

Islamic boarding school's strategies and methods of environmental conservation education through the application of Islamic values

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ABSTRACT

This study aimed to reveal the strategies and methods of environmental conservation education, viewed from the aspect of Islamic values. This study was of qualitative descriptive and it was conducted at Nurul Haramain Islamic Boarding School NW West Lombok. The data were collected through deep interview, document studies, and participatory observation. The data were analyzed through data reduction, data display and verification. The results of the study showed that the strategies developed by the Islamic boarding school in environmental conservation education involved a) building awareness and b) building togetherness and the methods developed in environmental conservation education consisted of a) modelling, b) education, c) discussion, d) habituation.

Key words : Conservation education, Conservation strategies and Methods, Islamic values

Introduction

In general, religious traditions have no specific guidelines to give response to contemporary issues like climate change, deforestation, littering (Tucker, 2009). "Most of the traditions only discuss moral aspects in general. Very few try to approach problems religiously" (Akhtar, 1996). In accordance with research conducted by Wahyudi, (2012) human responsibility towards environment in the Quran, which examines the Islamic view of human interaction with the environment according to the verses related to human duties and functions.

Mohamed (2012) explains three of the most important reasons for focusing the ecological paradigm with the inclusion of religion in education, namely; 1) transformative abilities in reminding us to think about, understand and change the funda-

mental conditions that have caused social and environmental injustice. 2) educational intervention is widely regarded as the main pathway for translating environmental ethics from the Islamic side into action, 3) environmental education has the potential to become a liberator, increase social and ecological awareness and lead to actions.

One of the right and cultured religious-based educational institutions is Islamic Boarding Schools. They are typical model of Indonesian education and are even considered as a form of indigenous (real face) of Indonesian education because it has certain norms and regulations that are characteristic of pesantren (Budiwanti and Erni, 2000). This peculiarity has become one of the social values that continues to develop and become the identity of certain communities, especially Indonesian Muslims. Islamic boarding schools have the potential to serve

as the main foundation in changing human character, behavior and morals in overcoming social problems and various environmental problems, one of which is through the process of planting and implementing Islamic values in daily life.

The development of the idea of institutions is expected to not only be an educational institution, but at the same time becomes a center for health education, a center for developing appropriate technologies for rural communities, environmental conservation centers and community economic empowerment (Marzuki, 2012). Islamic boarding schools introduce universal values of Islamic teachings, at least that knowledge can change the attitudes and behavior of *santri* (the students of Islamic Boarding School) in religious life, social behavior in society, and care for their environment, starting from the pesantren's environment where they study.

The Islamic concept of environment is established on 5 (five) shari'ah pillars, namely:

Tahwid (The oneness of God)

Every thing in this world is a "verse" a sign of an unseen existence and "activity". This is in accordance with what Allah SWT has said in QS. Al-Baqarah .29.

He (Allah), who made everything on earth for you and He willed (created) the heavens, and made seven heavens. And He is the Knower of all things "(Kementerian Agama RI, 2011)

The most important thing in the oneness of God is that God is different from His creatures (AlMukhalafatuhu Lil Hawadits). This concept is that in several verses of the Qur'an it is stated that every creation of Allah has "size" (Qadar) and therefore relative and dependent on God. If something created by Allah (including humans) violates the laws that have been established for him and surpasses his "size" then the universe will become chaotic In QS. Ar-Rum. 41 God says;

"Damage on land and in the sea has been seen due to the repetition of human hands, God wants them to feel a portion of (the result of) their actions, so that they will return (to the right path)" (Kementerian Agama RI, 2011).

Khilafah (Trusteeship)

The concept of khilafah is built on the basis of God's choice and willingness to become the caliph (representative or guardian) of Allah on earth. As it is Explained in QS. Al Baqarah 30:

And (remember) when your Lord said to the angels "I want to make the caliph on earth" they said, "are you going to make those who destroy and shed blood there, while we praise you and sanctify your name?" said "I know what you do not know (Kementerian Agama RI, 2011)"

One of the attributes of God about nature is to preserve or guard nature (al rab al alamin). So as a representative (Caliph) of Allah on earth, humans must be active and responsible for protecting the earth.

Trust (Courier)

Earth as part of the universe is also a mandate from Allah the creator. The Word of God is related to this, this is explained in QS. Al-Ahzab. 72.

"Indeed, We have revealed the mandate to the heavens, the earth and the mountains, so that all are reluctant to take up the mandate and they are afraid that they will betray it, and that commandment is carried out by humans. Indeed, man is very unjust and very foolish (Kementerian Agama RI, 2011).

Humans in maintaining sustainability and fulfilling their livelihoods have the right to use whatever is on the face of the earth (natural resources). However, humans both individually and in groups do not have the absolute right to control the natural resources in question. Manusia is obliged to maintain the trust or trust that has been given by God.

Balance (I'tidal)

This equilibrium is the law of God which also applies to nature including humans. This equilibrium can experience disruption (disharmony) if one or many group members or one group experiences interference both naturally (for natural causes) or due to human intervention. This is explained in the Qur'an surah Ar-Rahman verses 7-9.

"And Allah has exalted the heavens and he put the balance (justice). So that you do not overstep the balance sheet. And uphold the scales fairly and do not reduce the balance (Kementerian Agama RI, 2011).

1. Benefit (Istishlah)

Al-istishlah or general benefit is one of the main pillars in the Islamic Shari'ah, including in environmental management. even God explicitly and explicitly forbids humans to commit acts that are sensitive to damaging the environment, including damaging human life itself, after God has made im-

provements Iishlah). In this case clearly stated in QS. Al-Araf 56.

“And do not do damage on the earth after (created) well” (Kementerian Agama RI, 2011).

Materials and Method

Study area and data source

The approach applied in this study was of qualitative descriptive. Qualitative research emphasizes naturalistic conditions, field studies. The main instrument is the researcher himself and more disclosures are descriptive. The focus of attention in this study is the phenomena that appear as well as the underlying symptoms based on subjective understanding of the researchers themselves.

Qualitative research requires researchers to be present and directly involved in collecting the data in the field, because researchers act as instruments as well as data collectors. Winarno (2007) argues that in qualitative research researchers are positioned as planners, data collectors, analysts, interpreters and reporters of research results.

Data collection is obtained from primary and secondary sources. The main source of data in this study is humans (informants) with all the phenomena. Determination of data sources (informants) is done purposively (using certain criteria). While determining the amount is determined by snowball sampling, if the information is considered saturated, then the number of samples is considered sufficient. The criteria for informants in this study are determined as follows: (1) they are directly involved in environmental education activities, especially environmental education, (2) voluntarily willing to become informant and (3) researchers have confidence in the honesty and openness of informants for the information needed

Findings

The Strategy of Conservation Education in Nurul Haramain Islamic Boarding School

The results of the study showed that the learning strategy chosen by Islamic religious leader (TGH) caregivers of Islamic boarding schools was to build awareness and togetherness.

Build awareness

The strategy of building awareness is determined and determined by clerics and clerics after conduct-

ing an assessment of environmental problems that occur in the community. Building awareness is the key to continuing the next program, building awareness about who we really are? Awareness is important because consciousness is not giving orders but inviting. Not “let’s plant” but “let’s plant”. Every conservation activity in the community is prioritized to build awareness. When people do, on the basis of consciousness and driven by their own desires. You’re both behaving but basically different.

Awareness is able to build knowledge and values that move santri and the community to behave as religious constructors. This behavioral awareness produces the final values of conservation education activities, namely awareness of who we are on this earth? This awareness will give rise to Islamic values which state that humans on this earth are caliphs. The basic values of the caliph in preservation on earth require interpretation and application in daily life. Shihab (2013) explains the role of the caliph in relation to the preservation of the earth in the Qur’an as a role that is not possible if it is only done by one person, even by a prophet. The role as caliph will be carried out if it involves many people or followers.

Togetherness building activities will work well if done by applying appropriate strategies and methods

The application of methods in the education process in Islamic boarding schools is the same as in other educational institutions. Togetherness in conservation not only includes togetherness between humans but also togetherness to build a shared life between humans and all creatures of God. The Messenger of Allâh kan put on the first time he was sent by Allah as Rakhmatan lil mat alamin meaning mercy for all nature. How do we actually build this together so that this environmental problem can be sustainable, not only with other humans, but also with the environment itself, with birds and other creatures of God. Togetherness will produce a sense of mutual understanding and care.

The Methods of Conservation Education in Nurul Haramain Islamic boarding school

The application of methods is an initial activity in conservation education to outline strategies and translate basic values. The role of the method is to make Muslims able to overcome various problems that exist in society today and in the future because

strategies and methods must be dynamic so that science and civilization can develop for the better. Ustadz Samsul Hakim stated the following statement: Islam is not a static religion which is all a study. So this teaching can develop according to the development of the human ummah (interviews with teachers in Islamic Boarding Schools).

The methods used in environmental conservation education in Nurul Haramain Islamic boarding school are: exemplary methods or examples, lecture methods, deliberation methods and method of coercion.

Modelling or exemplary methods

Modelling in education is the most influential method of convincing success in preparing and forming children in moral and spiritual. This method is based on the understanding that the behavior of young people starts with imitation, imitates and this is valid since childhood. The importance of this example is consistent with the adage that an example is more valuable than a thousand advices.

The learning emphasizes the formation and development of unique individuals in a santri and community member. In view of this, not all students were involved in this conservation education. This method is applied by considering that humans are systems of communication of self-improvement (self-correcting communication systems) that can change their behavior when responding to information about the tasks they are working on.

Education (Teaching Methods)

Teaching methods in conservation learning are carried out by clerics and religious teachers, both to the santri and to the target community groups. This method was also carried out by the alumni of Nurul Haramain Islamic Boarding School to community groups. The lecture was specifically applied to students who are members of the Santri Nurul Haramain Organization (OSNH) and / or santri who are Community Development Assistants (TPPM).

Lecture activities were also conducted in study groups in the community. The group that is used as a media for preaching conservation education in the community is a recitation group. The method carried out by clerics and clerics was also carried out by alumni who carried out conservation missionary activities, the study group became the main target in

the application of the lecture methods.

Results and Discussion

The method of deliberation is an important method applied in community groups. Community groups as a tool for deliberation provide benefits in activities to build awareness and togetherness because through deliberation, the community finds various ways to solve a problem together and carry out activities based on joint decisions.

Material and implementation of deliberations at the community level are flexibly adapted to the needs of the community. The purpose of delivering material either through lectures or deliberations that must be adapted to the needs of the community is that activities are more easily accepted and in accordance with the needs of the community. Conservation material is a concern for deliberation but by using the problems that are being faced by the community at the time.

Habitual method is one method in learning conservation at Nurul Haramain Islamic Boarding School. The term "habituation" is a translation of the word "takalluf" in Arabic. The term is taken from the *Mauidzatil Mu'miniin* Book extracted by Al-Qosim Muhammad Jamaluddin Ad-Damsiki from the *Ihya Ulumuddin* Book by Al-Ghazali (without years). The book is one of the reference books used by kyai and ustadz at Nurul Haramain Islamic Boarding School in conservation education. With this in mind, habituation methods were only applied to santri and were not carried out on community groups. Takalluf is applied as the initial stage of planting values which will eventually form santri characters.

Habitualization needs to be done on santri in order to educate the personality so that they are able to carry out Islamic teachings properly. Islam is expected to be a part of him later when students return to society (interview TGH. Hasanain Juaini). The application of conservation learning methods is based on the assumption that basically people will reject what they don't think they like.

Conclusion

The use of multi methods is actually done by many educational institutions, remembering more and more varied methods used will provide more optimal results. The application of a method may be suitable for some people but it is not necessarily

suitable for some others. For that reason, the application of multi approach (approach) is expected to have a greater impact on the audience. The application of a method is art that pays attention to the state of the audience. This is what is then referred to as an educational strategy (Kollmuss and Julian, 2010).

Scope for further studies

Learning methods are applied to build instrumental knowledge and values that will encourage santri in Islamic Boarding School Nurul Haramain NW Narmada and the community to carry out conservation activities. The application of these methods is expected to form individuals who have the character of religious conservationists. The methods applied to santri groups are: giving exemplary, lecture, deliberation and coercion. Whereas the community group applied the method; exemplary, lecture and deliberation.

Fatah (2007) states that studying in Islamic boarding schools is not only to pursue knowledge as the only learning outcome, but to internalize values that latently can be obtained from halaqah, such as learning the ability to analyze problems and abilities in expressing thoughts.

As with schools, Islamic boarding schools Nurul Haramain NW Narmada become a factor that has a lot of influence on the formation of one's values. In learning strategies, in the framework of forming values Mulyana (2004) reveals that the basic key is a belief that values can be developed through learning activities that involve the educational component.

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