GROUNDING GREEN PESANTREN: REVITALIZATION OF PESANTREN-BASED ECOLOGICAL SCIENTIFIC

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Abstract: This article aims to examine the role of schools in fostering an attitude of eco-literacy students and ensuring environmental sustainability by green lifestyle implementation (green lifestyle). The idea of green schools is an attempt to realize the millenial generation of environment-friendly students. To support this, it needs revitalization ecologically sound scientific schools: First, revitalization in the field of interpretation studies with an ecological approach. Second, the revitalization of jurisprudence with ecological insights. Third, develop an ecological study of Sufism. The results show that Islamic boarding schools as educational institutions have great potential to solve social problems ecologically. Pesantren can be a model of education that instils the normative ecological-religious value to foster self-consciousness and care about the environment. Therefore, it takes a revitalization of knowledge in pesantren to give birth to piety and ecological awareness among the students. Revitalization of knowledge in pesantren can be done through the internalization of ecological insight into the discipline of the religious sciences that are taught in schools. Study commentary directed at understanding the verses with a thematic-ecological approach that can provide insight into the Qur’an in a comprehensive manner to the students to interact with their environment. Jurisprudence oriented towards environmental issues that can be equipped to respond to the dynamics of Islamic legal thought that is responsive to the problems of social-ecological. Likewise, the study of Sufism is done by the redefinition of the terms of the key disciplines of Sufism, like repentance, asceticism, mahabbah, and others, thus produce an environmental ethics attitude.

Keywords: Green School, Scientific Revitalization, Ecology.
Introduction

Islam pesantren as an educational institution whose role in carrying out the social transformation in people’s lives is expected to remain a major pioneer in providing a positive contribution to nurture and educate students millennial generation.\(^1\) This reality is not denied, because the boarding becomes an integral part of the scoring students who have high intellectual and spiritual maturity that is built within the frame of the glory of life.

In addition to boarding school as a religious educational institution that focuses on the development of knowledge and reasoning, skill and personality of the students of the millennial generation, also became a source of reference values for the Islamic community. Moreover, boarding up to now has been a social institution that can provide broad influence in mobilizing communities to adhere to Islamic values in all social behaviour in life.\(^2\)

At this point, boarding schools and strategic potential to become agents of social change in creating a sustainable environment. At least three reasons for the importance of pesantren in the protection and management of the environment. First, schools are the oldest educational institutions in Indonesia, so entrenched and influential presence during society. Secondly, schools are educational institutions that integrate ethical, moral and religious values. Third, schools play a role in the study, teaching, and preaching able to invite people to behave in an environmentally friendly and interact with the environment following Islamic guidance.\(^3\)

Pesantren is non-formal educational institutions that are very close to the people even being part of the community itself. The agency has long been a reference, both in the development of educational, social and local culture. The role played by schools in public life, has proven effective as an agent of change in the success

\(^1\) According to Providence, boarding school founded to educate students who stagnated spiritual and emotional transitions that can disembauhkan sustainable manner. Moreover, schools are also expected to membidani kekianian problems that occurred in the community so that the role of schools was truly felt by the entire community. See, Mohammad Takdir, *Modernisasi Kurikulum Pesantren* (Yogyakarta: IRCiSoD, 2018), 117.


of various development programs. Besides, pesantren can also be regarded as a social institution for boarding is considered able to provide social change to communities around the environment.

One of the best ways to protect the environment from destruction and to improve his condition is by reviving the understanding that has been forgotten that refer back to the teachings and directives of divine religions and to review and readjust goodness regarding the application of modern technology in the use of resources natural right.⁴

That is why the Ministry of Environment to encourage schools to join the eco-schools program.⁵ Eco-schools program is a strategic program of the Ministry of Environment to encourage increased knowledge, awareness, awareness and active participation of citizen’s roles boarding school for the efforts of environmental preservation based on the teachings of Islam. Moreover, it is expected that this program could open up opportunities for mutual synergy between various stakeholders to save the earth.

This article discusses the paradigm shift schools in the internalization process-based ecological education schools. Green schools as an idea to raise awareness and ecological piety students to create a new civilization that is environmentally friendly. Specifically, this paper outlines the importance of scientific revitalizes ecologically-based schools to be able to present a substantive understanding of Islam-responsive to all the problems of social-ecological life for the students of the millennial more environmentally friendly.

**Pesantren and Ecological Crisis**

The existence of Islamic boarding schools as an educational institution has a vital role in protecting and fostering the morality and morals of society at large. Pesantren, who claimed to be an agent of social change, is expected to remain consistent in implementing a moral revolution that is increasingly shifting from one decade to the next decade.

The importance of the role of schools as centers of Muslim civilization is an indication that the boarding school is an educational institution that is not replaceable by other educational institutions. That is why, no exaggeration when schools become community investment for the development of religious sciences, and synergize with the progress of modern science so that graduates of the schools can be an example for the development of social order based religious and Islamic.

Task boarding had to make changes to the social and scientific help transfer order of a society for the better. Social changes in question are trying to become the frontline in production of the problems faced by the society at large, as well as schools continually instil moral values as a foothold in the swift competition wading life and challenges of changing times.6

In this context, boarding in the middle of the ecological crisis into a strategic issue in contributing to solving a crisis of cultural environment through Islamic education in schools. Pesantren can be a model of education that imparts religious normative values to foster self-consciousness and care about the environment. Conservation education through a model of eco-schools can be a means of shaping the human resources (students) who have the knowledge, attitudes, creativity, and the motivation and commitment to participate in addressing the environmental crisis that a crucial issue global world.7

Eco-schools, from the wording, consists of two words, each of which has a different definition. Eco was taken from the ecology or ecosystem that is the terminology that is closely related to the environment. While boarding, as has been commonly understood definition is a typical educational institution in Indonesia that teach Islamic sciences. Of each word is formed, it can be said eco-pesantren mean an Islamic educational institution that has an emphasis on activities that respond to the environment. EcoPesantren first appeared approximately in 2005, when the start was initiated and the establishment of EcoPesantren Daarut Tauhid by KH Abdullah Gymnastiar with his team in Bandung, West Java.

Eco-schools program as a model for environmental education at boarding school environment turns to extract the attention of

6 Takdir, Modernisasi Kurikulum Pesantren, 115.
scholars and scientists, as well as the nationwide program was launched by the Ministry of Environment in collaboration with the Ministry of Religious Affairs on 5-6 March 2008 in Pondok Gede Hajj. According to the Ministry of Environment, Eco-schools have several goals including raising awareness that Islam becomes a very useful guide for behavior that is environmentally friendly; implementation of Islamic teachings in our daily activities; socialization of environmental materials in the boarding school activity (pengajian, ta’lim assembly, and others); realizing boarding area was good, clean, and healthy; boarding school is to empower communities to improve the quality of an Islamic environment, based al-Quran and al-Sunnah; increasing the value-added activity that has good values of economic, social, and ecological; make boarding school as a learning center (central of excellence) for the environmentally sound pesantren community and surrounding communities.

Programs and activities developed in eco-schools based on the Koran, the Sunna, and the books of the Salaf such as welfare, solidarity, openness, equality, fairness, justice, and environmental sustainability. The advantages of boarding school in the eco-schools program by the Ministry of Environment of the Republic of Indonesia include 1. Improving the efficiency of operations boarding school and use a variety of resources; 2. Saving financial resources through the reduction of the consumption of various resources; 3. Improving teaching and learning conditions more comfortable and conducive for the citizens of the boarding school; 4. Creating conditions for residents of the boarding school together, while raising awareness and well-being of the surrounding community; 5. Avoid any risk of environmental impact by increasing the activity that has added value to the boarding school; 6. Being a place of learning for young people about the values of maintenance and management of the environment is good and right.

The indicators of the eco-schools program by the Ministry of Environment of the Republic of Indonesia, namely: 1. the development of environmentally friendly policies boarding school; 2. the development of nature-based environmental curriculum; 3. Development of natural tadabbur-based extracurricular activities; 4. the
development and or management of facilities and infrastructure to support the boarding school.\(^8\)

Education is expected to establish private school students as a whole, both outward and inward in its totality as a vicegerent on earth, regulator and guardian of nature and the environment are relevant to developing schools as educational care for the environment.\(^9\) Thus, schools have a very strategic role in responding to the threat of ecological crisis to realize a rescue for ecological sustainability through eco-friendly educational vision. It is powered by a high aspect of theological awareness among schools on the existence of nature and the environment is a God who must be treated fairly and sustainably for the benefit and welfare of people across generations.

Religion has no place in fundamental and existential human life. Except that, realizing now that human progress solely on significance dotted fulcrum in the fields of science, forever will not give you the satisfaction of human life. Furthermore, due to the absence of ethical and critical attitude in the development of science and technology, culture and development have brought humanitarian implications that negatively affect the future of mankind.

After realizing some negative effects such as the occurrence of some natural disaster on top, emerging new consciousness to return to religious values, such awareness can be read on the themes of the talks today as the need for re-spiritualization and revitalization role of religion. All this reflects a desire to bring back religion, not only in its form as part of the value system but the position of the paradigmatic nature of human life.

This is where the really important role in the human intellect contextualizes religious teachings. An effort that is supported by a conducive educational infrastructure to empower the religion. At the macro level, religious education has a strategic significance as a religious institution to perform the functions substantially socializing and transforming religious values in the context of the dialectics of life, including instilling awareness in managing the environment.

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\(^8\) Kementerian Lingkungan Hidup RI, *Eco-Pesantren*.

Agenda for the future of religious education is, how to restore faith in the power of the theological-historical. It is necessary to welcome the new chapter of human history that began seeking security ontological (ontological security). Thus there will be a developed society and a civilization where transcendental moral principles become the main principle. And Islam, through the Qur’an contains the ideals of creating a stable social order and life on earth, fair and ethical.

In that context, religious educational institutions are expected to print environmentalists whose commitment to the earth is not based on textbooks conservation of the West, but more based on Islamic values. Islam as an organized religion that appeared in the Arabian desert, from the beginning to devote attention earnest on environmental issues (ecology) in Islamic ethics.

Efforts to raise awareness and piety to the environment should start from an adequate knowledge of the elements of environmental ethics from a religious perspective. Praxis can be manifested on environmental ethics in ways that students who respect the environment, is responsible for environmental conservation and care collectively towards a sustainable environment.

**Paradigm Shift of Pesantren Education**

In facing the challenges of globalization and the clash of civilizations, schools are required to continue to develop a pattern and direction of the progressive education system. Pesantren curriculum requires the transformation of education to the challenges of progress. This is because schools had been identified as a traditional educational institution that claims lag behind other formal educational institutions.  

Therefore, changes in the education system in schools be encouraged to realize the traditional Islamic education is more promising. From the orientation of the face of education, schools should dare transformed into educational institutions capable of responding to the various issues into public anxiety, including the issue of the environmental crisis. Thus, the boarding school education should be oriented to the character formation of students who care about the environment. This paradigm shift can be described as follows:

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10 Takdir, Modernisasi Kurikulum Pesantren, 279.
1. Towards a Paradigm Theocentric of Teo-Antropokosmis

Theocentric paradigm can simply be understood as a paradigm that has characteristics that centralize everything to God. Paradigm Theocentric claimed too extolling advice doctrinaire and closed the tap scientific assessments that rely on rationality. This paradigm is, in turn, standardize an orthodox dogmatism static and face to face with the spirit of reason intellectualism-heterodox dynamic.

A theocentric paradigm that has been more dominant in the Islamic education system, particularly boarding schools which resulted in the curriculum taught in schools too normative and less empirical. The material taught more theoretical than practical. That is why boarding claimed less able to respond to the challenges of globalization and the changing times that are dynamic. Such a paradigm shift becomes urgent to dismantle the old mindset, which assumes that the purpose of education in schools only concentrates on the affairs hereafter alone, and almost detached from worldly affairs.\(^{11}\)

Contrary to this assumption, schools should be able to shift the old paradigm to a new paradigm, that paradigm theo-anthropocosmic. Paradigm theo-anthropocosmic synergize three orientations in the world of Islamic education, which is God, man, and the universe. In the old paradigm, the orientation is only focused on the first aspect and did not consider the second and third aspects. Green schools are expected to raise collective awareness among the students about his relationship with his Lord, his relationship with his neighbour and his relationship with the universe environment.

This is because vision anthropocosmic true, in English Chittick -that nature as an object cannot be separated from humans as subjects. The mindset of the anthropocosmic place people as an integral part of the universe so that the existence of humans will depend on the preservation of the universe itself.\(^{12}\) Students cannot express in the form of religious obedience to his Lord when environmental damage occurs. Therefore, the purpose of science is

\(^{11}\) Ibid., 289.

not to manipulate nature, but to understand the nature and himself, so that students can live in harmony with the universe.\textsuperscript{13}

In this context, boarding oriented theo-anthropocosmic expected to provide an education model that emphasizes knowledge of divinity, humanity and a sustainable environment. Pesantren at this level will shape the character of the students to build a relationship with God, fellow human beings and the environment wisely. Thus, the students have a valuable asset in addressing the social problems of the community, including the issue of environmental issues.

2. Towards a Paradigm of Systemic Dichotomic

Problems dichotomy of science in the Islamic world is not a new discourse. He was present as the implications of the emergence of the gap between the sciences of religion on the one hand, and social sciences and science on the other.\textsuperscript{14} Therefore, one of the problems of Islamic education in schools was the dichotomy between the science of religion and non-religion. In this Kotomi create the impression that non-religious knowledge is not more important than the science of religion.\textsuperscript{15} While in this life, students are not only equipped with enough religious knowledge alone, but other sciences are also very important in responding to the challenges of globalization and the changing times. Pupils who successfully equip themselves with a variety of scientific disciplines and skills during boarding schools, then he would be able to become a millennial student to compete in a globalized world.\textsuperscript{16}

In this context, schools must make an integrative curriculum to achieve a broad-minded generation. In addition to the mastery of

\textsuperscript{13} In this context, human relations lam fund not as a conqueror and the conquered, but the relation of being together as God’s creature is subject to God’s commands. Even the relationship of man and nature anatara positioned as a custodian who need each other. See, Saefullah Saefullah, “Islam Dan Tanggung Jawab Ekologi,” \textit{Jurnal Penelitian} 13, no. 2 (2016): 169.


\textsuperscript{16} As a result of the mindset of education dichotomous disharmony relationship between comprehension passages Ilahiyyah with verses Kawniyyah, between faith and science, between science with a charity, the dimensions of worldly and hereafter, and the relation between the dimension of divinity (theocentric) with humanity (antoposentris ). See Auladi Rachman, “Membangun Pendidikan Islam Non Dikotomis: Peluang Dan Tantangan,” \textit{Fikrah} 6, no. 2 (2015): 1–18.
knowledge in the field of religion, students who successfully understand fluently social sciences and humanities will be able to survive in answering the problems faced by the community, who studied religion rather than an-sich. Therefore, green or green boarding schools should be able to integrate the religious norms into the dynamics of the social life of the community, especially in the field of environmental issues.

Pesantren is a traditional educational institution that is expected to print a cadre of student’s millennial generation that has a multidisciplinary science to build the quality of education that is more promising and progressive. At this level, students are equipped with the attitude of social concern will be the students were responsive and accommodating and creative in providing solutions to the problems faced by the community. Moreover, students who have an attitude of environmental awareness expected to be the guardian of the earth, the caliph fil ard as the frontline for the overcome environmental crisis.

Thus, pesantren should be directed to the intellectual development of human life about the natural or social environment, as well as a tool to establish and maintain the natural resources that can bridge in understanding the phenomenon and the mystery of life and to build lasting relationships spirituality with the Creator. Pesantren became an Islamic educational institution that teaches spirituality and intellect as well as the high ecological awareness. This is true, the orientation of the non-educational boarding school called a dichotomous or systemic paradigm, synergize knowledge of God, man, and the universe.

**Pesantren-Based Ecological Scientific Revitalization**

Revitalization in an educational context can be understood as an attempt to maximize possessed all the elements of education to become better able to answer the challenge and be able to achieve maximum educational objectives. In this context, Islamic boarding schools as an educational institution are expected to print the millennial generation of students capable of responding to the challenges of global issues just as the environmental crisis. Therefore, students should be equipped with knowledge-based religion as a normative foothold in addressing the ecological crisis phenomena.

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Departing from here, then science boarding school must be internalized with ecological insight to make an environmentally conscious attitude to the students who become an important entity in the world of boarding education. Revitalization boarding scientific studies can be done through the development of scientific disciplines common religion taught in schools as follows:

1. Towards Ecological Interpretation

During this time, the approach used in schools in reviewing the interpretation approach tahliî interpretation. For example, the reading of several works of classical scholars in the field of interpretation on an ongoing basis. Among tafseer taught include Tafsir al-Jalâlayn by Jalâl al-Dîn al-Maâjâlî and Jalâl al-Dîn al-Suyûtî, Tafsir al-Munir li-Ma‘âlim al-Tanzîl of Muhammad Nawawi al-Bantani, Tafsir Baydâwî, and other interpretations. These interpretations studied in bandongan (kiâi read meaning and students to write descriptions).

Methodologically, the interpretations above do not provide an adequate description of environmental conservation. Because in tafsîr tahliî tends to be partial and not comprehensive. Therefore, such an interpretation is not sufficient to foster a caring attitude towards the environment among students who study at the school. This is where the true importance of interpretation with the thematically-ecological approach is taught in schools to build a collective awareness of students on environmental care attitude.

Tasir classical tafṣîr written in medieval times, generally not much to discuss ecological issues. Later, came the interpretation Jauhari Tantowi work through his work al-Jawâbî jî Tafsîr al-Qur‘ân al-Karîm. Unfortunately, these interpretation books are not widely studied in schools. Methodologically, the author of this interpretation approach tafsîr ‘ilmî, so that the paragraph outlining a scientific approach to science. Therefore, the study of ecological interpretation becomes important among the students to get an insight of the Koran with an ecological perspective.

This ecological commentary is a framework of thinking in the interpretation of the Koran, where the object is studying ecological passages. This new perspective (new paradigm) necessitates the

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18 Commentary ‘Ilmî is an attempt to understand the verses of the Koran to make discoveries of modern science as a tool accessories. View Mohammad Nor Ichwan, Tafsîr ‘Ilmî: Memahami al-Qur‘ân Melalui Pendekatan Sains Modern (Yogyakarta: Menara, 2004), 127.
interpreter to direct the descriptions of the interpretation departed from an ecological viewpoint or perspective, so the idea of the interpretation will show partiality towards ecological issues. Thus, patterns of interpretation are expected to contribute to building the paradigm of theo-antropocosmic pro-environment as well as encourage students able to provide solutions to ecological problems that afflict modern society today.

2. Towards Ecological Jurisprudence

In 2004, the scholars boarding conduct meetings and workshops titled initiated environmental Jurisprudence in Lido, Sukabumi, and West Java. This scientific meeting in the form of a compilation of papers produced work which is then made into a book entitled “Environmental Jurisprudence (fiqh al-bi‘ah)”. This scientific forum in cooperation with the Indonesia Forest and Media Campaign (INFORM) which aims to formulate environmental Jurisprudence excavated from the Qur’an, the Sunnah, and classical texts.

The symposium provides an important meaning for the pesantren. At least two meanings: first, the collective consciousness of the environmental conservation approach to jurisprudence. Second, it shows that pesantren has a concern about environmental issues. Besides, it also proves boarding school is committed to environmental conservation efforts. Through the book “Environmental Jurisprudence” is maybe the entrance to study environmental issues in schools more intense and systematic. Therefore, stigma boarding care about the environment can be built and will have a positive impact on the students cultivate an attitude of care for the environment.

Jurisprudence is taught in schools in addition to discuss matters relating to worship mahdāb, jurisprudence environment should be an important concern that students have a character that can resolve environmental problems in society. Moreover, schools are expected to no longer just teaching fiqh on a purely theoretical level but are more accommodating to social problems of society, including environmental issues. Hence the importance of the development of

20 Ahsin Sakho Muhammad, Fikih Lingkungan (Fiqh al-Bi‘ah) (Jakarta: Conservation International Indonesia, 2006), 4.
Jurisprudence among schools as a response to the problems of social ecology.\textsuperscript{21}

Jurisprudence ecology is not a new thing. Jurisprudence material nuanced insight into the environment can be found in section \textit{mu'}amalah} discussion. For example, topics that discuss the land turned off \textit{(iḥyāʾ al-mawāt)}, Protected areas \textit{(ḥīmā)}, use of water for irrigation and food sources \textit{(sirḥ)}, land administration \textit{(iqtā')}, conservation \textit{(ḥarīm)}, etc.\textsuperscript{22} These topics should be elaborated and developed to get a portion of the Jurisprudence proportionate environment. For example, fiqh law examines environmental reclamation. Mine is not environmentally friendly, illegal fishing, illegal logging, and other environmental issues.

The spread of \textit{fiqh al-bi'ah} discourse in the world is a leap ecological debate a new paradigm for the management of environment with spirituality approach and local knowledge as an alternative solution in the middle of the powerlessness of rational science. Indonesia, with a majority Muslim population, holds a significant role in environmental conservation efforts. Islam with the teachings of the holy book will be full of environmental conservation orders, capital of the world’s largest Muslim community and a role model of the scholars are believed to be at the forefront of the mission to save the earth.

\textit{Fiqh al-bi’ah} saw as meeting the requirements of the application with a variety of practical ethical bid that can resist the pace of environmentally destructive factors. Among them is the principle of halal-haram as exploitative character patterns and consumerism muffle man, HIMA concept as a model for the protection of water, soil and plant and animal species, and \textit{iḥyāʾ al-mawāt} for managing land or unproductive land into production. All science is a little more would have been seeded in studies in various boarding schools across Indonesia.

\textsuperscript{21} Islamic civilization is often referred to as the civilization of jurisprudence. Ābid al-Jābīrī commented “Idhā jā'za an nusammī al-ḥaṣrāh al-islāmīyah bi iḥda muntajīthā fā'īna'īn sayāku'ū alaynā an naqūla anbā' inna'ābā baṣhārāb al-fiqh (If we may call Islamic civilization with one of his intellectual product, then we must say that Islamic civilization is the civilization of jurisprudence. See Muḥammad Ābid al-Jābīrī, \textit{Takwīn al-Aql al-アラビ} (Beirut: al-Markaz al-Tṣaqāfī, 1991), 96.

Almost every boarding school has taught Jurisprudence in it. During this time, Jurisprudence as Islamic jurisprudence gets serious attention in the pesantren. Because students must be able to answer the problems of Islamic law in society, including the social-ecological problems, jurisprudence at the school must be understood more philosophical and get in on the substantive meaning, not just the skin. Jurisprudence regulates not only the worship of God but also a set of social problems, including the issue of environmental conservation. Maintain cleanliness, planting trees, using enough water is an activity that must be cultivated in schools. Do not let Islamic boarding schools as educational institutions appear dirty and barren.

Therefore, schools need more systematic environmental jurisprudence and depth. Besides, theoretically, students equipped with knowledge about environmental fiqh, also practically applied in this environment fiqh school’s everyday life. This is to change the stigma that often schools identified as an education institution rundown, dirty and environmentally unfriendly impressed. Character formation of students in environmental awareness will be an important solution in addressing the global environmental crisis.

3. Toward Sufism Ecology

One the object of scholarly study in boarding schools is mysticism. This science is often referred to as the science of self-purification. The essence of Sufism is *ihlān* which means awareness of their communication and direct dialogue with God of a servant. In the world of Sufism, a slave who wanted to meet with the Creator must perform spiritual ascent (*ṣułāk*) and eliminate everything that could hinder him meet his Lord.

The nature of mysticism is the *taṣfiyat al-qalb ‘an al-ṣifāt al-mazmūmah*, which means cleaning the heart of the properties of the blame. Therefore, the target mysticism, is a true heart, soul, spiritual

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23 Results of research conducted at boarding Kebon Jambu Al-Islamy Babakan Ciwaringin Cirebon indicate that their awareness of environmental issues among students because it is based on normative teachings of fiqh translated in a Regulation of the boarding school and then implemented in the form of activity of voluntary work in the complex each to clean up the environment Islamic boarding school. See Izzuddin Washil, “Kesadaran Terhadap Fikih Lingkungan Di Pondok Pesantren Kebon Jambu Al-Islamy Babakan Ciwaringin Cirebon,” *Holistik* 14, no. 2 (2016): 199, https://doi.org/10.24235/holistik.v14i2.448.

that became the source of all human attitudes and behaviour towards probity to gain the pleasure of God. Sufism in Islam teaches people to build a relationship of harmony with God, fellow human beings, and the natural world according to the teachings of the Koran and Hadith.

Ironically, the study of Sufism in schools is understood as a theory that drove students to draw closer to their Lord. Implementation of Sufism in pesantren dwell on the practice of dhikr, 

`wird, hizib` and other practices that deliver himself praying on his Lord. Sufism is not understood substantively, thus giving birth daily normative attitude, which is reflected in the attitude of environmental concern. Therefore, the study of Sufism is taught in schools should be directed towards Sufism ecologically friendly.  

As we know that the stages of spiritual ascent in the world of Sufism, there are three phases: `takhalli, tahlili, and tajalli`. Three stages are what must be reinterpreted so that students can understand Sufism is more substantive. In the `takhalli` phase, the students are taught to throw a bad attitude, greed, destroyer, greedy and other reprehensible traits. Phase `tahlili`, the students are taught to fill the soul with good qualities, such as compassion, caring for, protecting and preserving as outlined in the properties of God’s attributes in Asma al-Husna. These good qualities manifested the practical level (`tajallii`). `Tajalli` ecological means are doing activities that have been designed to address the ecological problem. This stage is the stage action of students as ambassadors of God (caliph) on earth for the prosperity of the earth.

Sufism nuanced understanding of ecology can be taught through meaning some keywords in the world of Sufism that has been understood very theocentric. For example, the term repentance,

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27 In this regard, according to the natural aquatic Mulyadhi as signs (ayat) of God’s qualities that define and direct the development of nature as a “self-unfolding” God. See, Mulyadhi Kartanegara, *Lentera Kehidupan: Panduan Memahami Tuhan, Alam, Dan Manusia* (Bandung: Mizan, 2017), 86.
wara, ascetic, gratitude, *mahabbah*, and others.\textsuperscript{28} Those terms, actually do reinterpretation is more pro-ecological. Term repentance from an ecological perspective can be defined as a reflective action involving the liver sensitivity to a natural phenomenon, ranging from natural beauty to an ecological disaster, to realize and find out the causes of the ecological disaster. Besides the ecological repentance must be accompanied by regret and a halt to all activities that may cause ecological disasters.

*Meaning of thanksgiving* ecological means filling the soul that has been purged of greed and voracious with gratitude attitude, care for nature as a gift of God. Interpret the meaning of gratitude must have sustainability (sustainable) and the balance is grateful for the blessings, the universe. While the term “*keridaan*” contentment and ecological means are expecting reward from God for each activity that charged the preservation and maintenance of ecology as something of value as evidence of worship and obedience to God.

Sufism’s ecological nuanced attitude will bring the totality of students in adorning himself with environmental ethics. Thus, among students who study Sufism is no longer think of himself alone, but rather think about the sustainability of the universe in harmony as a form of submission and obedience to God. For him, the attitude of care for the environment as a manifestation of his love for God because he realized that the universe is *tajallī* beauty of the Creator, Allah.

**Green Pesantren: Towards a Green Lifestyle**

Pesantren is the real picture of the strength of the Muslims of Indonesia; it is the oldest religious, educational institutions in Indonesia and is a huge potential in the preservation effort and environmental management. The concept of environmental preservation based on the teachings of Islam if it can be developed through Islamic Schools, the awareness to protect the environment and improve the environmental damage will be done well, and Boarding Schools can serve as centres for community learning environments cottage and surrounding communities.

\textsuperscript{28} Amat Zuhri, “*Tasawuf Ekologi (Tasawuf Sebagai Solusi Dalam Menanggulangi Krisis Lingkungan)*,” *Religia: Jurnal Ilmu-Ilmu Keislaman* 12, no. 2 (2019): 6, https://doi.org/10.28918/religia.v12i2.188.
Therefore, the active role of Muslims to care for the environment in the face of environmental destruction activities can be manifested in Islamic-based educational institutions like boarding schools (pesantren) through the concept of eco-pesantren as an educational model that is environmentally friendly. This concept of boarding schools as a representation of the Muslim intellectual institution is responsible for creating an environmentally friendly life in all aspects. Model-based environmental conservation eco-pesantren seeks to foster and build a sense of community in managing the boarding school environment by promoting the rules relating to Islamic law.29

Preserving the environment according to the concept of Islam is an obligation for the human task as a vicegerent on earth is the prosperity of the earth and should not make mischief on the earth so that the development of environmental activities through the concept of eco-pesantren seeks to form young people who care about the environment and can implement its care in daily life through concrete actions and to develop human resources which cultured environment. In the sense of conscious and truly understand the environmental conditions of schools and their surroundings, and be able to develop the idea, feeling, intention, and work to maintain, improve, and enhance the environmental quality of the present and future.

Eco-schools program based environmental conservation is expected to evoke awareness of Muslims to better understand and care for the environment and can perform excavation and a comprehensive assessment of the concept of Islam related to environmental implementation and revitalization. Environmental, ethical principles such as respect for the natural, simple life in harmony with nature, compassion, and care for the environment in line with the norms of boarding school that always puts the welfare, togetherness, equality, honesty, and environmental sustainability. Thus the concept of eco-pesantren is expected to become one of the icons in our environment and to make schools as nodes in life environmental awareness in the society.

The existence of pesantren in history emphasizes not only the educational mission but also propaganda. It is precisely this second mission that is characteristic of the movement pattern of pesantren. Pesantren, as an Islamic educational institution, seeks as much as

possible to obtain a location that can develop the message or syi’ar about the teachings of Islam. In the 19th century and 20th schools still face vulnerabilities to social and religious. The obstacle is not a trivial issue, but it requires proper handling and approach and diligence of the community of schools. On the role that boarding school is a pride for the surrounding communities’ Muslim majority. In other words, schools can answer a variety of issues and the growing demands in the community.

If we connect scientifically and normatively, then there is the articulation that shows the existence of the environment. The environment is a scope in which humans live and adapt to it. In this study, the definition of the environment includes a dynamic environment (life) and static (dead). The dynamic environment can be understood as it is not static and proceed continuously with the laws of nature despite the homeostatic be the ability to withstand a variety of changes. Then, the meaning of death is a natural environment (tabi’ah) created by God and industrial (sina’iyah) which is a copyrighted human initiative. Both of these definitions differentiate between the two forms of environmentally active and passive. An understanding that can be taken is the neighbourhood turned out powerless and empowered.

To follow the concept, Islamic education should also have to discuss understanding the environment. Not only schools, or madrasas, but the actual boarding schools also have the huge potential power to promote the importance of human understanding of the surrounding environment. Thus, schools do not always assess the classics are nahwu’iyah and sarfi’iyah, but also to apply the ideas of environmental preservation as part of a scientific study integrally.

One of the goals of green schools is growing eco-literacy students in boarding schools. Keasadaran students collectively to the importance of a caring attitude towards the environment will have a positive impact on reducing the negative impacts of global warming. Therefore, the students collectively awareness to environmental concerns necessitates a change in lifestyle more environmentally friendly, i.e., toward a green lifestyle.

Green lifestyle is a way of life by putting human beings as actors who take care of the destruction of the earth due to global warming and to pursue all matters related to the effort to minimize the causes that can cause more severe damage to the earth. Therefore,
a green lifestyle necessitates a strong commitment of each human being to change the pattern of life. For example, in the case of daily activities by encouraging the planting of vegetation, save electricity, using enough water, manage waste properly and others.

Thus, efforts to change patterns and lifestyles more environmentally friendly is what can reduce the phenomenon of global warming. Moreover, the utilization of natural potential in an environmentally friendly manner to avoid being wasteful, excessive exploitation and also be key to the success of the world community to prevent the global temperature to increase fundamentally. This is consistent with the message of the Koran in surah al-A‘rāf: 31.

Moreover, green schools can also address the challenges this nation initiated in marine boarding. Indonesia, as a maritime nation that counts the world must prepare a cadre of students who are aware of the marine. Therefore, as one of the steps to make the Muslims of Indonesia, especially conscious of the sea, the idea of the establishment of marine boarding could be one of the priorities the people to prepare student’s millennial generation who could explore Indonesia’s marine wealth environmentally friendly manner. Here is the urgency for boarding schools as a national asset, which needs to be enriched and developed to improve the quality of young people who are aware of the sea.

In this context, the pesantren maritime later students are not only given classical scholarship uniquely pesantren like reading the yellow book but also provided the necessary information content of the books white maritime where maybe they make sorogan and review chilli battered by the udder of the sea or in peace and solitude. Thus, an effort initiated by the marine boarding school is part of the eco-literacy students about the importance of environmental awareness, especially in coastal areas.

Conclusion

From the above, it can be concluded that the Islamic boarding schools as educational institutions have great potential to solve social problems ecologically. Pesantren can be a model of education that instils the normative ecological-religious values to foster self-consciousness and care about the environment. Therefore, it takes a

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revitalization of knowledge in pesantren to give birth to piety and ecological awareness among the students. Ecological awareness is the provision for the students to be people who are “aware” environment.

Revitalization of knowledge in pesantren can be done through the internalization of ecological insight into the discipline of the religious sciences that are taught in schools. This study commentary directed at understanding the verses with a thematic-ecological approach that can provide insight into the Qur’an in a comprehensive manner to the students to interact with their environment. Jurisprudence oriented towards environmental issues that can be equipped to respond to the dynamics of Islamic legal thought that is responsive to the problems of social-ecological. Likewise, the study of Sufism is done by the redefinition of the terms of the key disciplines of Sufism, like repentance, asceticism, mahabbah, and others, thus produce the environment ethical attitude.

Thus, students will have an in-depth view of the meaning of Islam from boarding. Islam is not only a normative doctrine but also as a portrait and the foundation of life that teaches conservation education to preserve the environment. This condition will be footing the students in understanding the collective duty to preserve nature and not to do anything destructive to The environment.

References


