

Transformation of Ecology-Pesantren Programme as an Innovation in Environmental Islamic Education

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Abstract

Environmental damage is a phenomenon that is very urgent to be responded to by Islamic boarding schools. This is because pesantren is an Islamic educational institution that teaches the Al-Quran and Hadith, in which there are teachings to preserve nature and all its contents. In addition, pesantren produces graduates who master Islamic religious literacy properly and correctly so that they can preach nature conservation to the wider community. This research aims to provide literacy about Islamic education innovations that can be transformed from the concept of environment-based insight. In addition, to provide literacy regarding the criteria and implementation of eco-pesantren. The results of this study are the criteria and implementation of eco-friendly pesantren which include: 1) Environmentally friendly pesantren policy 2) Environmentally friendly Islamic curriculum 3) Nature taddabur activities 4) Supporting facilities and infrastructure to realise eco-friendly pesantren.

Keywords: *Eco-pesantren,; Environmentally Friendly; Islamic Education Innovation*

INTRODUCTION

Environmental problems that occur in Indonesia are already very worrying. The indications are frequent forest fires, landslides, and floods that almost become a subscription every year in various regions in Indonesia. This tells us that Indonesia is experiencing an environmental crisis.(Ibrahim et al., 2017). Awareness of the environment's role in future generations' sustainability needs to be developed. Ecology from an Islamic perspective has taught us to always maintain and protect the environment.(Pujianto et al., 2021) In Islamic teachings, nature conservation is also a religious requirement. Islam has become an explicit doctrine that Allah forbids humanity to damage the earth, including the environment.(Pudjiastuti et al., 2021)

Religion has a strategic role in voicing climate change and the impacts and actions that need to be taken. This role boils down to concern over the impact of environmental damage as a direct result of climate change and a response that is not optimal to deal with. (Maarif, 2022). Understanding personality is the basis for knowing oneself, which will help every Muslim person control lust, maintain himself from deviant behaviour, and direct his life towards goodness in the right behaviour. (Bakar, 2014). Islamic education needs to pioneer environmental awareness, because the idea of environmental education has existed since the time of the Prophet Muhammad, and the Quran teaches the right way for Muslims to treat the natural environment. (Nurulloh, 2019), (Hidayat, 2015)

Environmental education is the implementation of a form of concern for the environment as a manifestation of gratitude for the gifts given by Allah SWT through the universe so that learning becomes more meaningful. Students will be introduced to concepts that blend with nature itself. The environmental learning approach is essentially to bring children closer to the power of the Creator. (Rokhmah, 2019). Environmental education is identified with efforts to change people's behaviour which aims to improve people's skills and awareness to care for and preserve the environment. (Holis, 2019)

Islamic educational institutions at all types and levels should adopt clear and measurable climate change impacts, risks and hazards, as well as attitudes and behavioural tools to reduce the impacts and risks of climate change. Amidst the obligation to fulfil the infrastructure needs of Islamic educational institutions, it is important to instil awareness of climate change. (Maarif, 2022). Efforts to foster environmental awareness through environmental education in Muslims will contribute greatly to preventing further environmental destruction and even repairing damage that has already occurred. Environmental education focuses on efforts to develop and increase the school community's awareness to behave in an environmentally friendly manner so that the sustainability of the ecosystem is maintained. One that can be developed is education through an eco-pesantren model that can transform religious moral values in interacting with the environment. (Fua, 2013)

METHODS

This research uses a content analysis approach. Content analysis is a method that is empirically based, exploratory in process, predictive or inferential. (Krippendorff, 2019) Data and information collection techniques in this study used the publish or perish application. Journal searches focused on articles published by scopus indexed journals, google scholar, Sinta.

Data sources were also obtained from books and official government websites, credible media websites. The data search was directed to fulfil information about environmental education in Islamic boarding schools. The steps of data analysis start from: 1) Determining the formulation of the problem, 2) Searching for literature on relevant articles, 3). Screening the literature with the research topic, 3) Categorizing and coding the instrument, 4). Analyzing and evaluating the collected data, and 5). Drawing conclusions.(Xiao & Watson, 2019)

RESULTS AND DISCUSSION

Religious Spirit to Care for the Environment

The environment consists of materials and stimuli that are physiological, psychological, and socio-cultural and are in every individual both inside and outside the individual itself. The physiological environment is everything that includes the physical conditions and materials of the human body, while the psychological environment is everything that includes stimuli that are always received by each individual since the womb, birth, until death arrives, while the socio-cultural environment is everything that consists of stimulation and interaction as well as external conditions of individuals related to the treatment of others. (Obaid, 2013)

Religion as a foundation that is able to strengthen beliefs and provide positive direction to the attitudes and behavior of the community. The higher the religious belief, the stronger the opportunity to develop awareness of good behavior. Religion has told humans not to destroy the environment and even ordered to preserve it to avoid natural disasters. Thus, the attitude of preserving the environment is very expensive alms for the future of children and grandchildren on an ongoing basis. Therefore, these environmental-based religious values should always be instilled in students in every lesson so that they are embedded in their souls and firmly rooted.(Karim, 2018)

The reality that occurs today is that Islam is narrowed only limited to the problem of relationships with Allah SWT. (*habl min Allah*) and relationships with humans (*habl min al nas*). When making mistakes in relation to the commands of Allah Swt. (in terms of worship) it will be considered a sin. Likewise, if you make a mistake against humans. But when making mistakes against the environment (nature), it is considered commonplace and never thinks about the problem of sin. In fact, if analyzed, making mistakes against the environment will have a wider impact and be felt by the lives of future generations. On the other hand, there is a gap in Islamic teachings between theory and practice. In theory, Islam explains that environmental destruction is a violation of Allah's command. But in reality, environmental destruction continues to be carried out.

This happens when religious teaching is done partially and not comprehensively so that the understanding of Islamic teachings is only a piece, and finally the maintenance of the environment becomes a forgotten Islamic teaching so that it takes time to regenerate environmental awareness and must be done immediately through the role of educational institutions designed with a religious climate.

The religious climate in the environment in Islamic educational institutions can be realised through approaches (1) the creation of a religious educational environment, 2) the realisation of worship facilities, 3) the realisation of learning methods using a religious values approach in every lesson, especially environment-based religious values 4) the realisation of examples from educators who have noble morals, especially having concern for the environment. (Obaid, 2013)

Of the four points, the third point is something that is rarely implemented. So far, the learning process has not fully become a means to teach environment-based religious values in each subject, so it is less able to contribute to the understanding of students. Therefore, a reconstruction of learning based on environmental-based religious values that is more holistic, futuristic, and humanistic is needed. By transforming religious values in every lesson as an effort to foster awareness and care for the environment for students. The teacher's job is not only to transfer knowledge, but must be able to transfer values that are able to foster an attitude of environmental care and be able to give birth to an affective attitude to life in students (Sitti Hasnidar, 2019)

The combination of learning materials with environmental-based religious education values will have an impact on the formation of students' environmental awareness. One of the internalizations of religion related to the environment is expressed in the verse of disasters and various damage to nature that occurs on earth due to human actions themselves. If the verse is continuously inserted in learning related to the environment, it will be well understood and become the foundation for the formation of awareness in carrying out actions related to the environment. (Karim, 2018)

The realization of a religious atmosphere in Islamic educational institutions is not easy to realize. The religious atmosphere does not only rely on financial support, but requires active participation from all parties involved in Islamic educational institutions, such as education personnel, education, and especially the figure of the elder of the institution. The religious atmosphere in the educational environment with various activities and various forms is important for the creation of the process of internalization of religious values in students. The process of internalizing Islamic religious values based

on the environment must be a habit in behavior, and all activities in order to internalize the soul of students and become a culture for them in their daily lives.(Nurulloh, 2019)

Eco-pesantren programme

The concept of eco-pesantren comes from two words, namely eco and pesantren. Eco is taken from the word ecology which is a terminology that is closely related to the living environment. While pesantren is a definition that is understood and used for typical educational institutions in Indonesia that teach Islamic science. So eco-pesantren is defined as an Islamic educational institution that has concern for the environment and carries out environmental conservation activities and protection of natural resources and the environment.(Diavano, 2022)

Eco-pesantren is a movement that focuses on the development of the environment and environmental awareness in pesantren. This movement aims to integrate Islamic religious teachings with environmental protection. Through education and hands-on practice in pesantren, eco pesantren teaches students to become agents of change who care and are responsible for the environment. The concept of ecology or environmentalism is adopted to address environmental issues around the pesantren and increase environmental awareness among students. Eco-pesantren teaches students to protect and maintain the environment and develop environmentally friendly practices in pesantren, such as the use of renewable energy, waste management, and greening. (Herdiansyah et al., 2016)

The Eco-Pesantren programme is a form of environmental education unique to Indonesia that was first introduced at the Muslim Seven Year Action Plan for Climate Change meeting in Istanbul Turkey in 2009. Many Muslim organisations around the world are interested in this programme, as it is considered the most appropriate form of educating the grassroots level of society in terms of efforts to conserve and protect natural resources. Eco-pesantren is also one of the models of faith-based environmental education recommended by the 1st Muslim Action Conference on Climate Change, to be implemented on an international scale. For Indonesia, the development of the Eco-pesantren programme has a very strategic value. As the country with the largest Muslim population in the world, Indonesia has a strategic role to synergise the world Islamic community in an effort to overcome the problem of environmental pollution damage.

In Indonesia, the Eco-Pesantren programme was first initiated by KH Abdullah Gymnastiar and his team in Bandung, West Java. Daarut Tauhiid Eco-Pesantren is a rural pesantren model whose physical design and activity plan are in accordance with the principles of sustainable development. The eco-pesantren programme, which was launched by the Ministry of Environment on 5-6 March 2008, has the following objectives: 1) Expanding the understanding of Islamic teachings that serve as a guide in raising awareness of the environment; 2) Implementing Islamic teachings in daily life; 3) Spreading knowledge about environmental issues among pesantren; 4) Creating clean, healthy, and good pesantren; 5) Improving the quality of the environment through knowledge contained in the Al-Quran and Hadith by utilising pesantren; 6) Increasing activities that not only generate economic benefits, but also have social and ecological added value; 7) Making pesantren a learning centre that has an environmental perspective for pesantren residents and the community. (Mangunjaya, 2022)

Indicators and Criteria of the Eco-pesantren Programme Development of an environmentally friendly boarding school policy

To realize an environmentally friendly boarding school, several boarding school policies are needed that support the implementation of environmental education activities by boarding school residents in accordance with the principles of participatory and sustainable ecopesanren. The development of boarding school policies that are needed to be realised, namely, a) The vision and mission of environmentally friendly boarding schools, b) Boarding school policies in developing environmental learning, c) Policies to increase the capacity of natural resources (HR) in the field of the environment, d) Boarding school policies in efforts to save natural resources (SDA), e) Boarding school policies that support the realisation of clean and healthy boarding schools, f) Boarding school policies in allocating and using funds for activities related to the environment. (Pujianto et al., 2021)

Development of an Islamic-based environmental curriculum

The delivery of environmental material to students can be done through an integrated and integrated curriculum, or a separate subject. Various learning models and methods are used to provide students with an understanding of the environment associated with daily routines. Environment-based curriculum development can be achieved through the following ways; 1) Development of an integrated learning model, 2) Exploration and development of environmental materials in the community, 3) Development of Islamic environment-based learning methods, 4) Development of curricular activities to increase students' knowledge and awareness of the environment,

5) Practicing Islamic teachings on the environment in eco-pesantren activities. (Fakhruddin et al., 2018)

Development of nature *tadabbur*-based extra-curricular activities

To realise environmentally friendly boarding schools, boarding school residents need to be involved in various environmental learning activities. The boarding school also needs to involve the surrounding community to carry out various activities that provide benefits for both boarding school residents and the community. Extra-curricular activities in Islamic boarding schools include; 1) Organising nature study activities, 2) Taking an active role in environmental action activities carried out by various parties. 3) Building networks and partnerships with related institutions, 4) Initiating the development of environmental education in Islamic boarding schools.

Development and / or management of supporting facilities and infrastructure for boarding schools

In order to realize eco-pesantren, it is necessary to support facilities and infrastructure to reflect environmental management efforts, including: 1) Development of supporting facilities for boarding schools for environmental education, 2) Improving the quality of environmental management inside and outside the boarding school, 3) Saving natural resources of electricity, paper, water and others, 4) Improving the waste management system, 5) Land utilization with environmentally friendly activities, 6) Management of clean and healthy sanitation and toilets, 7) Environmentally friendly physical development design. (Fakhruddin et al., 2018)

Benefits of Implementing the eco-pesantren concept

With the implementation of the ecopesantren program, the pesantren will get several benefits such as increasing the operational efficiency and use of pesantren resources, saving financial resources through reducing excessive resource consumption, increasing the conduciveness of comfortable teaching and learning for pesantren residents, creating a sense of solidarity between pesantren residents while making residents around the pesantren more prosperous and aware of the environment, minimizing the risk of environmental damage by increasing pesantren activities that have added value, becoming a place for the younger generation to understand good and correct environmental management and maintenance (Mangunjaya, 2022).

Eco-pesantren Implementation

Environmentally Friendly Policy

Pesantren is a real picture of the power node of Muslims in Indonesia. Its approach is expected to be one of the corners of environmentally friendly activities. Eco- boarding school makes the boarding school a node of environmental awareness in the community. To realize an eco-friendly pesantren, it is necessary to have several policies of the pesantren and kyai that can support the implementation of environmental education activities (theory and practice) by the pesantren community in accordance with the principles of a participatory and sustainable eco-pesantren.

Environmentally oriented boarding school policies are the most important aspect in supporting the realization of the development of eco-pesantren programs and activities. Therefore, the policies set and implemented by the boarding school need to be prioritised and applied to all types and levels of education in the boarding school. Thus, the eco-pesantren program will be able to accommodate the curriculum and activities of environmental activities in the boarding school and the surrounding environment properly. The policy support of the boarding school is the main pillar in realizing an environmentally friendly boarding school.(Herdiansyah et al., 2016)

Islamic-based Environmental Curriculum

Efforts to develop an environmental education curriculum based on Islamic teachings are the second important aspect in encouraging the realisation of environmentally friendly boarding schools. This environment-based curriculum can provide opportunities for *kyai* and *ustadz* to improve the learning of environmental materials. In its application, this curriculum should provide opportunities for *ustadz* to develop inspiring, innovative, creative, recreative and fun learning methods for their students.(Aulia et al., 2018)

An environment-based curriculum can be developed by integrating with other lessons or independent special lessons by referring to the Islamic perspective in managing the environment. This environmental theme can be the main framework in developing and preparing an environment-based curriculum. The Islamic-based environmental curriculum needed to realise this is; 1) The development of learning models that are integrated with learning activities, applying cross-subject models of environmental thematic, the integration of environmental themes and the development of environmental education materials in particular, 2) Exploration and development of materials and problems in the community. Environmental issues in the surrounding community become learning topics and make efforts to enrich environmental education materials based on environmental issues in the surrounding community, 3) Development of Islamic environment-based learning methods. Development of implementation. Several learning methods inside and or outside the classroom based on the environment, so that students can learn aspects of environmental aspects through direct observation and investigation and can relate them to social, cultural and economic aspects, 4) Development of extracurricular activities to increase students' knowledge and awareness of the environment. Pesantren are able to develop extra-curricular activities in learning about the environment, in the form of real action work and development of environmental teaching material topics, developing environmental management materials with local and global issues. Developing environmental-themed teaching material topics, organising activities by displaying the work of students about the environment. (Aulia et al., 2018)

Tadabur Alam-Based Activities

Another aspect that needs to be developed is the activities or programmes of taddaburalam-based boarding schools, the definition of tadabur alam-based is the voluntary participation of students and or the involvement of other parties in activities related to the environment. This activity is intended to provide opportunities for

boarding schools to carry out learning about the environment, and be able to encourage thinking and design real action in answering the challenges of environmental problems in the vicinity. (Sudirman, 2012)

In the Eco-pesantren programme, the *Tadabur Alam* activity is one of the most awaited activities by the participants. This activity provides valuable experience for participants to introduce themselves to nature and the environment around us. In addition, the *Tadabur Alam* activity is also a means to strengthen a sense of love and responsibility for the environment.

Through the *Tadabur Alam* activity, participants are expected to gain knowledge about biodiversity and the environment around us. In addition, this activity also helps to increase public awareness about the importance of protecting the environment and caring for nature for the sake of ecosystem balance.

Some things that must be considered in developing *tadabur* nature-based activities are 1) The availability of guidelines for the implementation of extra-curricular activities related to *tadabur alam* that become a reference for pesantren, 2) Introduction to natural resources, forests, flora, fauna, ecosystems and their benefits for life such as types of wood, animals, forest functions, and introduction to their functions to maintain natural balance, 3) Outbound as one of the lessons for introducing nature as well as acting to maintain and preserve natural harmony through simulations and training, 4) Involving facilitator teachers, environmental practitioners in extra-curricular activities. (Sudirman, 2012)

Development of Supporting Facilities and Infrastructure of Islamic Boarding Schools

The next aspect that needs to be considered in the efforts of Islamic boarding schools is the management and utilization of existing supporting facilities and infrastructure for the benefit of environmental learning. In addition to utilizing the environment as a medium of learning, boarding schools are also encouraged to develop efforts to improve the quality of the environment, both inside and outside the pesantren. Learning activities are not just an exploration of knowledge, but also at the same time become a medium towards real efforts to save the environment. (Fahham, 2019)

For this reason, environmentally friendly boarding school infrastructure is an absolute requirement for the process of selecting, designing, and maintaining boarding school facilities based on good environmental management principles. The supporting facilities of the boarding school can also be a medium for learning for residents, boarding schools and the surrounding community.

The programme framework for the development and management of supporting facilities of Islamic boarding schools consists of; 1) Developing and utilising boarding school facilities as a medium of learning about environmental issues which include waste

management systems, nature laboratories, and so on, 2) The boarding school is able to improve the quality of the environment, boarding school and its surroundings by implementing a room light management system, air ventilation maintaining and starting trees or greening, maintaining and managing public facilities. Including sanitation and already have and utilise other supporting facilities that support the environmental management efforts of the boarding school, saving natural resources, water, energy and so on. The boarding school conducts a management system to save natural resources such as water, electricity, paper, and so on, 3) The boarding school carries out qualified waste management with the 3R principle, namely reducing, reusing and recycling. As well as providing separate trash bins have a waste management area, 4) The use of alternative energy such as using solar cells for lighting, bio gas, windmills and others (Fahham, 2019)

Capacity Building of the Pesantren Community

To implement and develop environmentally friendly boarding schools, the boarding school community, kyai, ustadz, and santri need to increase their capacity in environmental protection and management through increasing their knowledge and skills.

Improving knowledge and skills

Increasing knowledge and skills can be done by following and or carrying out various activities for ustadz santri and the community around the pesantren, such as training related to environmental issues and problems that occur in the pesantren and its surroundings, waste management with the 3R principle by reducing waste from its source, sorting organic and inorganic waste, processing organic waste into compost, processing inorganic waste into goods that have economic value and others, conservation of critical land of the boarding school with plant nurseries as well as planting and maintenance of plants and others, utilisation of alternative energy by utilising water energy micro hydro solar cell dung, livestock, biogas and others, lighting, application of environmentally friendly green lifestyle and eco office with energy and water saving movements throwing garbage in its place, and saving paper making biopores and others (Sudirman, 2012)

Formation of environmental officers/ cadres

If the implementation of training with a large number of participants is not effective enough and does not reach the target, then training can be carried out with a limited number of participants. The boarding school can select students to be environmental cadres who are given training and skills. The students who become cadres will become a task force that will initiate, invite and train other students to carry out activities that care for the environment in the boarding school area and the surrounding environment.

Workshops, seminars, and discussions on the theme of natural resource management and the environment.

To improve the quality of human resources in Islamic boarding schools, it can be done by attending workshops, seminars, socialisation or discussions with environmental themes carried out by government agencies, non-governmental organisations or other private parties. (Sudirman, 2012)

Friday sermons, preaching or lectures with environmental themes.

Capacity building of boarding school residents can also be done by making Friday sermon materials. Preaching materials or lecture materials with the theme of protecting natural resources and the environment can be used in practical preaching lessons for students. The material can also be used as handbook material for da'wah to the community for students when they have completed their education at the boarding school. *Ustaz* can provide topics related to the environment in Friday sermons or lectures to *santri* students so as to increase their knowledge and increase their awareness of the importance of protecting natural resources and the environment

Activity Financing

Financing for activities related to environmental management can be allocated from the boarding school fund. In addition, activities can be financed from donations and donors from various parties who are partners of the boarding school. Either from the government, local government NGOs or other private parties. (Sudirman, 2012) For this reason, boarding schools must establish networking cooperation and partner with various parties. So that communication is established continuously and the implementation of environmental activities in the boarding school gets support from related parties.

Monitoring and evaluation

Another important thing to note is the implementation of monitoring and evaluation of each activity implemented. *Monev* can be carried out by the leadership of the pesantren, ustaz and santri, as well as related external parties. *Monev* is needed to monitor the implementation of activities by paying attention to the achievement of targets and objectives of activities whether they are in accordance with the established planning. In this *monev* activity, we also see what are the weaknesses and shortcomings of the implementation of eco-pesantren. This is in order to improve the implementation of activities in the future.

Eco-pesantren SWOT Analysis

Strengths

Internal factors that drive the eco-pesantren programme include: (1) the policy of the pesantren leadership that encourages the eco-pesantren programme, (2) in general, teachers are willing to integrate environmental education material into the subjects taught, (3) the strong desire of the majority of pesantren residents to create an environmentally friendly living environment, (4) the strong desire of the majority of students who support the ecopesantren programme, (5) having a large area of land and biodiversity of flora and fauna in the pesantren environment that can be developed as learning resources and media, (6) having an environmental programme that has been implemented by the pesantren, (7) having a variety of subjects that can be a forum for integrating environmental education materials and (8) the possibility of developing various extra-curricular activities related to the eco-pesantren programme. (Mandra & Ismail, 2022)

Opportunities

Opportunity factors that can support the ecopesantren programme are: (1) the existence of an understanding between the Ministry of Religious Affairs of the Republic of Indonesia and the Ministry of Environment and Forestry related to the development of the eco-pesantren programme, (2) support from stakeholders (the community around the pesantren, the business world, parents of students, government agencies, the private sector and universities), and (3) the potential of natural, social, and cultural resources inside and outside the pesantren to support the implementation of the eco-pesantren programme.

Weaknesses

Weakness factors identified in the preliminary research include: (1) most teachers do not understand the concept of eco-pesantren well, (2) most teachers do not have the competence to teach environmental education, (3) there are still a small number of teachers who have not been able to integrate the material. (4) the environmental programmes that have been implemented so far are tentative and not well planned, and (5) the burden of subjects studied by santri in pesantren is already dense, making it less possible in terms of time for new additional subjects.

Threats

The implementation of the eco-pesantren programme faces a significant challenge, namely the pessimism of the community towards its success. This factor is a threat to the success of the programme because the outputs produced in the form of knowledge, attitudes, and behaviour cannot be achieved instantly but require a relatively long time. This certainly makes some residents doubt the effectiveness of the eco-pesantren programme in achieving its goals. Therefore, good and continuous communication efforts are needed from programme implementers to provide the right understanding to the community about the long-term benefits of the eco-pesantren and also build residents' trust in the programme. That way, it is expected that the eco-pesantren programme can continue to run and have a positive impact on the environment around the pesantren and the community at large. (Mandra & Ismail, 2022)

CONCLUSION

Islamic boarding schools are Islamic educational institutions that have an important role in strengthening the character and morality of their students, in addition to providing solid religious education and good quality general education. However, in this day and age, environmental challenges are increasingly complex and require the active role of Islamic boarding schools in preserving the environment. Therefore, the application of ecopesantren is important to be implemented in boarding schools.

Ecopesantren is an integrated environmental management concept, which includes water, energy, waste, and greening management. The implementation of ecopesantren in Islamic boarding schools can provide significant benefits to the environment, both locally and globally, and have a positive impact on the sustainability of human life and other creatures. One of the benefits that can be obtained from the implementation of ecopesantren is energy and operational cost savings. By applying energy-saving technologies and efficient waste management, the boarding school can reduce operational costs and save energy use. In addition, ecopesantren can also help reduce the environmental impacts caused by boarding schools, such as greenhouse gas emissions and excessive water usage.

In addition to economic and environmental benefits, the implementation of ecopesantren in boarding schools can also help shape the character of students who care more about the environment. By involving learners in environmental management programmes, such as reforestation and waste management, they can learn about the importance of preserving the environment and contribute to addressing environmental issues. However, to effectively implement ecopesantren in boarding schools, support from all parties, such as the government, community, and related institutions, is needed.

In addition, the boarding school also needs to build cooperation with agencies or organisations that have experience and knowledge in environmental management.

Overall, the implementation of ecopesantren in Islamic boarding schools can provide significant benefits for the environment and character education of students. Therefore, efforts need to be made to increase awareness and participation of all parties in encouraging boarding schools to implement ecopesantren. Thus, boarding schools can be an example in preserving the environment and improving the quality of education that benefits the community.

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