

# Integrating Environmental Education, Sunnah Sports, and Children's Entrepreneurship Through The *Pesona Ramadhan* Program

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## ABSTRACT

**Purposes:** This Community Service Program began to address low environmental awareness, limited creativity, and the need for better discipline and independence among children from early childhood to elementary school. Ramadan was seen as a good time to combine spiritual, social, and educational values in meaningful ways.

**Design/Methodology/Approach:** The *Pesona Ramadhan* program, which focuses on waste management, Sunnah sports, and children's entrepreneurship, involved 20 to 25 children aged 5 to 12 living near the Teratai Putih 2A Posyandu in Derwati Village, Bandung City. The program used a hands-on, participatory approach, with activities like Quran recitation, group prayers, waste sorting lessons, recycling projects such as making doormats from old fabric, simple business simulations, archery, and breaking the fast together. We evaluated the activities through observation, process assessment, and documentation, without using pre-tests or post-tests.

**Findings:** The results showed positive changes in the children's attitudes and behaviors, such as better discipline, teamwork, care for cleanliness, and a basic understanding of how used goods can be useful or sold. The program also helped strengthen the mosque's role as a center for character building and child empowerment in the community.

**Originality/Value:** The results showed positive changes in the children's attitudes and behaviors, such as better discipline, teamwork, care for cleanliness, and a basic understanding of how used goods can be useful or sold. The program also helped strengthen the mosque's role as a center for character building and child empowerment in the community.

**Keywords:** Community Service; Character Building; Environmental Awareness; Children Entrepreneurship; Ramadhan Program; Waste Management

## History

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## Introduction

Community service initiatives enable higher education institutions to utilise academic expertise to address practical societal demands. When it comes to child development, community-based education can help kids learn about the environment, be creative, be disciplined, and learn basic life skills through tasks that are close to what they do every day. Ramadan serves as a significant social and religious occasion for this reason, as youngsters are already acquainted with practices such as Quran recitation, communal prayer, and communal iftar. Nevertheless, these activities can be enhanced by incorporating environmental education, creative practices, basic entrepreneurship, and character development into a more substantive learning experience.

In numerous communal contexts, children's involvement in Ramadan activities predominantly revolves around customary religious practices. These activities are significant; nevertheless, they frequently lack systematic integration with overarching educational goals such as environmental stewardship, creativity,

collaboration, autonomy, and accountability. Simultaneously, it is imperative to enhance environmental knowledge among children, especially for fundamental practices like waste sorting and material reuse. Children require learning activities that are pragmatic, fun, and age-appropriate, as they often grasp values and concepts more effectively through direct experience than through verbal instruction alone.

This situation is similarly evident in the partner community surrounding the Teratai Putih 2A Integrated Health Post (Posyandu) in Derwati Village, Rancasari Subdistrict, Bandung City. Field observations and interactions with Posyandu managers indicate that some children consistently participate in communal and religious activities in the neighbourhood. The neighbourhood is highly inhabited and has vigorous social engagement among its residents. During Ramadan, children participate in Quran recitation, congregational prayer, and communal iftar. Nonetheless, these activities have not yet been comprehensively established as a cohesive learning environment to enhance discipline, punctuality, responsibility, camaraderie, environmental consciousness, and fundamental creativity.

The partner community encounters a tangible environmental challenge concerning domestic waste management. Waste sorting has not yet become a prevalent practice, resulting in the frequent mixture of organic and inorganic waste. Reusable materials, such as used fabric and outdated clothing, are typically wasted instead of being used or transformed into basic products. This situation highlights the necessity for child-centric environmental education that is both informed and pragmatic. Waste sorting and innovative recycling serve as effective first avenues to instill environmental stewardship in children, simultaneously fostering creativity and collaboration.

This community service initiative presents the PESONA RAMADAN Learning Media as an integral component of the Educational Ramadan Boarding School curriculum, addressing identified needs. The program amalgamates trash awareness, innovative recycling, basic entrepreneurship, Sunnah archery, Quran recitation, congregational prayer, and communal iftar into a singular thematic activity. Experiential learning is deemed suitable as it enables youngsters to acquire knowledge through direct engagement, collaborative interaction, and basic reflection. This technique introduces children to environmental principles while engaging them in waste sorting, creating basic recycled items, participating in buying-and-selling simulations, joining religious events, and engaging in educational physical activities.

The aim of this community service initiative is to deliver a cohesive Ramadan-themed educational experience for youngsters in the partner community. The program specifically seeks to implement waste sorting and environmental awareness, promote creativity via the repurposing of recycled materials, offer foundational exposure to basic entrepreneurship, and enhance discipline, concentration, responsibility, camaraderie, and social care through religious, social, and physical activities. These objectives are formulated in alignment with the children's developmental stages and the prevailing social-religious activities within the community, ensuring the program's practicality and relevance to the local context.

This activity contributes to the creation of a straightforward, contextual, and community-oriented learning model that integrates religious principles, environmental education, innovative recycling, fundamental entrepreneurship, and Sunnah sports within a Ramadan framework. The program does not assert that it can achieve long-term behavioural change with a single activity; instead, it provides an initial educational intervention that can instill positive habits and serve as a practical model for analogous community service initiatives. This methodology can be implemented by mosque communities, Posyandu groups, or local organisations for child-centered educational activities throughout Ramadan, given additional mentoring and repetition.

## Method

### Program Design

This community service initiative was developed utilising a participative and instructional methodology grounded in experiential learning. The initiative launched the PESONA RAMADAN Learning Media, which combines waste awareness, Sunnah sports, and children's entrepreneurship into a sequence of age-appropriate activities. The educational program focused on children aged 5 to 12 years, promoting learning through experiential engagement, habit development, social interaction, and reflective practice. This strategy aimed to enhance children's knowledge as well as their discipline, responsibility, cooperation, environmental awareness, and fundamental economic comprehension.

The program was executed in five primary phases: socialisation, implementation, mentorship, evaluation, and reflection on sustainability. During the socialisation and preparation phase, the organising team collaborated with the management of Teratai Putih 2A Posyandu and the parents of the children to ascertain the participant count, which varied from 20 to 25 children, establish the activity schedule, and finalise the educational agenda for the Ramadan Boarding School. The stipulated activities encompassed Quran recitation, congregational prayer, environmental education, garbage sorting, innovative recycling, basic entrepreneurship simulations, Sunnah archery training, and collective iftar.

During the implementation phase, the program was executed through a sequence of daily educational activities. The recitation of the Quran and communal prayer were employed to foster worship practices, temporal discipline, accountability, and unity among the youngsters. Hands-on waste-sorting exercises familiarised youngsters with various waste categories via visual learning tools and direct engagement in segregating organic and inorganic waste within small groups. Innovative recycling initiatives prompted children to repurpose discarded materials, such as old fabric, into basic items like doormats. This practice aimed to enhance creativity, perseverance, collaboration, and environmental consciousness.

The curriculum featured a straightforward entrepreneurial simulation where children learned about the utility and market worth of recycled products through role-playing games centred on buying and selling. This activity aimed for youngsters to cultivate a fundamental comprehension of product value, utility, and economic trade in a straightforward and engaging manner. Sunnah archery training was handled with stringent safety regulations to foster children's focus, discipline, courage, and sportsmanship. The group iftar was also intended as an educational initiative that highlighted orderliness, unity, appreciation, sharing, and social responsibility.

### Evaluation Techniques and Instrument

The evaluation of this community service activity was conducted without using pre-tests or post-tests. Instead, the program applied an observational and process-based assessment to capture behavioral, social, and educational changes among the participants throughout the activities. The main evaluation technique used was structured observation, supported by product assessment, activity assessment, documentation, field notes, and facilitator reflections.

Structured observation was used to assess children's attitudes and behaviors during the program. The observed aspects included discipline in participating in Quran recitation and congregational prayer, concern for cleanliness and waste sorting, cooperation and social interaction within groups, focus and sportsmanship during archery training, and orderliness and willingness to share during the group iftar. These observations were recorded using an observation sheet with descriptive categories, namely good, adequate, and needs guidance. Through this instrument, the facilitators were able to identify changes in children's discipline, responsibility, focus, care for the environment, and social behavior.

Product and activity assessments were also used to evaluate the outcomes of the recycling and entrepreneurship activities. The recycled products were assessed based on their usefulness, neatness, and

creativity. Meanwhile, children's participation in the entrepreneurship simulation was assessed based on their level of involvement, ability to understand their roles, and basic understanding of the usefulness and market value of the products. This assessment helped measure the children's educational economic understanding in a practical and age-appropriate manner.

Documentation and field notes were used as supporting qualitative instruments. Photos, facilitator notes, and reflections were collected to describe the learning process, social dynamics, children's participation, and behavioral changes during the program. These data also helped capture broader social and cultural changes, such as improved cooperation, more orderly behavior, stronger togetherness, and increased environmental awareness within the partner community.

### **Data Analysis Technique**

The data obtained from structured observations, product and activity assessments, documentation, field notes, and facilitator reflections were analyzed using descriptive-qualitative methods. The analysis focused on describing changes in children's attitudes, character, social behavior, environmental awareness, and basic economic understanding during the implementation of the program. The descriptive categories in the observation sheet were interpreted narratively to explain the level of children's participation and behavioral development throughout the activities.

The analysis also connected the observed changes with the achievement indicators of the program. Attitudinal and character changes were identified through children's discipline, responsibility, focus, and care during religious, environmental, and sports activities. Social and cultural changes were reflected in better cooperation, orderliness, sharing behavior, and stronger group interaction. Meanwhile, educational economic understanding was analyzed through children's ability to recognize the usefulness and market value of recycled products during the entrepreneurship simulation. Through this qualitative analysis, the program was able to show real and relevant impacts that were aligned with the needs of the target community.

## **Results and Discussions**

### **Results**

The *Pesona Ramadhan* community service program was conducted on Saturday, February 21, at Baitusalam Mosque and the nearby field. The program involved approximately 20 to 25 children aged 5 to 12 years from the surrounding community. It was designed as an integrated Ramadan-based educational activity that combined environmental awareness, creative recycling, basic entrepreneurship, Sunnah sports, and religious practices. Rather than presenting these components as separate activities, the program attempted to connect them into a child-friendly learning experience that was relevant to the social and religious context of Ramadan.

### **Program Preparation**

The program was prepared over a span of around two weeks prior to the activity. At this point, the team developed educational resources, practical equipment, and safety standards to facilitate the program's execution. A primary outcome of this preparatory phase was a basic instructional lesson on waste sorting for children. The program delineated the distinction between organic and inorganic garbage using vibrant visuals, relatable everyday life examples, systematic sorting instructions, and collaborative activity sheets. The content was deliberately crafted with straightforward language to ensure comprehensibility for youngsters, while simultaneously functioning as a useful resource for facilitators.

Alongside the instructional module, the team developed resources for the creative recycling exercise. Pristine fabric remnants were gathered and severed into smaller segments to facilitate safe and effortless use by the

toddlers. Cardboard bases and child-safe equipment were supplied to facilitate the creation of simple doormats from repurposed fabric. The choice of doormats as the recycled product was deemed suitable due to its relative simplicity in production, practicality in everyday use, and compatibility with children's motor skill development. This activity introduced the youngsters to the concept that repurposed materials can retain utilitarian value when imaginatively treated.

The planning also encompassed the creation of basic entrepreneurship simulation instruments. The team assembled a compact table to serve as a sales station, along with price tags for children's products, play currency, and role cards for sellers and buyers. This simulation aimed to elucidate fundamental economic principles, including utility, pricing, and trade, in a tangible and engaging manner. For youngsters aged 5 to 12, role-play was deemed more suitable than abstract explanation as it enabled them to engage directly with the process.

An additional significant element of preparation pertained to the archery practice as a Sunnah sport. Due to the inherent safety risks associated with archery, the team equipped child-friendly bows and arrows, soft targets, designated firing lines, and safety zones. The exercise was coordinated with a coach to ensure the youngsters received appropriate instructions prior to participation. The youngsters alternated during the lesson to prevent congestion and ensure a safer learning environment. This setup facilitated the ordered and regulated execution of the archery action (Figure 1).

### **Program Implementation**

The program's implementation commenced with an introduction lesson on waste sorting. During this lesson, the students acquired the ability to differentiate between organic and inorganic trash through a concise explanation and a practical demonstration utilising common home items. Subsequent to the demonstration, kids engaged in rubbish sorting exercises within small groups. This practice promoted experiential learning among youngsters and enabled facilitators to assess their comprehension of the topic in a practical setting.

The subsequent session concentrated on innovative recycling. The children were instructed to convert used fabric into simple items. Throughout this process, they collaborated, exchanged resources, and adhered to the facilitators' directives. Despite the products being uncomplicated, the activity afforded kids the chance to cultivate creativity, patience, and collaboration. Moreover, it instilled environmental consciousness in a pragmatic manner, demonstrating that waste reduction can commence with minor and familiar behaviours.

Subsequent to the recycling exercise, the program proceeded with the communal Asr prayer. This religious activity was included into the Ramadan educational environment and used to promote discipline, temporal awareness, and communal unity. The program thereafter transitioned to the archery session, which emerged as one of the most captivating segments of the exercise for the children. During this lesson, the students were prompted to cultivate focus, patience, discipline, and sportsmanship. Nonetheless, the activity was executed in a basic introductory fashion, given the constraints of time and available equipment.

As the moment for breaking the fast neared, the children engaged in collective Quran reciting. This activity fostered a tranquil ambiance following the more vigorous sessions and facilitated a connection between the program and the spiritual principles of Ramadan. The event culminated in a communal iftar. The iftar session served not just as a concluding event but also as a social learning opportunity for youngsters to cultivate orderliness, sharing, thankfulness, and communal bonds in a genuine community environment.

The attainment of the program objectives was evaluated using process observation and activity documentation. The program assessed children's attitudes and character development by monitoring their participation throughout the activity, adherence to discipline while lining up and engaging in group activities, involvement in religious practices, collaboration during recycling initiatives, and concentration during the archery session. These markers were employed to delineate the degree to which the activity fostered children's discipline, cooperation, and responsibility. The evaluation aimed not to establish a conclusive



**Figure 1** Program Documentation

measurement of behavioural change, but to offer a descriptive overview of children's responses throughout the program.

The program facilitated a platform for children to engage with peers of varying ages, collaborate in groups, and partake in communal religious and social activities. The waste-sorting and recycling activities elucidated the significance of environmental stewardship in a straightforward and contextualised manner. Simultaneously, the communal iftar fostered a heightened sense of unity among attendees. The results indicate that the program could foster beneficial social interactions and environmental consciousness within the local community; however, ongoing activities would be necessary to reinforce these behaviours over time.

The program additionally familiarised children with fundamental economic concepts via the entrepreneurial simulation. Utilising recycled products as educational tools, the children were prompted to acknowledge that discarded materials can be transformed into valuable items with possible commercial worth. At this juncture, the anticipated result was not enhanced entrepreneurial proficiency, but a fundamental comprehension of the basic connection between product creation, utilisation, and commercialisation. This activity effectively integrated creativity, environmental consciousness, and fundamental economic literacy in a manner suitable for the children's developmental stage.

The program provided the community with both immediate and prospective long-term advantages. In the immediate term, children acquired access to significant Ramadan activities that integrated religious instruction with practical education. Parents gained advantages from the provision of constructive activities for their children, while the mosque served not just as a site of worship but also as a hub for community-oriented education. Over time, the program may foster the incremental cultivation of environmental consciousness in children, particularly if analogous activities are consistently undertaken and endorsed by parents, mosque officials, and local community stakeholders.

The program's primary strength resides in its cohesive design. The program provided a diverse learning experience for children by integrating spiritual, environmental, economic, creative, and physical activities. The practical approach rendered the learning process more engaging and comprehensible. The program was comparatively economical as it utilised local resources, such as the mosque, adjacent fields, repurposed fabric, and basic educational tools. Nonetheless, some restrictions must also be recognised. The program was executed in a single day, hence its influence on long-term behavioural modification is constrained. The quantity of archery equipment was restricted, necessitating that children alternate usage. Furthermore, the recycled products generated throughout the operation remained rudimentary and had not yet been refined into commercially acceptable items.

## **Discussion**

The *Pesona Ramadhan* community service program shows that using experiential learning helps children develop better discipline, cooperation, and environmental awareness. Children who took part in activities

like waste sorting and making recycled products became more creative and gained a stronger understanding of social and environmental values. Limbong (2024) states:

*“Students who learn through experiential learning better understand the holistic meaning of fasting, not merely as a religious obligation but also as a practice in self-control and social empathy.”*

This matches the program’s results, where fasting is an important way to teach social values and self-control. Sari et al. (2026) also found that training in processing scrap fabric reduces textile waste, boosts creativity, and supports the growth of creative economies in the community. Overall, the program shows that experience-based education can encourage children to make more positive and responsible choices.

This program’s experiential learning approach focuses on learning by doing. Children take part in every step, from collecting waste and making recycled products to trying out entrepreneurship activities. For example, recycling inorganic waste helps children build an entrepreneurial mindset and become more aware of the environment. As Friani et al. (2025) note:

*“Inorganic waste recycling can help students develop character traits... fostering the perspective that waste is a raw material or resource with value.”*

These hands-on activities not only raise environmental awareness but also introduce business ideas that children can relate to in their everyday lives.

The program is well-organized and encourages children to take an active role. It starts with a community outreach session so everyone understands the goals and benefits. Evaluations show that children have improved in discipline, social responsibility, and understanding why environmental management matters. These positive changes are also seen in the community, where habits like cleanliness, social responsibility, and entrepreneurship are becoming part of daily life for the children.

The *Pesona Ramadhan* program also shows that experiential learning can help build children’s character. Activities like Quran recitation, group prayer, and sunnah sports such as archery give children chances to develop discipline, focus, and responsibility. Aziz and Haryanti (2023) states:

*“Archery can build focus and concentration while fostering a sense of responsibility and discipline, enhancing self-identity and personal confidence.”*

This suggests that archery helps children grow in discipline and empathy. These results support the idea that hands-on experiences can strengthen children’s character in spiritual, social, and physical ways.

The *Pesona Ramadhan* program shows that combining character education with entrepreneurship, environmental awareness, and sunnah sports can shape children’s character in a well-rounded way. The experiential learning approach helps develop children’s thinking, feelings, and behavior. Siswantara (2025) states:

*“Theoretically, this model enriches the framework of experience-based character education; practically, it provides operational guidance for schools in designing systematic and sustainable character programs.”*

This program proves that experience-based education not only shapes character but can also be used in wider, integrated community learning and can guide schools in creating similar programs.

In summary, the *Pesona Ramadhan* program, which brings together environmental education, entrepreneurship, and sunnah sports, has helped shape children's character, boost creativity, and increase environmental awareness. These results support earlier studies showing that experiential learning helps children understand and engage more in learning. Previous studies suggest that hands-on and participatory environmental education can strengthen children's environmental knowledge, attitudes, awareness, and behavioral intentions (Van De Wetering et al., 2022). In addition, activities using reclaimed or recycled materials provide opportunities for children to transform discarded objects into creative products (Eckhoff & Spearman, 2009). Therefore, children's active involvement in waste-sorting and recycling activities may help develop environmental awareness, creativity, responsibility, and early forms of independence in a child-friendly learning context.

## Conclusion

The *Pesona Ramadhan* Program brings together waste awareness, Sunnah sports, and children's entrepreneurship in one mosque-based activity. The program has led to improvements in discipline, teamwork, cleanliness, and children's understanding of how used goods can be reused or sold. In the short term, it offers meaningful and educational Ramadan activities. Over time, it could help build habits of caring for the environment and being self-reliant. The program works well because it uses practical, local learning methods, though it is limited by its short duration and available resources. With better mentoring and ongoing development, this approach could be used successfully in other communities.

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### Conflict of interest

The authors declare no conflict of interest. The funders had no role in the design of the study; in the collection, analyses, or interpretation of data; in the writing of the manuscript, or in the decision to publish the results.