Environmentally friendly pesantren development strategy through social intervention

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Abstract: - As Indonesian traditional Islamic education institutions that grow out of society, Pesantren in general have not had much contact with environmental issues. Pesantren in general are still far from being an ideal example in terms of the application of Islamic teachings in the environmental field. It seems clear that there is a gap between the idealism of pesantren as Islamic educational institutions that teach Islam in the environmental field with the real situation in pesantren's own environment. The problem of study is formulated as follows: First, Understanding the state of the existing environmental awareness conditions of pesantren institutions and the environmental programs they engage in; Secondly, if social interventions carried out by the government related to the development of environmentally friendly pesantren are able to support the realization of pesantren's environmental quality improvement. Findings indicate that although in general pesantren recognize environmental issues, they have not been implemented well within their own environments. Social interventions carried out by government play an important role as a stimulation and motivation for efforts to develop pesantren that are environmentally friendly. The strategy of social intervention in the form of Ecopesantren programs carried out by the government can be a formula for developing environmentally friendly pesantren in Indonesia.

Key-Words: - Pesantren, Environment, Social Intervention Strategy, Government

1 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 largest number of pesantren in Indonesia, although pesantren are of course found in almost every province of Indonesia. Nearly one third of the number of Islamic boarding schools in Indonesia are in West Java. According to the 2009 data, the number of pesantren in Indonesia reached 21,521 with the total number of santri (pesantren students) reaching 3,818,469 people (Mangunjaya, 2016).

Pesantren in Indonesia are mostly inclined towards the Salafiyah style, whose teaching and learning still focuses on the study of the ‘yellow books’ (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 the characteristic of Salafiyah pesantren.

Environmental education has become a practice, raising awareness on environmental issues is now deemed necessary for all people, including Muslims and pesantren citizens throughout Indonesia. Islamic boarding schools as educational institutions that are typical of Indonesia, have an important role as a golden bridge to educate the nation’s cadres who are environmentally friendly Muslims. Therefore, related activities in an effort to involve pesantren scholars and pesantren leaders are very important and cannot be ignored. Basically, pesantren leaders (Kiai) in Indonesia, are well aware of environmental issues and have a caring attitude to these environmental problems. However, environmental activities are not the mainstream of activities in Islamic boarding schools. Therefore, facilitation and discussion about the environment and its improvement and management should be increased in pesantren.

As an institution that is very close to grassroots communities, pesantren can play an important role as catalysts for understanding environmental issues that can be immediately accepted by the community. Kiai or pesantren leaders, in general are also
community leaders who are role models. So, besides the satri or pesantren students who are impacted by the kiai, the communities around them are also impacted. Pesantren leaders in Indonesia recognize the importance of preserving the environment and related activities. But they may have limitations in capacity and support to drive their pesantren to be environmentally friendly and or directly get involved in environmental activities. On the role side, it can be said that the Islamic boarding school is an icon of Islamic education that has been proven to be able to provide color to the life of society at large. The pesantren, has produced many leaders who have greatly impacted the nation, such as Kiai Haji Ahmad Sanusi from Sukabumi, Kiai Haji Zaenal Mustafa from Tasikmalaya, and a number of other kiai scattered throughout West Java. In national politics, pesantren have produced national political figures, including the former President of the Republic of Indonesia Kiai Haji Abdurrahman Wahid. Pesantren can play a large 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 pesantren 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 pesantren that is healthy and environmentally friendly, through kiais and clerics and the support of various parties, as well as being a resource mediator, training place and reference points for environmental issues. 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 future. Currently, the potential possessed by Islamic Boarding Schools is still not optimally harnessed. Thus, many pesantren only dwell on activities related to routine teaching of the santri. Thus, it is necessary to make a more comprehensive design related to the management of 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 "Program Seribu Kobong". This program aims improving the pesantren environment. While at the national level, the Ministry of Environment of the Republic of Indonesia rolled out a program called “Ecopesantren Program” that is directed at improving the quality of the pesantren's environment. That said, these two government programs are a form of social intervention to improve and create a healthy environment in the pesantren. Basically, community intervention is a change made by an external party together with the community to realize the needs and overcome problems faced by the community based on plans and programs that are shared with others (Adi, 2012). Based on field studies, Islamic boarding schools in Indonesia have not received sufficient information about the Eopesantren Program to develop pesantren become environmentally friendly. Although in general pesantren are familiar with environmental awareness issues, they have not yet been implemented properly in their own environment. That hving been noted, community intervention by government is seen as an important effort to develop environmentally friendly pesantren. As an Indonesian traditional traditional Islamic educational institution that grows out of society, Islamic boarding schools in general have not had much contact with environmental issues, institutions, management, resources and funds. Thus, it can be said, that pesantren in general are still far from being ideal cases of the application of Islamic teachings on environmental awareness. Up to this point, it is clear that there is a gap between the idealism of pesantren as an Islamic educational institution teaching Islamic knowledge in the environmental field with the real situation of the pesantren's own environment. The problem of study this therefor formulated as follows: First, how are the existing environmental conditions of pesantren institutions and their environmental programs? Second, is the government community intervention on the development of environmentally friendly pesantren able to support the improvement of the quality of pesantren's environment?

2 Methodology

This research was conducted in two Islamic boarding schools in West Java and in North Sulawesi Provinces; Al Ittifaq Ciwidey Islamic Boarding School, Bandung, West Java Province, and Assalaam Manado Islamic Boarding School in North Sulawesi province. Each chosen as representations of 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 methods of data analysis which
include review of literature, descriptive analysis, and focused discussions. Focused discussions were mainly carried out to find the formula for the development of environmentally friendly pesantren that had been carried out by the government 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 pesantren, while at the same time being able to be interviewed within the limited time of the study.

In general, this study seeks to formulate and find a formula for social engineering and community intervention, as well as an Islamic approach in an effort to create an environmentally friendly pesantren. Specifically, this study aims to: First, analyze the existing condition of pesantren institutions and environmental programs they engage in; Second, finding and formulating a strategy for developing environmentally friendly pesantren through a social intervention approach.

3 Literature Review

As an Islamic education institution that is in direct contact with the grassroots, pesantren can be the initiators of an Islamic learning curriculum that nurtures an environmentally friendly mindset, as well as being pioneers of the physical environment of a healthy pesantren. Activators and dynamists through Kyai and Ustadz as well as 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.

So far, there are still many Islamic boarding schools that have not been optimally empowered. Thus, many Islamic boarding schools are only limited to activities related to routine teaching activities for students. Thus, it is necessary to make a more comprehensive formula regarding the arrangement of environmentally friendly Islamic boarding schools. In fact, Islamic boarding schools can be a very vital mediator in bridging environmental activities at grassroots level, especially the pesantrens and communities in their surroundings (Mangunjaya, 2016). Islam itself is actually an environmentally friendly religion (Al-Qardhawy, 2002). The teachings of Islam show nature and humans as equal, 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, so that it remains harmonious and balanced in an ecological atmosphere (Safei, 2016). At this point, Muhtarom Ali's conclusions are important about the need to strengthen environmental fiqh in the pesantren (Muhtarom, 2014).

The importance of environmental is fundamental, thus the political and economic point of view alone is not enough to overcome environmental crises happening everywhere, including in Islamic boarding schools. At this point, it is important to engage in environmental education in pesantrens (Halid, Setyono, & Sunarto, 2014).

It is important to note that all religions have a perennial vision that is somehow related to the maintenance of the cosmic nature. It can be said that the main theme of the Quran revolves around three issues of God, humans and nature with dialectics of relations between them (Rahman, 2009).

Paradigmatically, the relationship between God, humans and nature lies in the Islamic doctrine of monotheism. The Islamic doctrine related to monotheism is a world view which provides a holistic explanation of reality (Al-Faruqi, 1971). According to Mutahhari (1989) there is a very important principle that should be noted regarding the position of humans in relation to nature, the Theological Principle. The principle, the explains how humans should position themselves in the
natural environment, and how nature must be treated, and from this the enormous task of pesantren in realizing Islamic teachings in the environment and expressing it in life is clear.

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

Another study conducted by Ali Muhtarom (Muhtarom, 2014) discusses how to implement Islamic values in fostering environmental awareness in Al-Mansyur Darunnajah 3 Islamic boarding school. This study shows that to implement Islamic values in forming eco-friendly pesantren can be done by giving intrinsic awareness to students in practicing 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.

In yet another study by Azrina Sobian (2012) environmental awareness in pesantrens was examined. This study shows that efforts to foster environmental awareness through environmental education contributes greatly to preventing further environmental destruction and even repairing the damage that has already occurred. 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 pesantrens, incorporating environmental curricula in pesantrens’ 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 Fawaid (2016), Suwito (2017) and Efendi (2017) on the Islamic View of Environmental Conservation Education in Nurul Haramain Islamic Boarding School in West Lombok - Indonesia. Wider research on similar topics was carried out by Thomas A. Reuter (2015) on The Green Revolution in the World’s Religions: Indonesian Examples in International Comparison, by Ade Hidayat (2017) about Peacefulness in Pesantren: The Involvement of Santri's Peaceful Environment and Personality. However, none of the research specifically discussed the efforts made by external parties, in this case the Indonesian government, in participating in developing environmentally friendly pesantren through a social intervention approach. This is what distinguishes this research with those mentioned above.

The social intervention itself, as a strategy carried out by the government in participating in developing environmentally friendly pesantren can be interpreted as a change effort carried out with the pesantren community to build a more environmentally friendly and green environment. Conceptually, social intervention models, according to Rothman (1995), are divided into three. First, the model of local community development, which is a process to create social and economic progress for the community through active participation and initiatives from the community itself. One example is the development of environmentally friendly Islamic boarding schools by the government through an equestrian program.

Second, social planning, which is a task-oriented social intervention model, in which community members work to conduct research, analyze problems and needs of the community, identify, implement and evaluate humanitarian service programs.
Third, social action as 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.

4 Findings and Discussion

Al Ittifaq Islamic Boarding School, located in Ciwidey, Bandung, is cared for by a cleric and environmental activist called K.H. Fuad Affandi (F. Manshur, 2009). This pesantren was founded in 1934 and now has not less than 300 students. This pesantren teaches about personal piety, social piety, as well as environmental piety. The surrounding community may also work on 300 hectares of the pesantren’s land, which is currently used for tea cultivation, garments production, organic fertilizer product, and other activities. Al Ittifaq Islamic Boarding School also does work together 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 pesantren. Currently, Al Ittifaq Islamic Boarding School together with the Taiwanese government is developing organic chilli.

Al Ittifaq is one of the pesantren 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 on organic farming, effective land use and improving the economy of the surrounding community. 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 then fostered economic empowerment of the pesantren community by free schooling, increased income and welfare of farmers. In addition, the pesantren produces 20 tons of organic fertilizer per day.

Another environmentally oriented pesantren is Assalaam Islamic Boarding School, led by KH. Ahmad Junaedy, located in Manado, North Sulawesi, which also has a 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 of three formal educational institutions (Madrasah Tsanawiyah, Madrasah Aliyah and Vocational High Schools), Assalaam Orphanage, Assalaam Mosque, Assalaam Islamic Studies Center, and Assalaam Youth Youth Association.

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

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 Ecopesantren, or environmentally friendly pesantren. In the sociological context, what is done by the government through this Eucharistic program can be called a social intervention.
The Ecopesantren Program was launched by the government through the Ministry of Environment in 2008, but it has not been able to reach and be socialized to all pesantren in Indonesia. However, efforts to approach through Islamic teachings have also been carried out and 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 pesantren, 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 (Mangunjaya, 2016).

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

In detail, the implementation strategy of the Ecopesantren 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 pesantren community by expanding the knowledge base so that behavior changes occur with the foundation of the existing pesantren culture, particularly integrating environmental actions living with in Islamic environmentalism; (4) Increasing the knowledge of pesantren citizens about environmental education by intensifying the idea of environmental fiqh based on the Qur'an, Hadith and the Islamic lessons book of salaf ('Yellow book'), so that the learning process at the pesantren 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 Pesantren and the surrounding environment. This activity involved the active role of all Pesantren residents and local residents; (6) Organizing and participating in competitions at the Pesantren 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 pesantren. 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 Ecopesantren program implemented by the Ministry of Environment since 2008, the Government of West Java Province in 2015 held an Eco-Friendly Pesantren Award or what is known as the Ecopesantren Award. This award is one form of empowerment of Islamic boarding schools, so that they have a stronger spirit in developing themselves towards better. In order for the implementation of pesantren 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 "Ecopesantren Award".

The "Ekopesanren Award" event is held with the intention to encourage the concern of the pesantren 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 pesantren ulama (clerics) to produce environmental fiqh documents (fiqh al-biah), 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 pesantren. This study shows that there is 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 actually only taken from the knowledge of peripheral jurisprudence. The enthusiasm of the pesantren in West Java, for example, in participating in the Ecopesantren Award which was initiated by the West Java Provincial Government shows that awareness of the importance of creating a clean and healthy environment has grown in pesantren circles.

This kind of awareness is a bright spot that in fact pesantren are very open to positive activities related to environmental improvement efforts, such as activities offered by the government through the Ecopesantren program. Therefore, environmental activities in the world of pesantren can be improved by providing better stimulation and encouragement in the future. Follow-up of broader activities involving the pesantren 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, as well as presenting a more eco-friendly pesantren environment.

Existing findings from both Al Ittifaq and Assalaam Islamic boarding schools indicate that the pesantrens did not have a specific policy governing the funds intended for pesantren 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 the process of managing and developing environmentally friendly activities in the pesantren notwithstanding some substantial successes.

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

In practice, pesantrens have rules and regulations that govern environmental hygiene and health. Among them is the obligation of the pesantren in West Java, for example, in participating in the Ecopesantren Award which was initiated by the West Java Provincial Government shows that awareness of the importance of creating a clean and healthy environment has grown in pesantren circles.

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 have an obligation to admonish and remind students around them to dispose of scattered garbage. In addition, the pesantren 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 health of the surrounding environment are carried out. In this aspect the boarding school implements a kind of covert curriculum on the environment. This is demonstrated by the existence of fiqh al bi'ah material taught by the

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kiai to the students which is inserted in the lecture content.

In general, both Al Ittifaq Bandung pesantren and Assalaam Manado pesantren still need support and capacity in building or empowerment in an effort to bring pesantren to a better and more advanced stage. Although this study was only carried out in two pesantren, this indication also shows the average state of Islamic boarding schools throughout Indonesia.

Even so, efforts to introduce and strengthen the awareness of the pesantren community on the environment continue to be carried out by pesantren. This situation promises an important 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 also with a good environmental culture are expected to contribute to the community where they will later serve or take part.

Related to this, this study shows that in general, students, both in Al Ittifaq and Assalaam pesantrens, have a relatively good concern for the environment. This awareness is shown also 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.

On the basis of this, it is necessary to have a means by which the pesantren community can be moved to habituating environmental care. Basically, santri can be moved if the pesantren institutionally have programs that are in line with environmental activities. Therefore, students tend to take part in environmental action activities if the pesantren puts in place concrete programs related to the environment. Unfortunately, because there is no institutionally directed program, increasing the capacity and understanding of santri towards the practice of environmental care sustainability is not done. In fact, they also understand that Islam is a religion that advocates for environmental friendliness, but they do not know what sustainable environmental practices are like in their daily practical form.

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

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

This study found a gap in students' knowledge with 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 pesantren. The ideal model of such a program should at least emphasize the involvement of the santri in the form of practical and sustainable environmental actions and emphasizes that students learn more and the pesantren prepares more reading materials related to the environment.
In the context of social intervention, the existence of the Ecopesantren program from the government has received enough attention and strong support from the pesantren. This is a strong social capital to develop more environmentally friendly pesantren. 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 an important role in decision making, but the decision must also be supported by the leaders of the pesantren. This is where the principle of community intervention operates, where the government and the pesantren community jointly decide or carry out various activities that support the development of environmentally friendly pesantren.

This involvement can take the form of the participation of representatives of pesantren leaders in the pesantren organization, which is a representation of the community. This is done to maintain and fully understand the pesantren culture which is also a consideration in education for sustainable development (Mangunjaya, 2016).

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

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

Meanwhile, the Ecopesantren program needs to be followed by capacity building in the pesantren community by expanding the knowledge base, 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 a national goals that include: (1) changes in behavior towards the environment in the pesantren community, (2) increasing the contribution of pesantren 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 pesantren community.

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

Regarding the implementation of the formula for developing environmentally friendly pesantren, there are several procedures that must be carried out. First, to conduct socialization and discussion on the concept of Ecopesantren in order to obtain the same understanding of the concept of the Euphoria. If it is necessary to establish an Ecopesantren implementation coordinating team that is approved by Islamic Boarding School. Islamic boarding schools that have not seen the need for
the establishment of an Ecopesantren coordination team, its tasks can be carried out directly by their caregivers.

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

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

Fourth, build coordination, socialization and implement the Ecopesantren program together with pesantren residents. The implementation can be started by improving the physical environment of the Pesantren in mutual cooperation, compiling rules in maintaining cleanliness and implementing policies on the pattern of pesantren life with environmental nuances. To realize an environmentally friendly Islamic boarding school, various strategic steps are needed. The strategy for implementing an environmentally oriented Islamic boarding school requires the involvement of many institutions. Therefore, at the level of implementation, realizing an environmentally friendly pesantren is \textit{fardhu kifayah} (In its fulfillment, Someone able through himself or his property to perform the \textit{Fardhu Kifayah} act is obliged to perform 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 Ecopesantren is a community empowerment based program and is starts with the pesantren community itself. In order to achieve this, the program can be carried out through various stages. Among other things, it should consider the involvement of dominant pesantren stakeholders like the \textit{kiai} (pesantren leader), clerics and the involvement of students in an effort to empower their involvement in the environmentally-oriented pesantren program.

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

5. Conclusion

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

An ideal Ecopesantren design is an institution with a program based on community empowerment which in its activities must include the involvement of the pesantren community (kiai and santri), the surrounding community, and related government tools in contributing to its capacity to become an Ecopesantren program. In order to improve the
living environment in pesantrens, systematic efforts need to be made in the form of structuring the institution with programmed environmental actions and facilitation, increasing knowledge about the environment and Islamic teachings as well as environmental integration in Islamic culture in the pesantren. In the meantime, the Ecopesantren program can also be followed by capacity building within pesantren communities by expanding the knowledge base so that behavior changes are basically based on existing pesantren culture, especially in integrating environmental action with Islamic environmetalism.

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