

Islamic View of Environmental Conservation Education in Pondok Pesantren Nurul Haramain Lombok Barat - Indonesia

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Abstract

This study aims to reveal environmental conservation education based on aspects of Islamic values. The method was qualitative (phenomenology at existing models). This study at Nurul Haramain Islamic Boarding School (*Pesantren*). The data were collected using in-depth interview, the documents study, and participatory observation. Analysis of the data was performed through data reduction, data display and verification. The results application reveals that environmental conservation education activities were through teaching, modelling, coercion, and meeting carried out based on the values of Islam which are understood as the *Shadaqah Jariah*. Islamic values used in activity of environmental conservation education are the knowledge, sincerity, exemplary and *itsar* values.

Keywords: Islamic Values, environmental conservation education.

1. Introduction

Religious aspect, experience and ratio form a foundation of knowledge that consists of a concept collection on both scientific conservation which is derived from experience and ratio as well as dogmatic conservation which grown from religious teaching. The success of the educational process is generally rated from whether the students have an attitude change or not. Attitude is indicator of the understanding and perception change as well as developing values that belongs to the students (Sukarsono, 2013)

The attitude change has various possibilities to change. Certainly, the change has been also determined by the understanding, perception change and values which belongs to the students. On the contrary, the bad acquisition of new knowledge or values will create a bad attitude or remove a good attitude. Good habits are standardized in the form of rules, regulations or norms and then disseminated, known, understood and taught orally in society. Attitude is often understood as a doctrine which contains rules about good and bad attitude of human. (Rohadi, 2011).

Research findings reveal that environmental conservation education system by islamic institution. In this case, pondok pesantren or islamic boarding school, is an education based on islamic values. It could be seen from documentation and interview done by the researcher in every religioius-related activities such as regular *pegajian* (islamic discussion on particular subject) and general *pengajian* in society. TGH always delivers up on islamic values through religious approach, reciting verses in Qur'an and hadits. This educational approach isn't a new one for students or people who study and live in the boarding school as it is typical norms carried on by most pondok pesantren in indonesia (Fatah, 2007). Mulyana(2004) stated that educating islamic values is one teaching and or supervising method to the learness so that they recognize the value of truth, good deed, kindness and planting habits to act consistently according to the learned values.

Education is done based on Islamic values, in which the source of value, the basis for the entire activity, are the Qur'an, Hadith and the scholars thought. As it was stated in a book written by TGH Hasanain Juani that the main references are Qur'an and Hadith, while other books are only utilized as supporting materials. As the main reference, Qur'an becomes the absolute source of main value learnt and taken as guidance of life in boarding school and society. The statement is similar to what Wahid (1998) proposed in that the values of boarding school are essentially a results of the ultimate interaction of Qur'an, Hadith and islamic classical texts and also the interaction of the founders of the boarding schools.

Based on the source of the applied values, the thoughts and the values mentioned before are an effort to preserve the Islamic tradition of medieval Islam (Fatah, 2007). The values are preserved by the family of boarding schools and the alumni. The very popular way of life in the boarding house reads: *al muhafadhatu alal qadimis shalih wal akhdu alal bil jadidil ashlah* (Mardiyah, 2010). Thus, boarding school is educational institution which keeps maintaining the tradition. Tradition is done without the "reserve" attitude containing all the good tradition and norms, so the need to adopt modern thing into the life style probably is not? better than what is found in the tradition itself.

This study is limited to the Islamic values on conservational education system that is considered contributing changing the learners' attitude of the boarding school students, the observable attitude is called normative behavior (normative - overt behavior) that is to say the attitude studied is one that can be observed, has certain orientations, based on the knowledge and values that are considered noble and programmed both as individuals and organizations (Akhtar, 1996)

2. Methodology

The approach used in this study is a qualitative (phenomenology) approach with *Existing Models*. A qualitative approach is used because the data collected is in the form of soft data which emphasizes on descriptions of people, places and conversations, and do not emphasize on the use of statistical procedures. Phenomenological approach was chosen in this study in order to get into the conceptual world of the subject matter enabling to gain a deeper understanding of how and what subjects are arranged around daily lives events. This type of study used here is not a treatment study (Lincoln & Guba, 1985).

Qualitative phenomenology is an approach which emphasizes on natural conditions (naturalistic condition) and field review. Its main instrument is the researchers themselves and it delivers more descriptive disclosures. The center attention in this study is a phenomenon which is visible and underlying symptoms based on the subjective understanding of the researchers themselves. Such approach is to be known as the types of qualitative research or naturalistic approach (Lincoln & Guba, 1985).

Qualitative research emphasizes on the researcher as an instrument and means of collecting data. In this case, the researcher joined all the activities carried out in Nurul Haramain Islamic Boarding School, starting from recording natural background research location, carrying out the interviews directly to the in charge teachers or the teachers who were found at the location of the study, from the interviews and the documentation, the researcher conducted an inductive data analysis. The Data was analyzed by combining the primary and secondary data found in the location of the study. This is in line with the characteristics of qualitative study, performed inductively (Moleong, 2005).

The collecting of data to answer the research problem is derived from multiple data sources, both primary and secondary. This research obtained primary data from the results of observations related to the integration of Islamic values in environmental conservation education. Interview techniques aim to obtain data on how to change the behavior of conservation that is given based on the Islamic values. These results of interview are further cross-checked with the results of interviews conducted to teachers, students and the public to know how the behavior and mindset of the boarding house people in interpreting Islam based on the environment (Moleong, 2005).

3. Result

3.1 Relationship of *Shadaqah Jariyah* with Meaningfulness of Conservation

Shadaqah Jariyah is a value which is often passed on to the students and society when being lectured in order to do conservational activity. This value is paired with *Anfa'* value which can be obtained by improving the environment and increasing the carrying capacity of ecosystems. *Anfa'* value will occur due to many benefits obtained by humans and other living creatures. Benefits can be derived from the values of ecology, the economic value and social values (solidarity). However, the more important value than the value of the ecological and economic and social activities in the view of residents of the boarding school is the spiritual value (belief to get reward sustainable, solemnity of worship). Thus, conservation activities would be goodness (*khasanah*) in this life and hereafter (George, 1996).

The results showed that conservation is an effort to execute the command given by God to people. Islam is believed to be a religion that truly pays attention to the environmental problems, so that its implementation obtains merit, and the violations against the command result in sin and destruction (Arief, 2012). TGH Khairi Habibullah explains that conservation in Islam is highly recommended. Many hadiths suggest that we plant both to fulfill our needs and to be given to animals or other needy creatures. Islam teaches many things like that because it is worship. On the other TGH. Khairi Habibullah explained that there are several charities that would give reward in his grave, such as: "man amala ilman", those who teach science (knowledge?), "man jara nahran" people who plant trees, "man ajro nahron" anyone that drain the river (Interview).

3.2 Increasing the value of meaningfulness

The results reveal that improving and increasing the capacity of the environment for residents pondok pesantren are acts to increase the value of meaningfulness. TGH. Khairi Habibullah explains: *The people only know that the tree can be used for fuel or for home furnishings. Are those not just a few benefits of the tree? We say that with the trees, the water, the air can be cool and so much more else. Yes, there must be kyai's intelligence to transform things that have become a habit but driven more "Anfa'"(interview).*

The same statement about the meaningfulness of environmental conservation is stated by TGH. Khalilurrahman Juani as below: *Tree investment is enormous. The leaves, fruit, branches etc. There is a word "minhu" in the hadith. Hence, everything is produced from the tree. The word that was used is "eat" like the mindset at that time instead of oxygen or other. Yet, there is a word "minhu" in the hadith. So, the meaning is everything that is useful of the tree (interview).*

3.3 Prioritizing the Importance of Hereafter

Residents of boarding schools have a principle that all actions should be directed to the importance of hereafter including the activities of environmental protection and utilization. The environmental protection and utilization will occur continuously, if the doer of conservation has hereafter orientation. Otherwise, the effort will not succeed and will not be sustainable (Sukarsono, 2013)

TGH Hasanain Juaini explained in his writing: *Humans are now infected by " hubbud-dunya "*. *However the damage was a result of human activities themselves. This is the importance of good morality. The point is the environment will remain good and awake during our actions and wise based on hereafter (interview).*

The same statement is stated by H. Ahmad Dahlan below: the whole orientation of our actions in PPNH was putting it all for the hereafter because we will also get worldly needs when we do one (interview). This statement is confirmed by TGH. Khalilurrahman Juani, as below: "conservation must prioritize the clear goals, particularly hereafter. If our motivation is hereafter (life after death), we will get both hereafter and world related concerns, vice versa."(interview). If the protection of ecosystems prioritizes the importance of hereafter, the action constitutes worship. Worship must be sustainable, including conservation.

The result of this research shows knowledge about protecting and utilizing "eternally" to connect with the concept of understanding and loving all organisms. This concept is considered difficult enough as the doer of conservation must have a high sensitivity (Maliki, 2011). This sensitivity will create ability to understand the existence of God and living organism, so it will grow affection toward living organism. On the basis of affection and togetherness to living organism, conservation efforts will be actualized. TGH Hasanain Juaini explains: *For our environment, how we build this togetherness in order to be eternal?? environment. How our friends, the birds, can get the food, spread seeds and take refuge in trees that we plant. We are created to live together. So the key is we love and appreciate the living organism one another. As we reach the same par of togetherness, loving and appreciating one another, our relationship with the other living organism will be fine. We will do it continuously (interview)*

The other TGH. Khalilurrahman Juani explained about kindness to love other living organism by quoting Hadith saying: "Love something in the sake of heaven and you will be loved by them in heaven". The first statement of the hadith "*irhammu man fi al ardl*" is often taught to the students to develop affection within their own selves.

4. Conclusion

Final values formed are a target achievement of basic human values as a *khalifah* in the earth maintenance. These achievements are creating and maintaining balance or harmony of nature. Balance or harmony of nature reflects the achievement of goodness in the world (*khasanah fi ad dunya*) and the belief achievement of the virtues in the hereafter (*khasanah fi al akhirah*). Both of these values groups affect each other and complement each other. The absence of one of the value groups can be said that the universe is in a state of balance (harmony).

Ukhrawi is a value that becomes main objective from the activity of conservation education of forest biodiversity by residents of pondok pesantren. The values of kindness in the world become the effects of kindness hereafter because of relating to religious rituals and closeness to God. Spiritual values achieved are timeliness and tranquility of worship, belief to earn reward continuously, and confidence in the meaningfulness of life through conservation.

Spiritual value proves that the knowledge and attitude awaken not only to sustain life (survive), but more than that. Worldly goodness values achieved are ecological, economic and social. Ecological values achieved are the controlled microclimate and landslides, obtained timber and non-timber, preserved of water resources and biodiversity. While the values of economic and social achieved are increased revenue, increased empowerment, creation of peace, improved health, and increased awareness among fellow citizens and society. Materialist and hereafter kindness values influence and complement each other.

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