

Contribution Of Education Culture In Pesantren In Tackling Environmental Damage In Indonesia

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ABSTRACT

This study aims to determine the contribution of education culture in pesantren in tackling environmental damage in Indonesia. This research uses ecopesantren theory. The method used is qualitative research method with data collection through field observation, documentation, literature study, and interview. Sampling research using purposive sampling technique with the object of research is Hidayatullah Pesantren in Balikpapan, Pesantren Nurul Hakim in Lombok and Pesantren Sumber Pendidikan Mental Religion Allah (SPMAA) in East Java. This study concludes that *first*, boarding schools have a culture of education and comparative advantages that support the prevention of environmental damage. *Second*, pesantren Pondok plays an active role in tackling environmental damage according to the characteristics of their respective regions.

Keywords: pesantren, education, culture, ecopesantren, environmental damage

INTRODUCTION

One of the traditional educational institutions in Indonesia is pesantren. This traditional education institute implements a boarding school system that studies the general science and science of Islam religion. Based on data from the Information System, and Public Relations of the Secretariat of the Directorate General of Islamic Education of the Ministry of Religious Affairs, in 2016 there are 28,194 Pesantrens scattered in both urban and rural areas with 4,290,626 santri, and all of them are private ownership (Yulianto 2017) .

Pesantren is one of the unique educational institutions that characterize Indonesia, because it has certain norms and regulations that characterize the pesantren. Pesantren is also one of the community institutions that grow because the community needs education. Components contained in the Pesantren: kyai, santri, mosque, Pondok (boarding school) and yellow book (Diniyati, Fauziyah dan Achmad 2010).

Pesantren as a religious educational institution that has a dual function. First, as an educational institution that can develop knowledge and reasoning, skills and personality of the young age group and is a reference source of Islamic values for the surrounding community. Second as well as social institutions in rural areas that have a social role and capable mobilizing self-reliance and community initiative, able to improve the environment regarding spiritual and physical (Choliq, Pimay dan Anas 2015).

Pesantren has a significant role in society because it can directly or indirectly give guidance of its members to behave to the creator of this universe, to human beings as well as to the natural surroundings. The pesantren activity is more on religious matters, but along with the changing of time and the changing of needs, many kyai from pesantren start to pay attention to the natural condition and start plunge in nature conservation activities such as forest rehabilitation, the formation of disaster preparedness team (SATGAS), making artificial lake, artificial forest and so on.

The culture of education in Pesantren also has a unique characteristic. The culture of education in pesantren is a habit (Folkways), so it already has a high binding force between students with its kyai. If the santri does not do the act of honoring and respecting the kyai, it is considered as a deviation from the prevailing norm (Diniyati, Fauziyah dan Achmad 2010). Thus the education and practice of the environment will go well and sustainably. It is because there is compliance from santri to execute commands from Kyai regarding education and practice of preserving the environment.

Based on the description of, the purpose of this study is to describe empirical reality in depth and comprehensive about the contribution of pesantren cottage culture in Indonesia in tackling damage to the surrounding environment. This study focuses more on the active role of pesantren in tackling environmental damage. This research using purposive sampling technique.

There are Pesantren Hidayatullah in Balikpapan, Pesantren Nurul Hakim in Lombok and Pesantren Sumber Pendidikan Mental Agama Allah (SPMAA) in East Java. Sampling is based on the consideration of the three pesantren have been involved in environmental conservation activities and the development of environmental green by the characteristics of the environment around the boarding school

DISCUSSION

The Pesantren View of The Environment

Environment and religion are sides by the side. The behavior of a person who cares about the environment can be reflected in one's religious behavior. The values contained in the Qur'an and Hadith can be used as a basis for thinking and act for Muslims in responding to environmental damage. Several things about the environment by the Qur'an and Hadith can be viewed as the principle of manifesting one's religious attitude is as follows (Fua 2014):

1. Respect for Nature

In the Qur'an Surat Al-Anbiya 107, Allah SWT says: *And we have not sent you, but to be a mercy to the worlds.* In accordance with that paragraph, the purpose of environmental management is a form of compassion for the universe. In addition to prohibiting the destruction of the earth, Islam also must protect the environment and respect the universe including humans, plants, animals, other living things, and non-living creatures.

2. Moral Responsibility for Nature

Humans have a moral responsibility for nature because humans are created as a caliph (responsible person) on earth and ontologically human is an integral part of nature. In the Qur'an Surat Al-Baqarah : 30 "*Remember when your Lord said to the angels: "Verily I want to make a caliph in the earth"*". This fact creates a moral principle that humans have a good responsibility for the universe entirely and its integrity, as well as its existence and sustainability.

3. Cosmic Solidarity

The principle of solidarity arises from the fact that man is an integral part of the universe. Moreover, in the perspective of ecofeminism, human beings have equal status and equal

with nature and all other creatures in nature. This reality awakens in man a sense of solidarity, a feeling of endurance with nature and with other fellow beings.

4. Caring for Nature

As fellow members of an equitable ecological community, humans have the duty to love, cherish, and preserve the universe and all its contents, without discrimination and without domination. This love and concern also arise from the fact that as fellow members of the ecological community, all living things have the right to be protected, nourished, not harmed, and cared for. As mentioned in a Sahih Hadith narrated by Shakhaihain: *From Anas radhiyallahu 'anhu that the Prophet Sallallahu' alaihi wasallam said, "No Muslim planted plants or cultivated, then his fruits were eaten by birds or humans or livestock, except those eaten would be of alms to him."*

Culture Education and Excellence Pesantren in Society

Pesantren has a unique and distinctive education culture. The typical values of pesantren developed by pesantren are: (1) theocentric value; (2) volunteering and serving; (3) wisdom; (4) simplicity; (5) collectivity; (6) arranging joint activities; (7) guided freedom; (8) independent; (9) where to seek knowledge and dedication; (10) practice religion; and (11) kyai blessing (Ma'arif 2010).

Through a set of normative and scholastic material and methodology, students are taught to be a loyalty and devotion to a kyai. The learning tradition developed in pesantren will justify this assumption. In this case, of course, kyai serves as a source of information, the main teacher learns and simultaneously acts as a leader who has 'absolute' power. In addition, the attitude of respect, reverence, and absolute obedience to the kyai are one of the first values also implanted in each santri. (Ma'arif 2010).

With the culture of education, it will easily instill an environmental caring spirit to students by the Kyai. Kyai who has been aware of the importance of environmental conservation then will pass on the spirit of santri who will eventually run environmental conservation programs in the environment of boarding schools.

Pesantren is also an institution that has advantages that are not owned by other institutions or more appropriately referred to as a comparative advantage. The concept of comparative

advantage is a measure of potential competitiveness regarding competitiveness to be achieved if the economy is not distorted at all (Diniyati, Fauziyah dan Achmad 2010).

As an institution, pesantren has a comparative advantage that is one of social capital that makes pesantren feasible as environmental conservation institution compared with other institution. Some of the comparative advantages of pesantren can be seen from the following table.

Tabel 1. Comparative advantages of pesantren

No	Aspect	Advantages of pesantren
1.	Networking	<ul style="list-style-type: none"> • Located in the village and direct contact with the community (grass root) • A large number of pesantren institutions
2.	Demographic Aspect	<ul style="list-style-type: none"> • Clear organizational masses
3.	Human Resources	<ul style="list-style-type: none"> • A charismatic leader (Kyai) / Strong leadership • A large number of students
4.	Social	<ul style="list-style-type: none"> • The nature of mutual cooperation and kinship is high • Good mass management
5.	Economics	<ul style="list-style-type: none"> • A large number of workers

Source: Potency and Role of the Moslem Boarding School as an Institution

to Execute for Land and Forest Rehabilitation Activity by Balai Penelitian Kehutanan Ciamis

The Role of Pesantren in Tackling Environmental Damage

1. Pesantren Hidayatullah Balikpapan

Environmental management at Pondok Pesantren Hidayatullah Balikpapan is influenced by the climate and the weather that is there. Because the location of the boarding school that is not far from the equator and also on the beach makes the weather is quite hot there. Moreover, if there is a long dry land fire often occur/forest and also drought that causes difficulty in getting water. Therefore, this pesantren Pondok utilizes the existing land to overcome the existing environmental problems, first by making an artificial lake that serves as a reserve of water and also the rainwater container so that it can minimize the occurrence of the enjoy. The two make the protected forest around the boarding school as a water catchment area. Moreover, the third makes santri as relief team in overcoming disaster, such as extinguish the peat fires that often occur around the boarding school as a form of participation of santri in maintaining the surrounding environment. It is intended that students can learn to appreciate and preserve the natural surroundings. (Musaddad 2017)

2. Pesantren Nurul Hakim Lombok

At Pondok Pesantren Nurul Hakim Lombok application of ecopesantren is not much different from boarding school Hidayatullah. It is because the location of the same boarding school is located in coastal areas and has hot weather. So the boarding school Nurul Hakim also did reforestation to minimize the effects of weather and drought that often occur. The boarding school boards and reforestation in the area of boarding school. In addition, in order to realize environmental management, pesantren has facilities and infrastructures that support the realization of environmental management such as where the management of compost, planting of tree seedlings, deer breeding, independent

farmland and others (Aulia, Isnaini dan Khumairoh, *Pengelolaan Lingkungan Berbasis Pesantren (Studi Kasus di Pondok Pesantren Nurul Hakim Lombok NTB)* 2017).

3. **Pesantren Sumber Pendidikan Mental Agama Allah (SPMAA) Jawa Timur**
Environmental management that takes place in Pondok Pesantren Sumber Pendidikan Mental Agama Allah (SPMAA) prioritizes the aspect of environmental conservation by reducing waste and also use it again. Also, the development of alternative energy in this pesantren is very rapid and effective. Both of these are influenced by the surrounding environment which is located not far from the coast of north coast of Java which has fairly hot weather and also the amount of waste in coastal areas is quite a lot which then has damaged the marine ecosystems there. (Aulia, Narulita, et al. 2018).

CONCLUSION

The culture of education in pesantren contributes positively to tackling environmental damage. Pesantren has a unique education culture. Like santri who will follow kyai command so that santri will carry out environmental conservation activities such as participant activity of santri, making of the lake and artificial forest.

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