

Environmental Conservation Education by Applying Islamic Values

M. Harja Efendi, Mimien Henie Irawati, Fatchur Rochman & Abdul Gofur

Department of Biology Education
State University of Malang
East Java, Indonesia

Abstract

The study aims at revealing the educational model of environmental conservation from the aspects of Islamic values. The method was qualitative (phenomenology at existing models). This study conducted at Nurul Haramain Islamic Boarding School. The data were collected using in-depth interview, the documents study, and participatory observation. Analysis of the data was performed through data reduction, data display, and verification. The result of application reveals that environmental conservation education activities were through teaching, modelling, coercion, and meeting carried out based on the values of Islam which are understood as the Shadaqah Jariah. Spiritual values as a basic grounding environmental conservation education are human values as caliph in maintaining the earth.

Keywords: education model of conservation, environmental education, islamic values

1. Introduction

One aspect used as a basis to see environmental issue is religion. Religious aspect becomes very important here because it can not be separated from human life. Since in the womb, human have been equipped with faith or religion QS. Al-A'raf (7: 172). Taking a religious perspective into consideration in adressing everyside of life guides man into right step and decision. The interest of social institutions such as Islamic boarding schools in dealing with environmental problems starts from boarding school environment and surrounding communities. The Islamic boarding school (*pesantren*) introduces universal Islamic values. The values can at least change the attitudes and behavior of students in religious life, social behavior in the community, and make them concerned about the environment, starting from the boarding school environment where they learn. Besides, restoration of Islamic boarding school is led to refunctionalization of schools as one of the agents of community development (Manfred, 1986)

The unique status and position of Islamic boarding school can be considered as an alternative of development, focusing on the community itself (people centered development) and having dual functions as a center for the development of value-oriented development. The development of the idea is that the Islamic boarding schools are expected to be no longer just as an educational institution, but also the center of health education, appropriate technology development, center for rural communities, the center of environmental conservation, and community economic empowerment (Marzukui, 2012).

The crisis of environment is the world's problems which are still unresolved and tend to be more worrying. The impact of the crisis is supposed to be worrying by experts because it has affected various aspects of life with very large dimensions, but they are unresolved. Some of the figures suggested that the ethics of how bad and painful state of the environment and its impact on human life, human beings must change the way scientists think not just thinking only, but also ethical and theological (Al-Qaradawi, 2002; Kempton, 1995; Rahman, 2011; Rozaqi , 2005; Tucker, 2010; Yusdani, 2010. this is in accordance with the Word of God in Surah Al-Baqarah (2:30).

The study of ethics which deals with the relationship between man and God and nature, need to be sought for example to serve as a model, to be able to change the view and help people get out of this extraordinary crisis (Rahman, 2011). That religious do not generally provide special guidelines for responding to contemporary issues such as climate change, deforestation, littering (Tucker, 2010). This study focuses on the educational model of environmental conservation from the aspects of Islamic valuesin at Nurul Haramain Islamic Boarding School.

2. Methodology

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

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

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

The data was collected to answer the research problems derived from both primary and secondary sources. In this study, primary data were obtained through interviews with religious teachers concerning what strategies and methods applied at Nurul Haramain Islamic Boarding School in providing education in environmental conservation. Depth interview was performed to obtain data on how the strategies and methods of conservation was given at Nurul Haramain Islamic Boarding School based on Islamic values. The results of this interview later crosscheck the results of interviews conducted to teachers, students, and the surrounding community at Nurul Haramain Islamic Boarding School to know how the mindset of the public schools in interpreting Islamic-based environment, which can boost the moral values of Islam that someone understands his existence as a creature of God, namely *chalif* (representative of God) in keeping the universe. Furthermore, interview will find out how the application of Islamic values related to environmental management in daily life, according to opinion which satate that the collection of data can be done using three techniques, namely in-depth interview, participant observation, and the documents study (Lincoln A Guba, 1985).

3. Result

3.1 The Core Values of Environmental Conservation Education

Schwartz (2006) states that the basic value is the basic motivation of the attitudes and behavior of an individual or community. The basic values are very important things that can be extracted from spiritual teachings. UNESCO (1991) and Mulyana (2004). Moreover, UNESCO (1991) differentiates the value above into the basic value and instrumental value. While Milton Robbin (2000) differentiates the value into the value of terminal and instrumental values. Aoyagi (2003) whose research is heavily biased toward Schwartz (2006) also describes the relationship between the basic values with values that are instrumental in a person or society. The instrumental values by Aoyagi (2003) underlying the behavior of someone who cumulatively will be a reflection of the basic values in a more detailed form. The results showed that the activities of environmental conservation education at Nurul Haramain Islamic Boarding School was based on basic values, instrumental values and final values, then the value of the base is called with a value based on Islam or the value of the teachings of Islam.

The basic values of human sight as *caliph* must be explained again so that people at Nurul Haramain Islamic Boarding School can understand the duties and functions of humans on this earth especially related to the management and conservation of the environment. Mulyana (2004) states that in the reality of people's lives requires a detailed description of the principles of basic values had to include the possibilities of human actions are broad and diverse, and produce effective educational process. The same thing also expressed by Ekoesilo (2004) which states that the basic value is the one that is still common, which embody in life still has to go through stages that are methodologically.

The findings showed that environmental conservation education implemented by the students at Nurul Haramain Islamic Boarding School was a value-based education. This is evident from the results of documentation and interviews conducted by researchers at Nurul Haramain Islamic Boarding School that every regular recitals and public recitals at religious scholars always deliver on values of Islam through religious approach, quotation from Al-Quran and Hadith of the Prophet. This educational model is not a new thing for the citizens at Nurul Haramain Islamic Boarding School, given the value of education activities are characteristic possessed by most boarding schools in Indonesia (Fatah, 2007. Wahid, 1998). Mulyana (2004) states that the value of education is teaching or guidance to learners in order to realize the values of truth, goodness and act consistent habituation.

Education at Nurul Haramain Islamic Boarding School was based on Islamic values, then the source value used as the basis for all activities in at Nurul Haramain Islamic Boarding School is the Qur'an, Al-Hadith and the thinking of scholars. As noted in a book written by TGH Hasanain Juani, that the main reference at Nurul Haramain Islamic Boarding School is Al-Quran and Al-Hadith. While other books are used as compliment. As the Qur'an is the primary reference, the Quran also become a source of major value which are studied and used as guidance in life in at Nurul Haramain Islamic Boarding School and community. The statement is the same as proposed by Wahid (1998) that the values of pesantren is essentially a result of the interaction of the meaning of the Qur'an, Al-Hadith and classical texts of Islam and also the interaction of the founders of the boarding school.

Based on the source value, then the thinking and values are used by people at Nurul Haramain Islamic Boarding School still in preserving the Islamic tradition of medieval Islam (Fatah, 2007). Those values are preserved by the family of schools and the alumni. It can be studied from one way of life Islamic boarding School very popular reads: *Salih al muhafadhatu alal qadimis wal akhdu alal bil jadidil ashlah* (Mardiyah, 2010). Thus, schools are educational institutions which strenuously defended the tradition. Tradition is done without the attitude "reserve", that contains all the good tradition, so they need to adopt modern possible better than what is found in the tradition itself. Implementation requires an educator values education not only develops the affective, but deeper is to build personal relationships and become a "model" for both learners and communities. This relationship resulted in the evidence of education because it is based by the affection between them. Persons will only develop optimally if education can be achieved in an atmosphere of love, understanding, and effective personal relationships (el-Mubarok, 2009; Shihab, 1996).

3.2 Human as Caliph in Earth Maintenance

The results showed that man as caliph in keeping the earth orientation or clear objectives, where those goals as well as a guideline directions for perpetrators conservation education to develop strategies, knowledge and instrumental values are needed for human as caliph will behave in accordance with the direction of orientation specified in the values of Islam. Based on interviews and review of documents held at Nurul Haramain Islamic Boarding School shows that the human task as a caliph in the maintenance of the Earth has a goal of creating and maintaining the balance of nature. The natural balance in the views of citizens at Nurul Haramain Islamic Boarding School is the achievement of the virtues that are the world and the hereafter. It is the result of appreciation of knowledge about the duties of the caliphate that has been done during the lifetime of the educators in at Nurul Haramain Islamic Boarding School.

Teacher at Nurul Haramain Islamic Boarding School statement stated that the natural balance must not only take place outside of human beings but also to be found in man. The balance in perspective means that a fine balance must occur in man and nature itself. The balance in the environment found in the Qur'an as follows: *yaa ayyuha al ladziina amanuu wa 'amilush shalihah*; O those who believe and work righteous, so not biased, faith alone or righteous deeds alone. Must be balanced between faith and works. In the neighborhood, too. A good man and environment inspected.

One of the documents written by TGH Hasanain Juwaini about "greening efforts and Development Education" explained that the duty of man as caliph was repairing a broken environment and keep his balance. The destructive nature that exist in man must be offset by the nature of the repair so that the ecosystem is always in balance. Shihab (1997) explains that the human ability to know nature will cause more and more that can be gained through nature. However, if the relationship is there, there must have been another outcome that was achieved was the suffering and oppression of man over nature and the oppression of man by man. This is among other things the meaning of the content of the message God placed before first in a series of revelation.

Thus, the purpose of the coming of a successor to the earth is to create a harmonious relationship between humans and nature. Harmony will bear the balance of nature. The harmonious relationship gave birth to the progress and development of society, so the content of the paragraph above. The development is what is the direction in which the Islamic religious community, as illustrated by the Qur'an. Harmony and balance is the goal of every activity *istikhlaf* (development) because it contains will be decorated by religious ethics (Shihab, 1996).

Activities to achieve harmony at Nurul Haramain Islamic Boarding School citizens are created through the improvement and enhancement of ecosystems. This is evident from the documentation from 2005 until 2012 the changes were highly significant, especially in private communities and citizens at Nurul Haramain Islamic Boarding School. Conservation is considered as the tasks of government institutions is now a part of human duty as a vicegerent on earth. Tangible results are seen in the society of love and indulgence in implementing the conservation of environment. The whole act to protect that includes meaningful repair, increasing the carrying capacity, and utilize sustainably is an embodiment of the values of the caliphate in managing the land, where the tasks to be done with the hope and the help of science (Shihab, 1996).

3.3 The Educational Model of Environmental Conservation from the Aspects of Islamic Values

3.3.1 Environment Conservation Learning Strategy

The results show, for the duty of the Caliphate, the learning strategy chosen by the religious teachers caregivers at Nurul Haramain Islamic Boarding School is to build awareness and togetherness. The strategy is determined by the residents of the cottage before proceeding further define learning methodology. This strategy is set with the assumption that if the awareness and togetherness is not reached then the programs or additional targets will not be achieved well.

Strategy of building awareness is determined and set by religious teachers and religious teacher after an assessment of the environmental problems that exist in society. Building awareness is key to continue the program in the future. This was stated by teaching mentor hut as follows: Instead of “*let’s planting*” but “*let planted*”.

After waking consciousness, further conservation education activities done together. One proof of build unity conducted by religious teachers expressed by Ustadz Habiburrahman as follows: Kyai (TGH) Hasanain Juwaini until overnight in the community, whereas the distance from home is not so much religious scholars about three kilometres, it means allowing him to go home. But together with the community to wonder how truly awaken. He spent the night in the guard house which he made himself, he said to build together we should be able to mingle with the community to grow spirit of togetherness and closeness with community conservation community. To build in the field of environment I think to do things like that. It would amend the building a lifestyle? Want to change the tradition or character of the consumptive consumptive. The definition of consumer to the community is the origin of felling, tree I need, yes planted. “Let plant”. Plant first, then cut, so there is togetherness.

Activities to build awareness and togetherness will work well if done by applying means or method appropriate. Application of the method in the process of education in boarding school as well as in other educational institutions. It is very visible when viewed from the doctrine commonly used in almost all of the boarding school, which reads: *At-tariqatu ahamu min al-maddah, al-mudarrisu ahammu min al-tariqah, Ruhu wa al-mudarrisi ahammu min al-mudarris*; method is more important than the material, the teacher is more important than the method, and the soul of the teacher is more important than the teachers themselves (Mardiyah, 2010).

The involvement of other people in order to carry out duties as a caliph in the maintenance of the earth would be located if it is done through education, considering the conservation of the earth's highly unlikely if not based on the awareness, and the processes of awareness activities is basically a process of education, thus educational activities in order to implement the values of the caliph requires two main things: education as a process of awareness an educationas a process of building togetherness. Strategy to build awareness and togetherness is the task of the caliph in environmental management in accordance with the instructions of the Lord. Shihab (1996) explains that the relationship between man and nature or man's relationship to his fellow man, not a relationship between the conqueror and the conquered, or between God and servant, but a relationship of togetherness in submission to Allah SWT.

3.3.2 Study Method of Environmental Conservation Education

The choice of method is based on the views and perceptions of the human face in accordance with the elements of creation, of body, mind, and soul, in order to direct it into the perfect personal.

Method morality growth environment this can be done in stages as follows: a) teaching, b) modelling, c) coercion, and d) discussion. The fourth method is a cycle that must be done continuously.

3.3.2.A. Teaching

Applied learning at boarding school generally is a method shove and bandongan or wetonan (Dhofler, 1982). In addition there are methods halaqoh, rote or tahfidzh, methods hiwar or deliberation, methods bahtsul masa'il, fathul qulub, muqaranah and muhadatsah (Fatah, 2007). The method used to achieve the strategic objectives of the conservation education, residents at Nurul Haramain Islamic Boarding School apply some methods similar to boarding schools, namely the lecture method (as a form of method development *muqaranah*) and deliberation.

Lecture method in teaching conservation carried out by the religious teachers and teachers, both to students and to community groups targeted. This method is also done by the alumni at Nurul Haramain Islamic Boarding School to community groups. Lectures are specifically applicable to students who are members of the Students Organisation Nurul Haramain Nurul Haramain Students Organization and the students who become Community Development Personnel. The activities carried out in the lectures as well as study groups in the community. The number of groups is greater than the number of religious teachers who proselytizing environmental causes religious teachers should take a lot of time because of the location of the separate groups. The group is used as a medium of propaganda conservation in the community is prayer groups. The method performed by the religious teachers and religious teacher also made by alumni who proselytizing conservation, study groups became the main target in the application of lecture.

3.3.2.B. Modelling

Method of educating the students and the community by giving the example of the most popular methods among citizens at Nurul Haramain Islamic Boarding School. A religious teachers or religious teacher is required to be able to give a good example to his students, given the administration's example is one form of propaganda about Islam. Likewise in conservation education activities, awarding exemplary method performed by religious teachers at Nurul Haramain Islamic Boarding School since its establishment until today. Giving an example performed by a religious scholars and alumni how to behave, to behave how on how to grow, use the land, maintaining how to show result.

Modelling method is one of the most well known method in the education system in at nurul haramain islamic boarding school. Some evidence that residents of the cottage, especially religious teachers lodge manager had engaged in setting the example in environmental education.

Learning the value is strongly associated with affective functions. As stated Winkler (2008) that a person can learn to appreciate the value of an object encountered by natural feeling, whether the object is a person, object or event. Although rated as a learning experience spontaneous vote but very meaningful to the process of building the feeling that in turn also internalize the value. Learning with the orientation on the value (affective) known some techniques include: a) mechanical indoctrination, b) engineering moral reasoning, c) mechanical predict the consequences, d) technical clarifications and e) mechanical internalization (Majid, 2006). Referring to the learning techniques that amount, then the learning value at Nurul Haramain Islamic Boarding School almost all techniques, ie indoctrination, moral reasoning techniques, and clarification and internalization techniques.

3.3.2.C. Coercion

Coercive methods is one of the methods in teaching conservation in PPNH. The term "coercion" is a translation of the word "takalluf" in Arabic. The term is taken from the book "Mauidzatil Mu'miniin" extracted by Al-Qosim Jamaluddin Muhammad Ad-Damsiki of the Book of Ihya Ulumuddin works of Al-Ghazali (undated). The book is a reference book which is used by religious teachers at Nurul Haramain Islamic Boarding School in conservation education. Therefore, coercive methods applied only to students and are not made to community groups. *Takalluf* applied as the initial stage of value investment that will eventually from the character of the students.

Coercive methods applied only to students with the assumption that the students already have a good attitude and potential potency perfect sense to be able to learn and think well. However, in order to establish the potential of including potential as a conservationist should be sought. Coercive methods recognized by the alumni at Nurul Haramain Islamic Boarding School as the methods used to enhance the ability of students in the field of conservation than the other students who did not follow the program conservation education. Another interesting thing is that the religious teachers or religious teacher statement stating that the situation the heart of the forces and forced to be mutually willing to bring about transformation of knowledge and values as well.

Coercive methods for conservation by residents at Nurul Haramain Islamic Boarding School applied to students who had intended to study under the guidance of Nurul Haramain Students Organization-at Nurul Haramain Islamic Boarding School. Pupils involved were not given any requirement other than a strong interest to learn together with other students under the guidance of religious teachers and scholars whose duty in Nurul Haramain Students Organization. Thus, religious teachers and religious teacher assumes that students have the same potential in achieving learning success of conservation.

3.3.2.D. Discussion

Materials and execution of deliberations in the group of students is usually predetermined. Execution is intensified when we organized learning by Nurul Haramain Students Organization-at Nurul Haramain Islamic Boarding School. Focus Group Committee of the board Nurul Haramain Students Organization-at Nurul Haramain Islamic Boarding School obtained the explanation that the activities implemented various methods, in addition to lectures as well as discussion. Materials and execution are determined by the committee deliberations. Material about the environment and conservation is a part of the overall material. Discussion is done in the community are not related only economic issues, but can also issues of life, ranging from water, plants and so forth. Time to be implemented after the recitation, praying for the dead, finished reading the book. But the main thing to do before implementing their deliberations aware of the existing problems, then they communicate how they finally planted even on their own. In learning strategies, in order to create value Mulyana (2004) revealed that the key is basically a belief that values can be developed through learning activities that involve an educational component.

4. Conclusion

Environmental conservation education organized by various educational institutions, are generally still rarely or not at all no one was using a religious approach as a value approach. These symptoms include also in Indonesia which is predominantly Muslim society, nation, and state. This condition is not without cause. The entire educational programs include conservation education, does not include grounding the deity in it. Or, although included God in foundation activities, but in practice are often out of that orientation. This fact shows that the ability of institutions and implementing conservation education do not have the ability to translate, create orientation and operationalize the runway Lordship into life. As a result, the basic values that are used and instrumental values that encourage behaviors that grow, far out of the basic values set. The cornerstone of thinking and values are used that encourage people Indonesia is currently acting on the environment, more influenced by the knowledge and values that pivot on anthropocentric ideology and materialism-capitalist. As a result, solving the problems of environmental conservation life still spinning on regional ecological paradigms shallow (shallow ecology), ecology in (deep ecology) and social ecology (socio ecology) or ecofeminism.

References

- Al-Qardhawi, Y. 2002. *Islam Agama Ramah Lingkungan*. Jakarta: Pustaka Al-Kautsar.
- Aoyagi-U, Vinken and Kuribayashi. 2003. *Pro-Enviremental Attitudes and Behaviors: An International Comparison*. *Human Ecology Review*, Vol. 10, Arif, M. 2008. *Pendidikan Islam Transformatif*. Penerbit LKIS Yogyakarta.1, pp: 23-31
- Dhofier, Z. 1982. *Tradisi Pesantren*. Jakarta: LP3ES.
- Ekosusilo, M. 2003. *Sekolah Unggul Berbasis Nilai; Studi Multi Kasus di SMA Negeri, SMA Regina Pacis dan SMA Al-Islam I Surakarta*. Univet: Bantara Press.
- Fatah Abdul R, Tata Taufik, Abdul Mukti Bisri. 2007. *Rekonstruksi Pesantren Masa Depan; Dari Tradisional, Modern, Hingga Post Modern*. Paper Pondok Pesantren Tebu Ireng.Jombang, 1-5.
- Hanada, A. 2003. *Culture and Environmental Value: A Comparison of Japan and Germany*. Fairfax, VA: George Mason University.
- Husaini, S.W. Ahmad. 1980. *Islamic Environmental System Engineering: A System Study of Environmental Engineering, and the Law, Politics, Education, Economics, and Sociology of Science and Culture of Islam*. London. Macmillan Press.
- Kementerian Agama RI. 2011. *Al-Qur'an dan Terjemahannya Dilengkapi Dengan Kajian Usul Fiqih dan Intisari Ayat*. Bandung: PT Sygma Examedia Arkanleema.
- Kempton W, Boster and JS, Hartley J.A. 1995. *Environmental Values in American Culture*. Cambridge, MA: MIT.

- Lincoln, YS & Guba, 1985. *Naturalistic Inquiry*. Beverly Hill: Ca Sage Publications Inc.
- Majid, M. 2006. *Perencanaan Pembelajaran*. Bandung: Remaja Rosdakarya.
- Mardiyah. 2010. *Kepemimpinan Kiai dalam Memelihara Budaya Organisasi*. Malang: Program Pascasarjana Universitas Islam Negeri Maulana Malik Ibrahim.
- Marzuki. 2011. Melestarikan Lingkungan Hidup dan Mensikapi Bencana Alam dari Perspektif Islam. *Jurnal Indonesian Journal of Islam and Muslim Societies (IJMS)*, 2 (2): 330-350.
- Mulyasa, E. 2005. *Implementasi Kulikukum 2004 Konsep Strategi Dan Implementasi*. Bandung: Remaja Rosda Karya.
- Moleong, Lexy, J. 2005. *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosda Karya.
- Ngabekti, Sridkk. 2011. *Pendidikan Untuk Pembangunan Berkelanjutan di Pondok Pesantren*. Surakarta: UNS Press.
- Rahman, BM .2011. *Manusia, Alam dan Lingkungan Hidupnya: Membangun “The Ecological Consicence” Melalui Pendekatan Filsafat dan Agama*. Makalah disajikan dalam Seminar Agama dan Lingkungan, Pusat Studi Multikulturalisme (PUSAM) Universitas Muhammadiyah Malang, Malang.
- Rozaqi, A. 2005. *Penelitian Agama dalam Perspektif Budaya*, Makalah disajikan pada
- Shihab, M. Quraish. 2002. *Membangun Al-Quran; Penafsiran “Khalifah” dengan Metode Tematik* (13ed). Penerbit Mizan, Bandung. Studium General: Fakultas Adab UIN Sunan Kalijaga Yogyakarta.
- Schwartz, S.H. 2006. *Basic Human Values: Theory, Measurement, and Application*, Paper, The Hebrew University of Jerussalem, Appeared in *Revue Francaise de Sociologie*.
- Tucker, M.E & John G. 2009. *Overview of World Religion and Ecology*. Yale University.
- Wahid, Abdurrahman. 1988. *Prospek Pesantren sebagai Lembaga Pendidikan dalam Dinamika Pesantren: Dampak Pesantren dalam Pendidikan dan Pengembangan Masyarakat*; Manfred Oepen dan Wolfrang Karcher (ed). Penerbit P3M. Jakarta.
- Winkler, T. 2008. *When God and Poverty Collide: Exploring the Myth of Faith sponsored Community Development*. *Urban Studies* 45: 2099-116
- Yusdani. 2010. *Eco-Spiritual dalam Berbagai Perspektif*. Makalah disajikan pada Workshop Nasional Pusat Studi Lapangan Universitas Islam Indonesia. Yogyakarta.
- Manfred, Ziemek. 1986. *Pesantren dalam Perubahan Sosial*. Jakarta: P3M.