Development of Environmentally Friendly Culture in the Islamic Boarding School through Social Intervention Strategy

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ABSTRACT: As one of Indonesia’s traditional Islamic education institutions that grow out of society’s needs, Islamic boarding schools generally have not had many discussions regarding the environment. The present paper aims to describe the existing environmental condition regarding the level of understanding of the students within an Islamic boarding school regarding environmentally friendly culture, programs and activities. Secondly, to establish if social interventions carried out by the government related to the development of environmentally friendly culture can support the realization of environmental quality improvement. This research was conducted in two Islamic boarding schools in West Java and North Sulawesi Provinces; Al Ittifaq Ciwidey Islamic Boarding School, Bandung, West Java Province, and Assalaam Manado Islamic Boarding School in North Sulawesi Province. Each was chosen to represent the regions of West Indonesia (Pesantren Al Ittifaq) and East Indonesia (Pesantren Assalaam). The data collected consisted of primary data and secondary data. The scope of the data to be collected included aspects related to the effort to create an Islamic boarding school that is environmentally friendly. In practice, this study used several data analysis methods, including a review of literature, descriptive analysis, and focused discussions. The strategy of social intervention in the form of Eco-Pesantren programs carried out by the government can be a formula for developing environmentally friendly Islamic boarding schools in Indonesia regarding sustainability. One of the critical aspects of developing an environmentally sound Islamic boarding school is the integration of the principles of environmental awareness and sustainability into the curriculum.

Sebagai salah satu lembaga pendidikan Islam tradisional Indonesia yang tumbuh dari kebutuhan masyarakat, pesantren umumnya belum banyak melakukan diskusi tentang lingkungan. Tulisan ini bertujuan untuk mendeskripsikan kondisi lingkungan eksisting terkait dengan tingkat pemahaman santri di pesantren tentang budaya, program dan kegiatan ramah lingkungan. Kedua, untuk mengetahui apakah intervensi sosial yang dilakukan oleh pemerintah terkait dengan pengembangan budaya ramah lingkungan dapat mendukung terwujudnya peningkatan kualitas lingkungan. Penelitian ini dilakukan di dua pesantren di Provinsi Jawa Barat dan Sulawesi Utara; Pesantren Al Ittifaq Ciwidey, Bandung, Provinsi Jawa...

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I. **INTRODUCTION**

For generations, Indonesia has always been and still is a fertile ground for the birth, growth and development of traditional Islamic boarding schools (pesantren). The two provinces of West Java and East Java have the most significant number of Islamic boarding schools in Indonesia. However, Islamic boarding schools are found in almost every province of Indonesia. Nearly one-third of the Islamic boarding schools in Indonesia are in West Java. According to the 2009 data, the number of Islamic boarding schools in Indonesia reached 21,521, with the total number of santri (Islamic boarding school students) reaching 3,818,469 people (Mangunjaya, 2016).

Islamic boarding schools in Indonesia are mostly inclined towards the Salafiyah style, whose teaching and learning still focus on studying the ‘kitab kuning’ (traditional Islamic religious classics). However, most of the salafiyah Islamic boarding schools now also teach other material, not only focusing on the yellow book teaching, as has been characteristic of salafiyah Islamic boarding schools.

Environmental education has become a practice which raises awareness of environmental issues and is now deemed necessary for all people, including Muslims and Islamic boarding school citizens throughout the archipelago. Islamic boarding schools, as educational institutions typical of Indonesia, have an essential role as a golden bridge to educate the nation's environmentally friendly cadres (Dahlan & Asrul, 2022). Therefore, related activities involving Islamic boarding school scholars and leaders are critical and must be addressed. Islamic boarding school leaders (Kiai) in Indonesia are well aware of environmental issues and have a caring attitude to these environmental problems. However, environmental activities are not mainstream in Islamic boarding schools. Therefore, Islamic boarding schools should increase facilitation and discussion about the environment and its improvement and management.

As an institution very close to grassroots communities, Islamic boarding schools can play an essential role as catalysts for understanding environmental issues that the
community can immediately accept (Husna, 2022). Kiai or Islamic boarding school leaders, in general, are also community leaders who are role models. So, besides the santri or Islamic boarding school students impacted by the kiai, the communities around them are also impacted. Islamic boarding school leaders in Indonesia recognize the importance of preserving the environment and related activities. However, they may need more capacity and support to drive their Islamic boarding school to be environmentally friendly or directly involved in environmental activities.

On the other side, the Islamic boarding school is an icon of Islamic education that has been proven to provide colour to society. The Islamic boarding school has produced many leaders who have significantly impacted the nation, such as Kiai Haji Ahmad Sanusi from Sukabumi, Kiai Haji Zaenal Mustafa from Tasikmalaya, and several other kiai scattered throughout West Java. In national politics, Islamic boarding schools have produced national political figures, including the former President of the Republic of Indonesia, Kiai Haji Abdurrahman Wahid.

Islamic boarding schools can play a significant role in efforts to save the environment, among others, by providing insight and awareness about the importance of protecting the environment as part of the practice of teaching, in particular, by encouraging Islamic boarding schools to be the initiators of the mindset of an Islamic curriculum that is insightful and environmentally based, as well as a pioneer of the physical environment of Islamic boarding school that is healthy and environmentally friendly, through kiai and clerics and the support of various parties, as well as being a resource mediator, training place and reference points for environmental issues (Ikhwan, 2015).

Of course, this is a great potential that can be explored more optimally for the good of the life of people and the nation in future. The potential possessed by Islamic boarding schools is still not optimally harnessed. Thus, many Islamic boarding schools only dwell on activities related to routine teaching of the santri. Thus, it is necessary to make a more comprehensive design related to managing Islamic boarding schools. One form of attention and effort to empower Islamic boarding schools is the rolling out by the provincial government of West Java, an environmental awareness program dubbed "Champion Islamic Boarding School Program" (Safei, 2021). This program aims to improve the Islamic boarding school environment. While at the national level, the Ministry of Environment of the Republic of Indonesia rolled out a program called the "Eco-pesantren Program" that is directed at improving the quality of the Islamic boarding school environment. These two government programs are a form of social intervention to improve and create a healthy environment in the Islamic boarding school. Community intervention is a change made by an external party together with the community to realize the needs and overcome problems the community faces based on plans and programs shared with others (Arifah et al., 2022).

The development of environmentally focused Islamic boarding school communities is influenced by various references and theories that guide their approach to sustainable development. Islamic Environmental Ethics is one of the main theories about developing environmentally oriented Islamic boarding school communities. Islamic boarding school communities draw upon Islamic teachings and ethics to develop an environmentally conscious approach. The Qur'an and Hadith (sayings and actions of Prophet Muhammad) contain principles of environmental stewardship, emphasizing the responsibility of humans to be caretakers of the Earth. Islamic environmental ethics promote concepts such as tauhid (unity of God's creation), khalifah
(stewardship), and mizan (balance). These principles guide Islamic boarding school communities in integrating environmental values into their teachings and practices (M. A. Sayem, 2021).

The theory of development in environmentally focused Islamic boarding school communities is rooted in the concept of sustainable development. Traditional Islamic boarding schools in Indonesia have been increasingly recognizing the importance of environmental conservation and sustainable practices in their teachings and daily operations. These environmentally focused Islamic boarding school communities aim to foster a harmonious relationship between humans and nature while promoting religious values and education (A. Sayem, 2019).

One key aspect of the theory of development in environmentally focused Islamic boarding school communities is the integration of environmental awareness and sustainability principles into the curriculum. Islamic boarding school institutions incorporate environmental studies, conservation ethics, and ecological teachings into their educational programs. This enables students to understand environmental issues, the importance of preserving natural resources, and the significance of sustainable practices (Mian & Arrahman, 2013).

Based on field studies, Islamic boarding schools in Indonesia have yet to receive sufficient information about the Eco-pesantren Program to develop Islamic boarding schools to become environmentally friendly (Fawaid, 2016). Although, in general, Islamic boarding schools are familiar with environmental awareness issues, they still need to be adequately implemented in their environment. That hiving has been noted, and community intervention by the government is seen as an essential effort to develop environmentally friendly Islamic boarding schools.

As an Indonesian traditional Islamic educational institution that grows out of society, Islamic boarding schools generally have yet to have much contact with environmental issues, institutions, management, resources and funds (Quddus, 2020). Thus, Islamic boarding school, in general, is still far from ideal cases of applying Islamic teachings on environmental awareness. Up to this point, it is clear that there is a gap between the idealism of an Islamic boarding school as an Islamic educational institution teaching Islamic knowledge in the environmental field with the actual situation of the Islamic boarding school environment. The problem of study this therefore formulated as follows: First, how are the existing environmental conditions of Islamic boarding school institutions and their environmental programs? Second, is the government community intervention in developing environmentally friendly Islamic boarding schools able to support improving the quality of the Islamic boarding school environment?

As an Islamic education institution in direct contact with the grassroots, Islamic boarding schools can be the initiators of an Islamic learning curriculum that nurtures an environmentally friendly mindset and pioneers of the physical environment of a healthy Islamic boarding school. Activators and dynamists through Kyai and Ustadz and the support of various parties also become resource mediators, training venues and environmental references. Of course, this is a great potential that can be explored more optimally for the good of the life of the people and the nation in the future (Herdiansyah et al., 2019).

So far, there are still many Islamic boarding schools that still need to be optimally empowered. Thus, many Islamic boarding schools are only limited to activities related
to routine teaching activities for students (Halid, 2022). Thus, making a more comprehensive formula regarding the arrangement of environmentally friendly Islamic boarding schools is necessary. Islamic boarding schools can be a vital mediator in bridging environmental activities at the grassroots level, especially the Islamic boarding school and communities in their surroundings (Saprodi et al., 2019).

Islam itself is an environmentally friendly religion (Harja et al., 2017). The teachings of Islam show nature and humans as equal, and none is higher than the other. Thus, a balance of the natural environment is the preservation of human life itself. The thesis is simple: All human beings need the natural environment. So it is a human duty to maintain and preserve the environment to remain harmonious and balanced in an ecological atmosphere. At this point, Fikri’s conclusions are essential regarding the need to strengthen environmental fiqh in the Islamic boarding school (Fikri, 2022).

The importance of the environment is fundamental. Thus, more than the political and economic point of view alone is needed to overcome environmental crises happening everywhere, including in the Islamic boarding school community (Kristiyanto & Alikodra, 2021). Engaging in environmental education in Islamic boarding schools is essential, including religious tradition and local culture (Hidayat, 2017). It is important to note that all religions have a perennial vision related to maintaining the cosmic nature. The Quran’s central theme revolves around three issues God, humans and nature, with dialectics of relations between them (Muhardi et al., 2020).

Paradigmatically, the relationship between God, humans, and nature lies in the Islamic doctrine of monotheism. The Islamic doctrine related to monotheism is a worldview which provides a holistic explanation of reality (Suwito, 2017). A fundamental principle that should be noted regarding the position of humans on nature is the Theological Principle: the principle explains how humans should position themselves in the natural environment and how nature must be treated. From this, the enormous task of Islamic boarding schools in realizing Islamic teachings in the environment and expressing them in life is evident (Reuter, 2015).

Several previous studies related to Islamic boarding schools and environmental issues, including various efforts to develop environmentally friendly, like a study by Uud Wahyudin and Hadi Suprapto Arifin (Wahyudin & Arifin, 2015). This study indicates that there is still a substantial prevalence of unclean and unhealthy practices in Islamic boarding schools, especially traditional Islamic boarding schools in rural areas of Indonesia. This study shows that the culture of healthy living in the traditional Islamic boarding school does not fulfil a healthy lifestyle. The study also shows that the socialization of self-sanitation and maintaining a clean environment through keeping a healthy post-Islamic boarding school life is related to the culture of clean living in the Islamic boarding school environment, which is an educational step in facilitating the santri towards a culture of clean living.

Another study by Nasihin discusses implementing Islamic values in fostering environmental awareness in Islamic boarding schools (Nasihin, 2022). This study shows that implementing Islamic values in forming eco-friendly Islamic boarding schools can be done by giving intrinsic awareness to students in practising Islamic values related to the environment, putting up slogans that contain a ban on damaging the environment, and imposing sanctions on those who do not comply with environmental safeguards.
Another study by Diavano examined environmental awareness in Islamic boarding schools (Diavano, 2022). This study shows that efforts to foster environmental awareness through environmental education contribute significantly to preventing further environmental destruction and even repairing the damage already occurring. One model of the approach that can be developed is environmentally friendly education or equestrianism. An environmentally friendly Islamic boarding school is an educational model that seeks to instill environmentally friendly awareness through activities such as increasing eco-friendly lifestyles, developing health and environmental units in Islamic boarding schools, incorporating environmental curricula in Islamic boarding school education and taking real action in managing waste, clean water, sanitation, etc., which can be used as a pilot and learning model for the surrounding community.

Similar studies were also carried out by Harahap, Pujianto, Aulia, Bakri, Mila, Anarbaja and Mubah, Bahri, and Pudjiastuti on the Islamic View of Environmental Conservation Education in Islamic Boarding Schools (Harahap, 2015); (Pujianto et al., 2021); (Aulia et al., 2019); (Bakri, 2021); (Mila et al., 2021); (Anabarja & Safril Mubah, 2021); (Bahri, 2018); (Pudjiastuti et al., 2021). More comprehensive research on similar topics was carried out by Thomas A. Reuter on The Green Revolution in the World's Religions: Indonesian Examples in International Comparison (Reuter, 2015), (Hidayat, 2017) about Peacefulness in Islamic boarding school: The Involvement of Santri's Peaceful Environment and Personality. However, the research should have specifically discussed the efforts made by external parties, in this case, the Indonesian government, in participating in developing environmentally friendly Islamic boarding schools through a social intervention approach. This is what distinguishes this research from those mentioned above.

The social intervention, as a strategy carried out by the government in developing environmentally friendly Islamic boarding schools, can be interpreted as a change effort carried out with the Islamic boarding school community to build a more environmentally friendly and green environment (Fraser & Galinsky, 2010); (Ikhwan, 2017). Conceptually, according to Rothman (Achmad et al., 2019), social intervention models are divided into three. First is the model of local community development, which is a process to create social and economic progress through active participation and initiatives from the community itself. One example is the government's development of environmentally friendly Islamic boarding schools through an equestrian program.

Second, social planning is a task-oriented social intervention model in which community members work to conduct research, analyze the problems and needs of the community, and identify, implement and evaluate humanitarian service programs. Third, social action is an intervention carried out with the process of awareness, empowerment and actual actions towards the community to change the power structure to fulfill the principles of democracy and equality.

II. METHOD

This research was conducted in two Islamic boarding schools in West Java and North Sulawesi Provinces; Al Ittifaq Ciwidey Islamic Boarding School, Bandung, West Java Province, and Assalaam Manado Islamic Boarding School in North Sulawesi Province. Each was chosen as a representation of the regions of West Indonesia.
(Pesantren Al Ittifaq) and East Indonesia (Pesantren Assalaam). Two Islamic boarding schools firmly commit to developing eco-friendly Islamic boarding schools that are integrated into the curriculum.

This study uses a qualitative approach with a field study research design. Research that is descriptive and tends to use analysis. Process and meaning are emphasized in qualitative research. The data collected consisted of primary data and secondary data. The scope of the data to be collected included aspects related to the effort to create an Islamic boarding school that is environmentally friendly. In practice, this study used several data analysis methods, including a review of the literature, descriptive analysis, and focused discussions (Sugiyono, 2017).

Focused discussions were mainly carried out to find the formula for developing environmentally friendly Islamic boarding schools that the government had carried out through a social intervention approach. Focused discussions are mainly chosen because they can provide opportunities for selected participants to interact with each other to reveal various hidden information, as well as provide insight and opinions related to the development of environmentally friendly Islamic boarding schools while at the same time being able to be interviewed within the limited time of the study. All of these sources were analyzed and briefly recorded throughout the study. Data analysis was carried out by condensation, presentation and verification.

In general, this study seeks to formulate and find a formula for social engineering, community intervention, and an Islamic approach to creating an environmentally friendly Islamic boarding school. Specifically, this study aims to: First, analyze the existing condition of Islamic boarding school institutions and environmental programs they engage in; Second, find and formulate a strategy for developing environmentally friendly Islamic boarding schools through a social intervention approach (Hamilton & Finley, 2020).

III. RESULT AND DISCUSSION

Al Ittifaq Islamic Boarding School, located in Ciwidey, Bandung, is cared for by a cleric and environmental activist, K.H. Fuad Affandi. This Islamic boarding school was founded in 1934 and now has not less than 300 students. This Islamic boarding school teaches about personal piety, social piety, as well as environmental piety. The surrounding community may also work on 300 hectares of the Islamic boarding school land, which is currently used for tea cultivation, garment production, organic fertilizer, and other activities. Al Ittifaq Islamic Boarding School works with government and non-government institutions. The school also worked hand in hand with the Dutch Embassy through a horticulture program to help farmers around the Islamic boarding school. Al Ittifaq Islamic Boarding School and the Taiwanese government are currently developing organic chilli.

Al Ittifaq is one of the Islamic boarding school recipients of the Kalpataru Award in 2003 (an award by the government of Indonesia in the environmental field) and can be a model for developing environmentally friendly or equational schools. KH Fuad Affandi, through this school, empowered the community with organic farming, effective land use and improving the surrounding community's economy. Al Ittifaq pioneered the establishment of a vegetable farmer group that sends 3-4 tons of vegetables to various supermarkets in Jakarta and Bandung, with a frequency of three
times a week. Al Ittifaq coordinated 500 groups of vegetable farmers, which fostered economic empowerment of the Islamic boarding school community through free schooling, increased income and welfare of farmers. In addition, the Islamic boarding school produces 20 tons of organic fertilizer per day.

Another environmentally oriented Islamic boarding school is Assalaam Islamic Boarding School, led by KH. Ahmad Junaedy, located in Manado, North Sulawesi, also has strong attention to the environment. As-Salaam Islamic Boarding School is a female students school established in 1989 under the Manado Karya Islamiyah Foundation. Assalaam institutions are growing, and they include Assalaam's women's boarding school, which comprises three formal educational institutions (Madrasah et al. Schools), Assalaam Orphanage, Assalaam Mosque, Assalaam Islamic Studies Center, and Assalaama Youth Youth Association.

Assalaam Islamic boarding school has a robust environmental development orientation and commitment. As its name implies, this Islamic boarding school is expected to spread welfare, safety, peace and friendliness of the environment for the santri and the community around it. Although not officially included in the teaching curriculum, issues about the environment are always included in learning. Various extracurricular activities organized by Islamic boarding schools have a lot of environmental teaching content. For example, the Islamic boarding school organizes outbound activities to bring students closer to the environment and activities like appreciation of Islamic art with environmental themes. In addition, the Islamic boarding school also routinely brings health workers from the Community Health Centers to provide health education for students. In the physical aspect, Assalaam Islamic boarding school also provides various facilities supporting environmental friendliness, such as trash bins, cleaning brooms, routine cleaning schedules, etc.

Regarding efforts to improve and build a cleaner and healthier Islamic boarding school environment, the government of the Republic of Indonesia, through the Ministry of Environment, organized a program dubbed Eco-Pesantren, or an environmentally friendly Islamic boarding school. In the sociological context, what the government does through this Eucharistic program can be called a social intervention. The government launched the Eco-Pesantren Program through the Ministry of Environment in 2008. However, it has yet to be able to reach and be socialized in all Islamic boarding schools in Indonesia. However, efforts to approach Islamic teachings have also been facilitated by several non-governmental groups and continue to grow. Cooperation is also carried out in raising awareness of the Muslim community on climate change by cooperating with Nahdlatul Ulama to socialize disaster management and climate change programs. This activity not only involves Islamic boarding schools but targets a broader range of Muslims in Indonesia so that they care about climate change issues and good ways to deal with climate change according to the Islamic perspective (Akinsete et al., 2019).

Realizing that environmental programs can be carried out consistently and in stages, long-term plans are needed to empower Islamic boarding schools. The involvement of Islamic boarding school leaders who work in various fields also needs to be considered, and this is to promote the social and cultural aspirations of Islamic boarding schools, which are the domains of Islamic boarding school leaders.

In detail, the implementation strategy of the Eco-pesantren program to realize environmentally friendly Islamic boarding schools can be carried out through the
following steps: (1) Forming environmental cadres from Islamic boarding schools, as has been done by Al Ittifaq boarding schools through the Citarum Lestari program; (2) Providing reading resources for students on environmental conservation; (3) Capacity building in the Islamic boarding school community by expanding the knowledge base so that behavior changes occur with the foundation of the existing Islamic boarding school culture, particularly integrating environmental actions living with in Islamic environmentalism; (4) Increasing the knowledge of Islamic boarding school citizens about environmental education by intensifying the idea of environmental fiqh based on the Qur'an, Hadith and the Islamic lessons book of salaf (Kitab Kuning), so that the learning process at the Islamic boarding school is not only focused on the study of selective worship questions, but also concerning actual issues in the community such as environmental issues that are still minimally included in the discussion; (5) Environmental services that aim at maintaining and improving the physical environment of the Islamic boarding school and the surrounding environment. This activity involved the active role of all Islamic boarding school residents and residents; (6) Organizing and participating in competitions at the Islamic boarding school level, the surrounding environment or the wider environment. The competitions include Environmental-themed Cross-Country Competitions, writing and reading poetry with environmental themes, speech or proselytizing competitions with environmental themes, and songwriting competitions or nasheed song lyrics with environmental themes, (7) Organizing environmental work camps between Islamic boarding schools. The themes of the work camp are adapted to the latest and developing environmental issues in the community, for example, global warming, floods, drought, damage to land and forests, scarcity of clean water, handling of waste, air, water and land pollution, and others.

In order to support the Eco-pesantren program implemented by the Ministry of Environment since 2008, the Government of West Java Province 2015 held an Eco-Friendly Islamic boarding school award or what is known as the Eco-Pesantren Award. This award is one form of empowerment of Islamic boarding schools so that they have a more vital spirit in developing themselves towards better. For the implementation of Islamic boarding school institutional empowerment in West Java to be effective and efficient, strategic efforts need to be carried out that require the support of various parties. One of the efforts in this direction is through the "Eco-Pesantren Award".

The "Eco-Pesantren Award" event is held to encourage the concern of the Islamic boarding school community and the surrounding community to take the initiative in various environmental conservation efforts from the level of ideas to their implementation, as well as pioneering exemplariness through environmentally friendly activities, especially in their surrounding communities.

The environmental movement that involves the core of the Muslim community, the Islamic boarding school ulama (clerics), to produce environmental fiqh documents (fiqh al-bi‘ah) has proven to have a strong reception in several places. One example is the Citarum Lestari movement in West Java which involves many parties, including Islamic boarding schools. This study shows no resistance from Islamic scholars in Indonesia when discussing environmental issues because they have seen the severity of environmental damage and disasters in Indonesia. Although it is acknowledged that the textual interpretation to get Islamic teachings about the environment is only taken from the knowledge of peripheral jurisprudence. The enthusiasm of the Islamic
boarding school in West Java, for example, in participating in the Eco-pesantren Award, which the West Java Provincial Government initiated, shows that awareness of the importance of creating a clean and healthy environment has grown in Islamic boarding school circles.

This kind of awareness is a bright spot that Islamic boarding schools are very open to positive activities related to environmental improvement efforts, such as activities offered by the government through the Eco-pesantren program. Therefore, environmental activities in the world of Islamic boarding schools can be improved by providing better stimulation and encouragement in the future. Follow-up of broader activities involving the Islamic boarding school and stakeholders in the vicinity should receive attention because many potential treasures of Islamic wisdom as a moral force are expected to encourage the formation of effective ways to prevent more severe environmental damage and present an eco-friendly Islamic boarding school environment.

Existing findings from both Al Ittifaq and Assalaam Islamic boarding schools indicate that the Islamic boarding school needed a specific policy governing the funds intended for Islamic boarding school environmental development. Even though they have concern for the environment, they do not set routine allocation funds for that purpose. Environmental maintenance funds are issued incidentally and uncertainly. This has led to uncertainty and unsustainability in managing and developing environmentally friendly activities in the Islamic boarding school, notwithstanding some substantial successes.

Al Ittifaq Islamic Boarding School gets environmental maintenance funds from their vegetable business. Even though there are no regular and definite budget posts, Al-Ittifaq boarding schools have relatively sufficient funds to manage their environment. It is different from what happens at Assalaam Pesantren. The budget post for managing the Islamic boarding school environment is obtained from the contributions of students studying there.

In practice, Islamic boarding schools have rules and regulations that govern environmental hygiene and health. Among them is the obligation of each room consisting of three to five people each day who are responsible for maintaining the cleanliness of the room and the area around it. In addition, it is obligatory every day to clean the dormitory area every morning after the 'dawn prayers and every afternoon after lessons until the ashar midafternoon prayer.

In addition, every santri is prohibited from throwing trash carelessly and must pick up the garbage around him if scattered and throw it into the trash. Ustadz and ustadzah also must admonish and remind students around them to dispose of scattered garbage. In addition, the Islamic boarding school has a policy for religious teachers to insert fiqh al bi'ah material (environmental fiqh) on the sidelines of their presentation material in the classroom.

Some practicums in learning are also often inserted, such as giving assignments about love for the environment so that students can contribute more actively to environmental conservation. In addition, the distribution of books on environmental sustainability and messages about the importance of cleanliness and the health of the surrounding environment is carried out. In this aspect, the boarding school implements a hidden curriculum on the environment. This is demonstrated by the existence of fiqh
al bi'ah material taught by the kiai to the students, which is inserted in the lecture content.

In general, Al Ittifaq Bandung pesantren and Assalaam Manado pesantren still need support and capacity to build or empower to bring Islamic boarding schools to a better and more advanced stage. Although this study was only conducted in two Islamic boarding schools, this indication also shows the intermediate state of Islamic boarding schools throughout Indonesia.

Even so, efforts to introduce and strengthen the awareness of the Islamic boarding school community on the environment continue to be carried out by Islamic boarding schools. This situation promises a vital role for santri to be accustomed and trained in responding to all the problems they encounter in the community. Therefore, the knowledge of santri on the environment and an excellent environmental culture is expected to contribute to the community where they will later serve or participate.

Related to this, this study shows that, in general, students, both in Al Ittifaq and Assalaam pesantren, have a relatively good concern for the environment. This awareness is also shown in Al Ittifaq's concern for the polluted river that crosses Bandung City, which has clogged waterways around the boarding school. The school is directly involved in the Citarum River sustainability movement.

Based on this, it is necessary to have a means by which the Islamic boarding school community can be moved to habituating environmental care. Santri can be moved if the Islamic boarding school institutionally have programs that align with environmental activities. Therefore, students tend to participate in environmental action activities if the Islamic boarding school puts concrete programs related to the environment in place. Unfortunately, there is no institutionally directed program, so increasing the capacity and understanding of santri towards environmental care sustainability is impossible. They also understand that Islam is a religion that advocates for environmental friendliness, but they need to know what sustainable environmental practices are like in their daily practical form.

Even though it is not routine, various Islamic boarding school activities are considered to build students' awareness of maintaining the environment. Islamic boarding schools have one extracurricular environment-based activity called extracurricular integrated agriculture. The students are taught about practices of processing agricultural land, processing compost and the like, and direct practice in the field. They were taught to cultivate gardens of chilli, cucumber and various other vegetable crops, even processing waste into compost.

This is very important for the students because such extracurricular activities enable them to practice and learn more about what they learned in the classroom through fiqh al bi’ah or environmental fiqh. With such extracurricular activities, students can learn how to protect the environment and process it well. In addition, religious teachers and clerics teach students to know the natural surroundings, such as the types of trees in the Islamic boarding school, the benefits of planting trees, etc. Almost every tree in the Islamic boarding school is given a signboard so that the students know the types of trees that are nearby. Teachers instil the principle to the santri that every tree planted and cared for is an act of continuous charity (shadaqah al-jariyah) which grants rewards as long as it lasts. This prompts them to love the surrounding environment more.

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This study found a gap in student's knowledge of the daily practices of santri, which turned out to be unrelated. To overcome this, it is necessary to design programs that improve the capacity of sustained environmental management in Islamic boarding schools. The ideal model of such a program should emphasize the involvement of the santri in the form of practical and sustainable environmental actions and emphasizes that students learn more and the Islamic boarding school prepare more reading materials related to the environment.

In the context of social intervention, the existence of the Eco-pesantren program from the government has received enough attention and strong support from the Islamic boarding school. This is a substantial social capital to develop a more environmentally friendly Islamic boarding school. The necessary step is the existence of partners and appropriate support so that the Thymes can run well. This study shows that the government has a vital role in decision-making, but the Islamic boarding school leaders must also support the decision. This is where the principle of community intervention operates, where the government and the Islamic boarding school community jointly decide or carry out various activities that support the development of environmentally friendly Islamic boarding schools (Achmad et al., 2019).

This involvement can take the form of the participation of representatives of Islamic boarding school leaders in the Islamic boarding school organization, which is a representation of the community. This is done to maintain and fully understand the Islamic boarding school culture, which is also considered in education for sustainable development (Kattumuri, 2018).

Creating environmentally friendly Islamic boarding schools can be done consistently and gradually, so long-term plans are needed to empower Islamic boarding schools in Indonesia. Therefore, the suggestion in this study is the sustainability of programs that remain consistent and get support and assistance that need to be maintained to achieve the desired mission, which is an Islamic boarding school community that upholds its religious values and is culturally and environmentally.

Thus, the design of the Eco-pesantren is ideally institution and program based on community empowerment both within the Islamic boarding school and surrounding community. To achieve this, an Eco-pesantren should go through various stages, including (i) the design of the Eco-Pesantren has to consider the involvement of dominant stakeholders in creating conditions in the Islamic boarding school like the kiai, clerics and the involvement of santri to empower their involvement in environmental programs in Islamic boarding school, (ii) in the development of the Eco-Pesantren strategy in the Islamic boarding school, a task force is needed to act as the ideal driver of the creation of the Eco-Pesantren followed by an action plan, implementation and monitoring and evaluation.

Meanwhile, the Eco-Pesantren program needs to be followed by capacity building in the Islamic boarding school community by expanding the knowledge base and involvement in the socialization process and environmental activities. The desired target that can be used as a benchmark for the success of this program is the achievement of national goals that include: (1) changes in behaviour towards the environment in the Islamic boarding school community, (2) increasing the contribution of Islamic boarding school to the environmental movement, (3) increase in the quality and quantity of santri involved in the environmental movement, (4)
increase in the quality and quantity of the Extracurricular activities, (5) increase in the environmental conditions in the Islamic boarding school community.

The development of environmentally oriented Islamic boarding schools can be done in two ways. First, the natural way of carrying out Islamic boarding school culture that emphasizes benefit, sincerity, togetherness, openness, equality, honesty, justice and environmental sustainability. For this reason, ecological education with the knowledge, skills, motivation and caring attitudes to solve current environmental problems and prevent new issues in the future is needed. Second is the scientific method, which requires more systematic and methodological steps to realise an environmentally friendly Islamic boarding school.

Several procedures must be carried out regarding implementing the formula for developing environmentally friendly Islamic boarding schools. First, to conduct socialization and discussion on the concept of Eco-Pesantren to obtain the same understanding of the concept of Euphoria. Suppose it is necessary to establish an Eco-Pesantren implementation coordinating team approved by Islamic Boarding School. Islamic boarding schools that have yet to see the need to develop an Eco-Pesantren coordination team can carry out their tasks directly by their caregivers.

Second, to identify and assess the conditions and characteristics of the current Islamic boarding school, both the physical condition of the Islamic boarding school and the surrounding environment, as well as the perceptions, knowledge and level of awareness of the Islamic boarding school residents regarding the environmental conditions of the Islamic boarding school and the surrounding environment. This stage is called the needs analysis phase to enable the formulation of a program for the Eco-Pesantren program.

Third, reviewing, formulating and planning environmental-based education implementing programs according to what will be built. In it are prepared plans for improvement of the physical conditions of the Islamic boarding school environment, integration of environmental issues in the learning process at the Islamic boarding school, plans for empowering Islamic boarding school citizens about the resources involved, roles and interrelationships between implementers, output levels, and achievement targets.

Fourth, build coordination and socialization and implement the Eco-Pesantren program with Islamic boarding school residents. The implementation can be started by improving the physical environment of the Islamic boarding school in cooperation, compiling rules for maintaining cleanliness and implementing policies on the pattern of Islamic boarding school life with environmental nuances. Various strategic steps are needed to realize an environmentally friendly Islamic boarding school. The strategy for implementing an environmentally oriented Islamic boarding school requires the involvement of many institutions. Therefore, at the level of implementation, realizing an ecologically friendly Islamic boarding school is fardhu kifayah (In its fulfilment, someone able through himself or his property to perform the fardhu kifayah act is obliged to complete it, and someone unable to do it himself is obliged to urge and have the person do it who can), which is a pious necessity. The Eco-Pesantren is a community empowerment-based program that starts with the community itself. To achieve this, the program can be carried out through various stages. Among other things, it should consider the involvement of dominant Islamic boarding schools stakeholders like the kiai and clerics and the participation of students.
to empower their involvement in the environmentally-oriented Islamic boarding school program.

At the earliest level, a task force is needed as the ideal driver for creating environmentally friendly Islamic boarding schools. Empowerment and capacity building for students includes practical training on what needs to be done to achieve optimal activities. Then, the involvement of the Kiai council as a body comprising Islamic boarding school leaders became the most influential institution, followed by the Ministry for the Environment in contributing to mobilizing the capacity of Islamic boarding schools and encouraging them to become Eco-pesantren.

Finally, one key aspect of the development theory in environmentally focused Islamic boarding school communities is the integration of environmental awareness and sustainability principles into the curriculum. Islamic boarding school institutions incorporate environmental studies, conservation ethics, and ecological teachings into their educational programs. This enables students to understand environmental issues, the importance of preserving natural resources, and the significance of sustainable practices.

IV. CONCLUSION

This study shows that the existing Islamic boarding school have been involved in responding to issues related to the environment, including starting to apply it in the learning process at the Islamic boarding school. Even though it has not yet become a significant awareness, environmental issues are no longer strange for Islamic boarding schools. The presence of the Eco-Pesantren program as a form of social intervention by the government has proven to encourage Islamic boarding schools to be more intensely involved in environmental issues while implementing it by creating environmentally friendly Islamic boarding schools. In this case, an Islamic boarding school can be an essential mediator in bridging ecological activities at the grassroots level between the Islamic boarding school community and the surrounding community.

An ideal Eco-Pesantren design is an institution with a program based on community empowerment which in its activities must include the involvement of the Islamic boarding school community (kiai and santri), the surrounding community, and related government tools in contributing to its capacity to become an Eco-pesantren program. To improve the living environment in Islamic boarding schools, systematic efforts need to be made to structure the institution with programmed environmental actions and facilitation, increase knowledge about the environment and Islamic teachings, and ecological integration in Islamic culture in the Islamic boarding school. In the meantime, the Eco-Pesantren program can also be followed by capacity building within Islamic boarding school communities by expanding the knowledge base so that behaviour changes are based on existing Islamic boarding school culture, especially in integrating environmental action with Islamic environmentalism.

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V. REFERENCES


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