

Eco-Pesantren: Environmental Concerned Santri Creation Initiatives in the Face of Environmental Threats

Dewi Anggraeni¹, Yafie Nugraha², Gumilar Irfanullah³
UIN K.H. Abdurrahman Wahid¹, Universitas Negeri Jakarta², IAIN Sykeh Nurjati
Cirebon³
Dewi.anggraeni@iainpekalongan.ac.id¹, ibnuashsholah@gmail.com², gumularirfa
nullah@iainsyekhnurjati.ac.id

ABSTRAK

Degradasi lingkungan hidup menjadi ancaman keberlangsungan ekosistem yang seimbang. Pada saat yang sama, keberadaan pesantren senantiasa merespon dinamika terkait degradasi lingkungan melalui ekopesantren. Studi ini berpendapat bahwa ekopesantren dapat dijadikan sebuah program pendidikan pesantren dalam mewujudkan kepedulian terhadap lingkungan. Studi ini menggunakan pendekatan kualitatif, dengan objek kajian pondok pesantren Ibn Ash-Sholah. Data penelitian diperoleh melalui wawancara, observasi dan studi dokumnetasi. Ekopesantren dapat dijadikan model pembentukan santri yang peduli terhadap lingkungan baik melalui kebijakan pondok pesantren, kurikulum maupun berbagai kegiatan partisipatif lainnya.

Kata Kunci: ekopesantren, peduli lingkungan, degradasi

ABSTACT

Environmental degradation is a threat to the sustainability of a balanced ecosystem. At the same time responding, the existence of pesantren is always related to environmental degradation through eco-pesantren. This study argues that eco-pesantren can be used as a pesantren education program in realizing environmental awareness. This study uses an approach approach, with the object of study being the Islamic boarding school of Ibn Ash-Sholah. The research data were obtained through interviews, observations and documentation studies. Eco-pesantren can be used as a model for the formation of students who care about the environment either through Islamic boarding school policies, curriculum and various other participatory activities.

Keywords: Eco-Islamic boarding school, Care for the environment, Degradation

INTRODUCTION

Degradation of the environment poses a severe threat to life. According to the Indonesian Forum for the Environment (Walhi), ecological degradation leads to an increase in the number of experts in land usage, deforestation, and illegal logging. According to the National Disaster Management Agency (BNPB), environmental degradation results from human activity. According to the Head of the BNPB Disaster Data, Information, and Communication Center, environmental deterioration brought on by human activity increases the likelihood of hydrometeorological disasters, including floods, flash floods, and landslides (Sindo, 2021).

Nature preservation is a human responsibility, as stated in surah al-A'raf verse 56, which also forbids humans from causing harm to the earth and affirms in surah al-Baqarah verse 30 that humans are the caliphs who can prosper the world. Humans cause most environmental damage. Consequently, initiatives to promote ecological awareness are required.

Pesantren, as an educational institution typical of the archipelago in terms of cultural history, can be said to be a training center, namely an educational

institution that functions as a coaching center, so that it can become an Islamic cultural center or a center for coaching and education of Islamic law (Gus & Ummah, 2019). Pesantren provides a cultural center that helps solve societal problems, and the term "Eco-pesantren" was coined by pesantren to express their care for the environment. Eco-pesantren, a type of pesantren-based environmental management, educate Muslims about ecological issues and empowers them to do in-depth research and study Islamic environmental themes.

The study of eco-pesantren is not new. At least three studies have been carried out; first, this study focuses more on the importance of eco-pesantren. This study was reviewed by Mangunjaya (Mangunjaya, 2014); second, studies related to various models of implementing eco-pesantren in Indonesia, this study were conducted by Aulia et al. (Aulia et al., 2018); third, studies on nature and religion, all of which are a unity which became known as Environmental Fiqh, which was initiated by Ali Yafie (Yafie, 2006). The formation of environmental care can be created through a conducive culture; the construction of a conducive culture can be done by creating

educational institutions concerned for the environment so that they can form a conducive school culture (Nur Aulia, Sauri, et al., 2020). Based on these considerations, this study was carried out to complement other studies on the best way to use eco-pesantren to help students at Islamic boarding schools develop an awareness of the environment.

The Ibn Ash-Sholah Islamic Boarding School is one Islamic boarding school that promotes environmental awareness through eco-pesantren. The eco-pesantren indicator designates the Ibnu Ash-Sholah Islamic boarding school as an "environmentally friendly" boarding school. As the eco-pesantren indication that Rihlah has suggested (Nur Aulia, Sauri, et al., 2020), the Ibnu Ash-Sholah Islamic boarding school has implemented environmental management policies, environmental management and has participated in and contributed to environmental conservation.

This study intends to shed light on the methods used to foster students' environmental awareness. The selection of the study background of this Islamic boarding school is based on the availability of an Islamic boarding school curriculum that includes environmental education. The method employed in this research is qualitative with a descriptive-analytic approach. Geographically, the

modern Ibnu Ash Sholah Islamic Boarding School Tenjolaya Bogor is situated in a highland region that offers a lovely view ornamented with various types of protected trees to reduce the likelihood of landslides. Additionally, based on a preliminary study, the modern Ibn Ash-Sholah Islamic boarding school was chosen; this boarding school exhibits a clean atmosphere and fresh air with surrounding trees that beautify the cottage yard and provide views of the neighboring mountains.

Data collection was done by interview, observation, and documentation study. The data obtained is dominated by observations where the aspect seen is the concern or awareness of the students themselves towards their environment. Researchers do data retrieval by interviewing techniques (in-depth interviews). In this study, the interview technique used is an unstructured interview technique (Hasan, 2003). Primary sources were obtained from the leaders of Islamic boarding schools, teachers, administrators, and students. Researchers carried out observation and study documentation by visiting and collecting data related to research at the Ibnu Ash Sholah Islamic Boarding School, Bogor. The data obtained is dominated by observations where the aspect seen is the

concern or awareness of the students themselves towards their environment.

The analysis used in this study refers to the theory of Miles and Huberman, which includes three components, namely, a) data reduction made thematically; b) display of data by narrating the data obtained; c) data verification. The data that has been obtained is then verified through triangulation of data.

DISCUSSION

Profile of Ibn Ash Sholah Islamic Boarding School Bogor

The Ibnu Ash-Sholah Islamic Boarding School is located in the Al Abi complex, Kampung Pasir Ipis, Gunung Mulia Village, Tenjolaya District, Bogor Regency, with an area of 2.5 hectares. Geographically, the Ibn Ash-Sholah Islamic Boarding School is in a mountainous region; the pesantren utilizes this natural potential to become a botanical garden with various kinds of trees such as guava and mango papaya and various other fruits. The availability of adequate water is used as fishery land; there are freshwater fishponds such as pomfret, carp, and tilapia.

The Ibn Ash-Sholah Islamic Boarding School has a vision *"To become a boarding school that produces a generation of morally upright and intelligent Muslims, by the teachings of the Al-Quran and the Al-Hadith, and who can*

change with the times." The vision of the Islamic boarding school is derived directly from the mission of a) forming a generation of Muslims who have good morals, b) giving birth to a generation of Muslims who are Quranic by memorizing and understanding, c) practicing the Qoran, d) upholding Islamic law according to the guidance of the Quran and Al Hadith, e) organizing formal education, f) carrying out extracurricular activities to develop the interests and talents of students, g) spreading Islamic da'wah with modern methods, h) giving birth to mujtahid entrepreneurs who provide benefits to the nation, i) creating a clean environment.

In addition to emphasizing religious education through studying the *Kitab Kuning*, Ibnu Ash Sholah offers a specific program, namely entrepreneurship from managing agricultural land, plantations, and fisheries in the boarding school environment. The entrepreneurship program as a flagship program equips students with an entrepreneurial spirit so that students can compete with their competencies. This flagship program is supported by extracurricular agribusiness, fisheries, and agriculture activities.

Environmental concern expressed through eco-pesantren.

Pesantren, an indigenous educational institution typical of the archipelago, plays a significant role in solving environmental problems. This can be proven by the role of pesantren as an Islamic educational institution concerned with environmental activities, which is then termed eco-pesantren (Nur Aulia, M. Jasin, et al., 2020). This is consistent with Harper's assertion that eco-theology or eco-spiritualism refers to ideas and practices that link religion and the environment (Tri Suryanto, 2019). The main factor in fostering environmental consciousness is the integration of religious teachings with the realities of daily living in a pesantren.

One of the Islamic boarding schools modeled by eco-Islamic boarding schools is Ibn Ash-Sholah. This references various Mangunjaya's indicators (Mangunjaya, 2014). Environmentally conscious Islamic boarding school policies, environmental learning, the development of human resources in the environment, and the desire to establish hygienic and healthy educational institutions that contribute to society are a few examples of areas where eco-pesantren can be found.

The Eco-pesantren program as a model for environmental education in Islamic boarding schools has been responded to by the Ministry of Environment in collaboration with the Ministry of Religion. Eco-Islamic boarding schools have several goals, including (La Fua, 2013): 1. Increasing awareness that Islamic teachings are essential guidelines for environmentally friendly behavior. 2. Application of Islamic teachings in daily activities 3. Socializing environmental materials in Islamic boarding school activities (recitation, Ta'lim Council, etc.) 4, realizing a good, clean, and healthy Islamic boarding school area. 5. Empower the Islamic boarding schools community to improve the quality of the Islamic environment based on the Koran and the Sunnah. 6. Increase activities with added value in terms of economic, social, and ecological values. 7. Making Islamic boarding schools a learning center (central of excellence) with environmental insight for the pesantren community and the surrounding community.

Environmental Concerns Developing for Santri

Awareness of students' concern for the environment is formed through education. Environmental education taught to students is realized in three forms; First,

Islamic boarding school policies are environmentally friendly; Second, the learning curriculum; Third, participatory-based extra-curricular activities.

1. Environmentally Friendly Islamic Pesantren Policy

In this instance, the pesantren's policy refers to its vision and mission. Islamic boarding schools' dedication to the environment and goal of "*creating a clean and disciplined environment*" exemplify environmental concern. The Islamic boarding school aims to produce a generation of Muslims who uphold moral principles and are intellectually intelligent by religious teachings. This mission is a derivation of that goal. This mission serves as the framework for all the eco-pesantren-related activities conducted at pesantren.

As stated in Q.S. Ar-Rum: 41–42, religion has commanded humanity to preserve its surroundings. Unsurprisingly, the scholars share morality regarding relationships with humans and fellow creatures, including the environment.

Theological understanding is essential for instilling in santri a sense of environmental responsibility. Fiqh learning is taught about topics like *taharah* and *bia'ah*, or hygiene and the environment, just like in Islamic teachings. Therefore, this environmental awareness is

a way of putting the meaning of Islamic teachings into practice. "*Bag your trash; part of your faith*" is one of the many slogans or words used in practice to spread this knowledge about the importance of cleanliness.

This catchphrase helped the students develop a habit of not littering. Religious teachings encourage awareness-building as a method of preserving the purity and prosperity of this earth without causing environmental harm.

2. Learning Curriculum in Pesantren

The development of students' environmental awareness can be seen in a particular subject that deals with "kepesantrenan." One of the subjects covered in Islamic boarding school education is how students can produce a clean, damage-free environment.

Environmental education taught through Islamic boarding schools is integrated into various religious subjects. According to the informant, spiritual teachings include ideas about the environment as part of their eco-theology. In the fiqh perspective, for instance, the *taharah* chapter commands us to maintain cleanliness after cleaning ourselves. Thus, it is required to apply cleanliness to the environment as well. For example, excessive water consumption in ablution is

prohibited to preserve the natural ecosystem. According to theological perspectives, people are viewed as *Abdullah* or God's servants and intimately tied to the *khalifatullah*, who is charged with leading humanity on earth. Prospering the world is equivalent to maintaining the environment.

The hidden curriculum, namely through habituation of the five principles, also works to develop kids that care about the environment Concise, Neat, Clean, Treat, and Diligent). This understanding was first introduced in 1950 by Dr. W. Edward Deming (Bedford, 2012). **Concise**, for example, separating necessary items from those that are not, such as a shoe rack with a shoe rack, a bucket with a bucket, and so on. **Neatly**, put things in their place, for example, clothes must be placed in the closet for clean ones, dirty ones can be put in a bucket, and for clothes that can still be used, you can make special hangers with clothes hangers. **Cleanliness** can be done by creating a routine picket schedule to maintain the cleanliness of the boarding school environment. **Treats** make sure the previous principle can be appropriately applied. **Diligent** if everyone is used to it, it has become a culture for the students themselves to get used to living regularly. Five principles have become a habit for students in pesantren.

The process of teaching students to care for the environment by providing examples or instances and by habituation so they can become ingrained in the behavior. Pesantren works with governmental and non-governmental organizations to conduct various training exercises linked to ecological care to instill environmental consciousness.

3. Participatory Extracurricular Activities

A pesantren culture that values the environment is developed to foster environmental awareness. The Ibnu As-Sholah pesantren has implemented an ecological concern by reforesting the pesantren region and regulating fish ponds used as water reservoirs for students' ablution.

The formation of a pesantren culture that cares for the environment later became an extracurricular activity for students. The extracurricular activities at the Ibnu Ash-Sholah pesantren are about entrepreneurs, where students are taught to plant guava trees, sweet potatoes, cassava, and freshwater fish. Then the harvest from these plants is traded to residents or guardians of students when visiting once every month.

Extracurricular entrepreneurship focuses on the difference between the processes used by students, primarily concerned with outcomes, and the processes used in farming and fish management, which prioritize environmental consideration. This is demonstrated by the utilization of compost produced during the breakdown of organic waste, which is the eco-pesantren sign that independence exists in pesantren (Mangunjaya, 2014).

Weekly cleaning activities or "roan cottages" engage students in developing environmental awareness. Environmental education values formulated in the eco-pesantren program refer to religious teachings.

With these educational values, it is hoped that the santri and the community around the pesantren have good morals and spiritual understanding and have broad insight regarding conservation and environmental concerns. Through a pesantren education program that contains eco-pesantren, it can make pesantren an environmentally friendly educational institution. This program is a natural action to involve Muslim intellectuals and the community around the pesantren to participate and be responsible for making an environmentally friendly life a reality. This program is a natural action to involve Muslim intellectuals and the community

around the pesantren to participate and be responsible for making an environmentally friendly life a reality. These tangible actions can be taken through several systematic and strategic activity programs such as improving ecologically friendly lifestyles, developing health and environmental units, an environmentally friendly pesantren curriculum, as well as through concrete actions in waste management, clean water, sanitation, and toilets, which can be used as a model and learning for the surrounding community.

CONCLUSION

The results of this study demonstrate the critical contributions that pesantren make to the fight against environmental degradation. Eco-pesantren is an initiative to deliver education based on ecological awareness. Students can develop an understanding of conserving the environment through eco-pesantren using a variety of ways, including systems, curriculum, and participation-based extracurricular activities.

This study complements previous studies on how efforts were made to build students' awareness of the environment. The Ibn Ash Sholah Islamic boarding school in mountainous areas and the existence of agricultural, fishery, and plantation lands are among the criteria for

an eco-pesantren that encourages students' independence through entrepreneurship.

This study examines the efforts made to shape environmental awareness; it is vital to employ strategies to increase environmental awareness. Further study on the internalization of eco-pesantren-based environmental care character values is advised in light of this study's findings.

BIBLIOGRAPHY

- Aulia, R. N., Isnaini, D. E., & Khumairoh, U. (2017). Pengelolaan Lingkungan Berbasis Pesantren (Studi Kasus di Pondok Pesantren Nurul Hakim Lombok NTB). *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies*, 1(2), 229–244.
- Aulia, R. N., Mardhiah, I., Bagus, I., Gunawan, A., Narulita, S., & Isnaini, D. E. (2018). Pengelolaan Pendidikan Lingkungan Berbasis Pesantren. *Jurnal Ilmiah Pendidikan Lingkungan Dan Pembangunan*, 19(1), 73–88. <https://doi.org/https://doi.org/10.21009/PLPB.191.05>
- Bedford, D. A. D. (2012). The role of knowledge management in creating transformational organisations and transformational leaders. *Journal of Knowledge Management Practice*.
- Gus, A. H., & Ummah, B. (2019). Strategi Image Branding Universitas Nurul Jadid Di Era Revolusi Industri 4.0. *Tarbiyatuna: Jurnal Pendidikan Islam*, 12(1), 59–81. <http://www.ejournal.iaisyarifuddin.ac.id/index.php%0A/tarbiyatuna/article/view/352>
- Hasan, T. (2003). *Metodologi Penelitian Kualitatif Tinjauan Teoritis dan Praktis*. Lembaga Penelitian UNISMA.
- La Fua, J. (2013). Eco-Pesantren; Model Pendidikan Berbasis Pelestarian Lingkungan. *Jurnal Al-Ta'dib*, 1(1), 81–109. <https://doi.org/http://dx.doi.org/10.31332/atdb.v6i1.294>
- Mangunjaya, F. (2014). *Ekopesantren: Bagaimana Merancang Pesantren Ramah Lingkungan?* YOI.
- Nur Aulia, R., M. Jasin, F., Anggraeni, D., Mardhiah, I., & Hadiyanto, A. (2020). Environmental Management Model in Coastal Area (Case Study of Ekopesantren al-Khairat Palu Sulawesi Tengah). *International Conference on Global Resource Conservation (ICGRC)*. <https://doi.org/10.11594/nstp.2019.0301>
- Nur Aulia, R., Sauri, S., M. Jasin, F., Narulita, N., & Wajdi, F. (2020). Internalisasi Nilai Peduli

- Lingkungan di Persekolahan: Studi Kasus Ecodesantren SPMAA Lamongan Jawa Timur. *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies*, 4(1), 87–98. <https://doi.org/10.21009/004.01.05>
- Sindo. (2021). *Degradasi Lingkungan Terus Mengancam*. <https://nasional.sindonews.com/read/404408/15/degradasi-lingkungan-terus-mengancam-1619010267/4>
- Tri Suryanto, B. (2019). Eko-Pesantren: Mewujudkan Pesantren Peduli dan Berbudaya Lingkungan Berbasis Kemandirian. *Jurnal Islam Nusantara*, 3(1).
- Yafie, A. (2006). *Merintis fiqh lingkungan hidup* (M. Wahid, Mazuki Ali, Helmy Ali Ulpa (ed.)). UFUK Press.