean and lightly polluted (Nur Annisa et al., 2022). How they think about protecting the earth, conserving nature, and making a real contribution to its sustainability will be the focus of this research.

B. Methods

In the qualitative naturalistic paradigm, descriptive methods are used to be able to understand social phenomena from an inner perspective, especially the process of events (Hayati, 2021). Marshall and Rosman (1999) state that qualitative research usually relies on data triangulation obtained from three methods, namely interviews, participant observation, and document analysis (document record)(Fadli, 2021). Primary data was obtained from the 11 informants with face-to-face unstructured interviews, preceded by observations of 107 students as shown in table 1, including 11 informants who were interviewed. Secondary data was taken from documents, books, articles, and other supporting sources.

Table 1: 107 Observation students and 11 informants

| Class | Quantity | Informants |
|-------|----------|------------|
| 2020 | 52 | 4 |
| 2021 | 55 | 7 |

The observation occurred for one year due to students consent. Class of 2020 students are 'corona class', who were just in their 4th semester doing offline learning. While class of 2021, semester 4 are considered by researchers that they are more familiar with the campus and faculty environment, after they

spent their first two semesters to concentrate more on Islamic boarding schools as campus prerequisite.

C. Results and Discussion

Siregar (2022) asserts that the mind is the most crucial component in character development. Because everything began with the mind, which is the source of all programming created from life events (Ramadhan, 2023). A person's moral principles, attitudes, and behavior are all parts of their character, and they are all influenced by how they act and interact with others. Character, then, is represented in habits in day-to-day living.

Licona (1992), on the other hand, asserts that moral knowledge, moral feelings, and moral behaviors are the three connected components that show character. These three components help people develop positive thought, feeling, and behavior patterns toward God Almighty, other people, the environment, and the country. Character can be innate on an individual basis, but not in accordance with national character. Character in a country is not innate. If each person has a strong personal character, the nation's character will be strong as well. National character must be established or nurtured in the younger generation as it is a crucial factor that defines the strength of the nation. The younger generation is driving national transformation and is its owner (Noviani et al., 2023). Unlike certain leaders in the past, they were not involved in the process of developing national character from the beginning. It is believed that the younger generation will be unable of strengthening the country if nothing is done to help them absorb and socialize the values of national character. Stated differently, character education holds great significance for them. Since character education has always been a part of human life, it is not a new program.

To think means to place awareness on an object until the mind moves to become aware of other parts of the object that it is aware of (Mulyadi, 2013). There are various ways a person thinks. Among them are an analytical, synthetic, deductive and inductive thinking.

There are two systems of meaning in how people view the world, namely growth mindset and fixed mindset (Duchi et al., 2020). Attributes about the destruction of nature by humans by a fixed mindset are considered irreversible, while the growth mindset says humans can be turned into true guardians of nature.

The industry 4.0 lifestyle, like it or not, has changed social life. Communication products based on digital artificial intelligence technology and cyber networks have changed social connectivity, political economy, and culture from face-to-face to forms or patterns of words and pictures. The impact on social aspects also occurs; the perspective of human interaction is considered to really exist if it is virtual and wireless. The change was slowly eroding social culture (Zis et al., 2021).

Every day, arguments about environmental challenges take center stage in both scientific and popular media discourse. Not just because it directly affects human existence, but also because environmental issues are becoming more

prevalent. Beginning with natural calamities brought on by environmental variables influenced by human activity and progressing to unchecked climate change. Comparative analysis of the social and cultural mechanisms that the general public uses to learn about global environmental issues and the degree to which this knowledge influences individual and family practice changes are included in the field of environmental communication. According to Hansen (2011), research on environmental communication over the past three to four decades has demonstrated trends and approaches that emphasize the media's and communication processes' narrowly focused role in society and politics while delving deeper into scientific, health, and environmental risk issues (Herutomo & Istiyanto, 2021).

Gen Z has contributed to the transition of preaching in Indonesia from conventional preaching to virtual preaching in the digital space (Kholis, 2021). So, one of the things that must be disseminated by students of the Islamic Communication and Broadcasting study program is how the real contribution of the practice of religious teachings as Muslims to protecting nature.

In general, the media is understood as a tool or means of communication that becomes liaison between people, whether in the form of magazines, radio, newspapers, films, television, banners, posters, or various types of alternatives found on the internet. In his book on mass communication studies, Fajar Junaedi (2007) states that the media is understood as an organized tool to communicate openly in distant situations and in a short time to a wide audience. In this context, the media has the notion of mediation, which bridges the distance between ideas and empirical life (Sofia, 2021).

Table 2: Implementation of the green mindset of students

| Informants | Sex | Types of Campaign |
|------------|-----|---|
| 1 | F | Writing about environment at media online |
| 2 | F | Reel at Instagram |
| 3 | F | Reel at Instagram |
| 4 | F | Campaign at YouTube channel |
| 5 | F | Writing about environment at media online |
| 6 | M | Socialization of waste sorting among elementary school children |
| 7 | M | Initiated his friends to plant seeds in the faculty area. |
| 8 | M | Invite campus residents to collect used cooking oil |
| 9 | M | Campaign at TikTok channel |
| 10 | M | Initiated his friends to hold deliberations with faculty student organizations to protect the surrounding environment |
| 11 | F | Reel at Instagram |

Data at 2021 said that five social media accounts with the longest access rate, namely: (1) Tik Tok; (2) YouTube; (3) Facebook; (4) WhatsApp; and (5) Instagram (Wangsa et al., 2023). From table 2, it can be seen, without intending to do quantification, that from the results of interviews with students who have a green mindset, they use Instagram social media more to carry out campaigns about protecting nature. They claim that this is the case since Instagram's capabilities facilitate the creation of campaign content about environmental preservation. For instance, when it comes to music as background noise that complements the information that is available, it can serve as a reminder to users—aside from Instagram—of the seconds and minutes that content can be submitted. This aids in increasing the impact of their messaging.

It is stated that social media has turned into an addiction for Indonesians, particularly teens, because they have been exposed to technology and high-tech devices since they were little children, which has an indirect impact on their personalities. But the younger generation still owns the moral principles that permeate every facet of human life as a country and state, such as those that uphold justice, democracy, national unity, and divinity (Zeva et al., 2023). This research appears to allay worries that the speed and sophistication of technology could weaken the moral standards upheld by the Indonesian people.

This further emphasizes that Generation Z is an internet generation that uses social media to translate its ideas, including its green mindset. They use more audio and visual media so that their physical presence is visible. Writing culture becomes a little less of their interest. In this study, the informants had not used TikTok as the most accessed social media and were not interested in using Facebook to build awareness of protecting nature.

Findings in the field also state that Generation Z can be team-oriented and likes hands-on activities but actually they prefer to socialize online rather than face-to-face. This demonstrates how they uphold nature as a type of morality that embodies Pancasila's ideals, particularly the second principle of just and civilized humanity.

D. Conclusion

As the generation of the internet and cyberspace, Generation Z still has a green mindset to protect nature in a proactive effort to mitigate climate change. The green mindset they have must be supported by green curricula and courses in educational institutions because they know they have a responsibility to protect nature. This indicates that generation Z continues to uphold the principles found in Pancasila, particularly the second one.

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