

## Societal Development through Eco-Pesantren Programs: Actualizing the Functions of Pesantren in Empowering Society

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### ABSTRACT

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This research analyzes social empowerment through the Eco-Pesantren program at PPTQ Al-Munawwaroh. A descriptive-exploratory approach was employed, with data obtained through interviews, questionnaires, observations, and documentation. The researchers analyzed the data using the Miles and Huberman model, comprising data reduction, presentation, and conclusion/verification. The results show that social empowerment through the program is achieved over several stages: (1) awareness through the socialization of the importance of maintaining environmental sustainability; (2) capacity development through training in managing the environment and waste; and (3) society empowerment through various programs oriented towards environmental sustainability. These programs included information on (1) the fruit and vegetable village; (2) waste bank; (3) organic waste terminal and biopore composter; (4) one student one eco brick; and (5) the movement to switch off TVs and electrical equipment from Maghrib to Isyak. The program is essential in bridging ecological activities at the grassroots level between the pesantren and surrounding communities.

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## INTRODUCTION

The Eco-Pesantren program was first launched nationally in 2008 as a result of collaboration between the Ministry of Environment and the Ministry of Religious Affairs of Indonesia.<sup>1</sup> The program is an effort to shape human resources through pesantren education to produce outputs that provide knowledge, attitudes, and skills to help solve increasingly complex environmental problems.<sup>2</sup> Awareness of environmental sustainability is very important because there is currently a climate and environmental crisis that is becoming increasingly serious.<sup>3</sup> Its cause is environmental exploration and exploitation which has not paid attention to sustainable principles, causing environmental damage and degradation that threaten natural resources.<sup>4</sup> This problem must be overcome immediately by various parties, including the government and society. The government must develop regulations that are consistent and fully committed to environmental sustainability. At the same time, the community must also be proactive in protecting the environment through good habits in their daily lives, such as minimizing energy use and plastic use, and good waste management.

The commitment of the Indonesian government to environmental sustainability is outlined in Law Number 32 of 2009 concerning Environmental Protection and Management. The law explains in detail how the principles, objectives, and procedures for the utilization and control of environmental sustainability in Indonesia should be based on sustainable principles.<sup>5</sup> The government's latest commitment to environmental sustainability through education programs has been mutually agreed upon through a Memorandum of Understanding between the Ministry of Environment and Forestry, the Ministry of Education, Culture, Research, and Technology, and the Ministry of Religious Affairs Number 10 of 2022 concerning the Development of Environmental Education.<sup>6</sup> One of the concrete manifestations of the Law and Memorandum of Understanding is the promotion of the Eco-Pesantren program. This is now compulsory because pesantren, which were originally only places to teach about Islam, have now been transformed into educational institutions that teach not only religion, but also economic, cultural, and even environmental issues.<sup>7</sup>

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<sup>1</sup> Umi Arifah, Ahmad Fauzan Hidayatullah, and Anif Rizqianti Hariz, "Program Eco-Pesantren dalam Pelestarian Lingkungan," *Jurnal Kesehatan Lingkungan: Jurnal dan Aplikasi Teknik Kesehatan Lingkungan* 19, no. 1 (2022): 105–14.

<sup>2</sup> Kristiyanto Kristiyanto and Hadi Sukadi Alikodra, "Eco Pesantren Development: Challenges and Opportunities to Conservation Development," *Biogenesis: Jurnal Ilmiah Biologi* 9, no. 1 (2021): 87–92.

<sup>3</sup> Maocai Shen et al., "(Micro)Plastic Crisis: Un-Ignorable Contribution to Global Greenhouse Gas Emissions and Climate Change," *Journal of Cleaner Production* 254 (2020): 120138; Pihkala Panu, "Anxiety and the Ecological Crisis: An Analysis of Eco-Anxiety and Climate Anxiety," *Sustainability (Switzerland)* 12, no. 19 (2020): 1-20; Farhana Sultana, "Climate Change, COVID-19, and the Co-Production of Injustices: A Feminist Reading of Overlapping Crises," *Social & Cultural Geography* 22, no. 4 (May 4, 2021): 447–60.

<sup>4</sup> Herdis Herdiansyah, Trisasono Jokopitoyo, and Ahmad Munir, "Environmental Awareness to Realizing Green Islamic Boarding School (Eco-Pesantren) in Indonesia," *IOP Conference Series: Earth and Environmental Science* 30, no. 1 (2016).

<sup>5</sup> Ministry of State Secretariat, Law of the Republic of Indonesia No. 32 of 2009 (Jakarta, issued 2009), <https://jdih.menlhk.go.id/new2/home/portfolioDetails/32/2009/6>.

<sup>6</sup> Ministry of Environment and Forestry, Memorandum of Understanding between the Ministry of Environment and Forestry and the Ministry of Education, Culture, Research, and Technology and the Ministry of Religious Affairs Number 10 of 2022 concerning the Development of Environmental Education, issued 2022, <https://jdih.kemenag.go.id/assets/uploads/regulation/2022notakesepahamanagama010.pdf>.

<sup>7</sup> Herdiansyah, Jokopitoyo, and Munir, "Environmental Awareness to Realizing Green Islamic Boarding

The success of environmental education through the Eco-Pesantren program needs to be considered, considering that pesantren are educational institutions that are numerous and widely spread across various regions of Indonesia. The latest data from the Indonesian Ministry of Religious Affairs show that there are 26,975 pesantren in Indonesia, spread across various provinces, with the overall number of students, both stay and non-stay, standing at 4,009,692.<sup>8</sup> The benefits of the Eco-Pesantren program, if it is implemented optimally, will not only lead to environmental education for students in the pesantren, but also extend to the empowerment of the community around the pesantren. Indeed, it is mandated in Law No. 18 of 2019 concerning Pesantren that their function, in addition to being educational and da'wah institutions, is also to empower the community through various beneficial programs.<sup>9</sup> In addition, pesantren are the most creative and innovative social institutions because they follow the philosophy of *al-mubafadhab 'ala qadim al-shalib wa al-akhdz bi al-jadid al-aslah* (maintaining good old traditions and creating new better traditions).<sup>10</sup>

Research on the implementation of the Eco-Pesantren program has been widely published, including a study by Saprodin et al. about the integration of environmental education in environmentally friendly schools in Daarut Tauhid Bandung, which shows that Daarut Tauhid Bandung Islamic Boarding School has implemented the Eco-Pesantren program through the integration of environmental education in the national curriculum, training, and real programs.<sup>11</sup> In addition, Abdul Quddus conducted research on critical studies of the implementation of Eco-Pesantren and its implications in Nurul Haramain NW Lombok Islamic boarding school in response to the world climate crisis.<sup>12</sup> The results of the study indicated that Nurul Haramain Islamic Boarding School NW Lombok has implemented a sustainable lifestyle based on ecological values in the Quran and Hadith, with Tuan Guru being the the head of environmental conservation at the school. Furthermore, more recent research by Amirullah and Sitti Syahar Inayah focused on the ecological wisdom of the Trubus Iman Islamic boarding school in Paser Regency, which plays an important role in developing a caring and wise attitude towards the environment. Their findings show that such wisdom at the school is the embodiment of the motto of Islamic boarding schools, namely 'green, clean, and healthy'.<sup>13</sup>

The difference between our research and other studies on Eco-Pesantren lies in the discussion focus on social empowerment through the Eco-Pesantren program developed by PPTQ Al-Munawwaroh Bungah Gresik. PPTQ Al-Munawwaroh is not only an institution that focuses on fostering the Qur'an by producing many outstanding students and winning

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School (Eco-Pesantren) in Indonesia.”

<sup>8</sup> Ministry of Religious Affairs of the Republic of Indonesia, "Statistics of Islamic Boarding School Data," 2022, <https://ditpdpontren.kemenag.go.id/pdpp/statistik>.

<sup>9</sup> Ministry of State Secretariat, Law of the Republic of Indonesia No. 18 of 2019 concerning Pesantren (Jakarta, issued 2019).

<sup>10</sup> Evi Fatimatur Rusydiyah, "Konstruksi Sosial Pendidikan Pesantren: Analisis Pemikiran Azyumardi Azra," *Jurnal Pendidikan Agama Islam* 5, no. 1 (2017): 21–43.

<sup>11</sup> Emtizal Saprodin, Wanjat Kastolani, and Epon Ningrum, "Integration of Environmental Education in Eco Pesantren Daarut Tauhid Bandung," *International Summit on Science Technology and Humanity*, 2019, 713–20.

<sup>12</sup> Abdul Quddus, "Eco-Pesantren As the Panacea for Global Climate Change: Lessons From Nurul Haramain Nw Lombok Islamic Boarding School Indonesia," *Jurnal Tatsqif* 18, no. 2 (2020): 111–21.

<sup>13</sup> Amirullah and Sitti Syahar Inayah, " Kearifan Ekologi di Pondok Pesantren Trubus Iman (PPTI)," *Pusaka Jurnal Khazanah Keagamaan* 10, no. 1 (2022): 39–53.

*Musabaqah Tilawatil Qur'an* (MTQ) at the district, provincial, and national levels, but is also a friendly and environmentally- caring pesantren that has developed the Eco-Pesantren program since 2018 and acted as a pilot project for Eco-Pesantren in Gresik. PPTQ Al-Munawwaroh Bungah Gresik is included in the top 10 pesantren regarding the best Eco-Pesantren programs in East Java through the Decree of the Governor of East Java Number 188/813/KTSP/013/2021 concerning the 2021 East Java Provincial Eco-Pesantren Award.<sup>14</sup> One unique feature of the Eco-Pesantren program at PPTQ Al-Munawwaroh Bungah Gresik is that it is not only intended for students, but has also been further developed for the empowerment of the community around the pesantren. Therefore, the focus of this research is on how social empowerment is carried out by PPTQ Al-Munawwaroh Bungah Gresik through the Eco-Pesantren program.

## RESEARCH METHOD

This research is field research and employs an exploratory descriptive approach. This approach was used because the purpose of this study was to analyze social empowerment programs through Eco-Pesantren developed by PPTQ Al-Munawwaroh Bungah Gresik. The primary data were obtained from informants consisting of caregivers, program managers, program implementers, and the community. Secondary data were taken from books and journal articles that discuss the Eco-Pesantren program and social empowerment in general, or outside PPTQ Al-Munawwaroh. The data collection involved four methods: observation, interviews, questionnaires, and documentation. The observations were intended to observe directly how the Eco-Pesantren program was implemented, while the interviews and questionnaires were used to obtain verbal information from the informants directly related to the Eco-Pesantren program (pesantren managers and the community). Finally, the documentation was intended to synthesize documents related to Eco-Pesantren program implementation. The instruments used to collect the data included interview guidelines, questionnaires, observation guidelines, and documentation guidelines, prepared based on the Eco-Pesantren program and pesantren-based social empowerment theory.<sup>15</sup> The instruments were tested for the validity of their contents on the basis of expert opinion. The study analysis was based on Miles and Huberman's model, which consists of three activities that occur simultaneously: data reduction, data presentation, and conclusion/verification.<sup>16</sup>

## RESULTS AND DISCUSSION

### **The Eco-Pesantren Program as a Pesantren Commitment to Maintaining Environmental Sustainability**

Pondok Pesantren Tartilul Qur'an Al-Munawwaroh, also known as PPTQ Al-Munawwaroh, is located at Jl. Masjid Jami' Kyai Gede No. 9, Bungah Village, Bungah District,

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<sup>14</sup> Progresnews, "PPTQ Al Munawwaroh Bungah, Eco Pesantren Pilot Project in Gresik," 2021, <https://progresnews.id/pptq-al-munawwaroh-bungah-pilot-project-eco-pesantren-di-gresik/>.

<sup>15</sup> Moh. Abu Suhud and Islah Islami, "Pemberdayaan Masyarakat Berbasis Pondok Pesantren: Studi Kasus Pesantren Joglo Alit," *Jurnal Pemberdayaan Masyarakat: Media Pemikiran Dan Dakwah Pembangunan* 4, no. 1 (2020): 1–26.

<sup>16</sup> Matthew B. Miles and A. Michael Huberman, *Qualitative Data Analysis: An Expanded Sourcebook* (Thousand Oaks, California: Sage, 1994).

Gresik Regency, East Java. Currently, it has a total of 366 students, comprising 177 males and 249 females. The pesantren began with the Qur'an Education Park, where children from the surrounding community learned to recite Qur'an. Over time, the desire emerged from one of the parents for their child to settle and live there. This was welcomed by Kyai Munawwar and Mrs. Nyai Alfiah Zubair, so the Al-Munawwaroh pesantren was established, where students from various regions studied and lived, as is the case today. PPTQ Al-Munawwaroh has a vision to "Create a generation of Qur'anis who are fluent, caring, and have a great character". The fluent Qur'ani generation is realized by educating students to be able to read, memorize, understand, and practice the Qur'an well. The spirit of caring is formed by directing students to become individuals who care about others and the environment. In addition, a soul with character is realized by having students to explore their respective potential and interests so that they become useful individuals.

Currently, PPTQ Al-Munawwaroh has a flagship program in an Eco-Pesantren form, which began in 2017. The program was established to foster students' love and concern for the environment and to train them to become accustomed to living a clean and healthy life, so that learning activities can be undertaken appropriately in the pesantren. In addition, the program is also an effort to eliminate the stigma in the wider community that pesantren are slums and uncomfortable places to live in. This was conveyed by PPTQ Caregiver Al-Munawwaroh, and reinforced by the answer from the Head of Eco-Pesantren Program Management:

I established the the Eco-Pesantren program in the pesantren because I wanted students to love the environment, and to train them to get used to living cleanly and comfortably in the school so that they can study well. In addition, I also wanted the students to care about the environment, both inside and outside the pesantren.<sup>17</sup>

The background of the Eco-Pesantren program at PPTQ Al-Munawwaroh includes elimination of the public perception of Islamic boarding schools being slums and uncomfortable. The program is also carried out to educate students to love the environment by managing waste well and paying attention to environmental green aspects.<sup>18</sup>

The PPTQ Al-Munawwaroh Eco-Pesantren program represents the commitment of the pesantren to realizing one of its main visions, which is to develop students who care about the environment and society. The program is planned with consideration of the conditions of the pesantren related to what needs to be addressed and improved in assessing environmental conservation. To undertake the implementation of the program, a special committee was formed, namely the "Tridarling", which stands for Santri Sadar Lingkungan. In the committee, some divisions handle specific tasks such as maintaining environmental cleanliness, and saving water and electricity. The main programs addressed by the committee are maintaining environmental cleanliness, managing waste, and creating adequate green open spaces.

<sup>17</sup> Iqbal Abadi Munawwir, Interview of PPTQ Al-Munawwaroh Eco-Pesantren Program, 22<sup>nd</sup> of June 2023.

<sup>18</sup> Ahmad Falahul Ami, Interview of PPTQ Al-Munawwaroh Eco-Pesantren Program, 22<sup>nd</sup> of June 2023.

In its implementation, the Eco-Pesantren program has experienced several obstacles, especially related to funding and challenges to changing the character of students so that they love the environment. These obstacles continue to be dealt with and evaluated regularly so that the implemented program can run optimally in achieving the desired goals. Thanks to PPTQ Al-Munawwaroh's commitment to running the Eco-Pesantren program and continuing to evaluate and improve it, the pesantren received an award for having one of the top 10 pesantren Eco-Pesantren programs in East Java, through the Decree of the Governor of East Java Number 188/813/KTSP/013/2021 concerning the 2021 East Java Provincial Eco-Pesantren Award. In addition, the pesantren is also represents a pilot project of the Eco-Pesantren program in Gresik.

### **The Role of the Eco-Pesantren Program in Empowering Communities around the Pesantren**

The Eco-Pesantren program at PPTQ Al-Munawwaroh is not only intended for students studying at the school, but it was also developed to empower the community around it to manage and preserve the environment. The community are residents of RT 16 RW 06 Bungah Village, Bungah District, Gresik Regency, who directly coexist with PPTQ Al-Munawwaroh. The residents of the village consist of 69 family heads, divided into four dasawisma regions. The program is in line with what is mandated by Law No. 18 of 2019, that pesantren not only have a function as educational and da'wah institutions, but also function for the empowerment of society. Such empowerment of Islamic boarding schools can be in the form of training and work practices; the strengthening of economic potential; establishing cooperative and business institutions; product marketing assistance; lending; implementing social community activities; and other positive programs. As for the context of PPTQ Al-Munawwaroh, the societal empowerment undertaken is through the Eco-Pesantren program or environmentally friendly pesantren in order to preserve the environment and maintain its sustainability.

The first step taken by PPTQ Al-Munawwaroh in the community Eco-Pesantren program is to provide socialization about the importance of maintaining cleanliness and environmental sustainability. This is conducted repeatedly in various forms of activities, both planned and conditional. The planned socialization is conducted by holding special forums or seminars and inviting various groups consisting of students, residents, and representatives of other Islamic boarding schools to discuss environmental issues. On the other hand, conditional socialization is usually conducted in conjunction with community association activities, such as monthly meetings. Socialization activities are held continuously, so that residents have awareness of and aspirations for the environment.

I always convey socialization about loving the environment to students in pesantren activity forums and at community meetings. If we do special socialization, usually in pesantren there is an eco sharing forum, usually held once a week, or once a month with residents, but not necessarily because of seeing the condition of residents, or accompanied by RT meetings.<sup>19</sup>

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<sup>19</sup> Iqbal Abadi Munawwir, Interview of PPTQ Al-Munawwaroh Eco-Pesantren Program, 22<sup>nd</sup> of June 2023.

After the socialization is conducted, it is followed up with training to equip residents with skills to manage the environment. The training material focuses on three aspects: how to save energy; how to create adequate green open space; and how to manage waste appropriately and correctly so as not to cause negative effects on the environment. Finally, a special group of RT 6 residents called K-Ling (Kader Lingkungan) is formed, which aims to maximize the effectiveness of environmental conservation programs in the community. Through the collaboration between PPTQ Al-Munawwaroh and K-Ling, various activities and programs have been created that are oriented towards environmental conservation. The activities and programs related to environmental conservation that have been realized are detailed below.

#### 1. Fruit and Vegetable Village

The fruit and vegetable village is a RT 16 RW 06 Bungah Village program which is aimed at expanding the number of fruit and vegetable plants planted in yards and in front of residents' houses, both independently and *gotong royong* (mutual assistance). Currently, there are hundreds of fruit and vegetable trees growing in the RT 16 residential area. The purpose of this program is to increase the number of plants to make the environment green and cool the air, and at the same time they can be used for consumption.

To make it easier for residents to grow fruit and vegetables, environmental cadres have nurseries and conservation buildings (greenhouses). There, neighborhood cadres run fruit nurseries and vegetables, which are then adopted by residents who wish to care for and use them. This method is effective in attracting residents to grow fruit and vegetable plants at home. In addition to a nursery, RT 16 also has a "Vagefru Garden", which is used to grow vegetable plants and is cared for by environmental cadres and as a joint property.

**Table 1.** Total Number of Fruit and Vegetable Trees in RT 16

No	Dasawisma	Fruit Trees	Vegetable Plants	Total
1	Dasawisma 1	107	173	280
2	Dasawisma 2	187	24	211
3	Dasawisma 3	212	48	260
4	Dasawisma 4	139	44	183
	Total	645	289	934

Two orchards are owned by RT 16, for banana and passion fruit trees. The produce of the banana orchard is processed into various types of food, such as banana chips of various flavors, banana leaf jelly, chocolate banana blankets, banana heart *botoke*, shredded banana heart, male jerky (banana heart midrib), amongst others. The processed products are sold and also served as dishes in community activities, such as meetings and community service. However, the passion fruit orchard is not intended for consumption and processing, but to create adequate green open space.

#### 2. Waste Bank

The waste bank was established on May 25, 2017, in accordance with the Decree

from Village Number 148/07/437.113.10/2017. At first, its location was in one of the residents' houses because of the unavailability of land and the cost of building something that would be used as a waste bank. This situation lasted for around 10 months, until finally in March 2018 a waste bank was built north of the RT 16 border. It accepts non-organic waste such as plastic bottles, plastic cups, plastic tubs, cardboard, paper, duplek, cement sacks, cans, glass bottles, and iron. Usually, residents deposit their garbage every two weeks (twice a month). The collected waste is then sorted and sold to collectors for recycling.

The waste bank system was at first based on the *shadaqah* system, which had been mutually agreed upon by the waste bank management and the residents. This system was in place for five months. Subsequently, a system of saving and sadaqah was used, with 50% saving and 50% sadaqah. This 50:50 system ran for four months, before it became a 70:30 system, with 70% saving and 30% sadaqah. The waste bank management did not receive a salary; with sincere hearts, it volunteered for waste bank duties for the progress of the RT 16 residents.

The waste bank is supported by a Drum SEKAM (*Drum Sedekah Sampah*). The SEHUS drum is placed in front of the waste bank, with the aim that anyone who finds or sees inorganic waste scattered on the road will put it into the drum. The waste that has been collected in the drum is sold together with the sale of waste from the waste bank.

### 3. Organic Waste Terminal and Biopore Composter

The organic waste terminal is a program from environmental cadres to process different types of organic waste (dry leaves, tree branches, food waste, vegetable waste, and fruit waste). This terminal is located behind the waste bank. Residents can use it as a dumping place for organic waste, which is then processed into compost. Apart from the garbage terminal, residents also have at least one biopore in their homes. Every resident is required to have at least one biopore in their house in which to place organic waste produced from the remnants of household kitchen materials. In addition to organic waste terminals and biopores, there are also fertilizer composters to process organic waste materials and act as garbage reservoirs, which are placed at several points around the composter location (for example, for fallen leaves on the street).

### 4. OSOE (One Student One EcoBrick)

Snack packaging waste from products bought by children generally if sold does not sell. To overcome this type of waste, environmental cadres run an OSOE (One Student One Ecobrick) program, in which each student (child) is given an empty mineral water bottle in which to put plastic waste from items such as snacks. Bottles that have been used, whether full or not, are then placed in ecobrick posts that are specifically reserved for eco-bricks. In addition to these posts, ecobricks that are ready to use are also stored in waste banks for further use; they are usually employed for works of art in the form of seats. Even though they are made of ecobricks from plastic waste, the seats are still suitable for use and last a long time. In addition, ecobricks are used as RT 16 border archway fences on the east side of the village, and are designed in such a way as to add value and beauty.

5. GEMA TILIK MASAK (*Gerakan Matikan TV dan Elektronik Maghrib Sampai Isyak*)

The environmental cadres invite the residents to make a commitment to GEMA TILIK MASAK, which is one of the efforts made to save energy such as electricity by turning off TVs and other electrical items (including gadgets) to maintain the sustainability of future generations. With GEMA TILIK MASAK, it is also hoped that RT 16 residents can take advantage of the short maghrib to isya' time for more positive and useful activities such as worship and to provide opportunities for children to learn. In this initiative, residents are expected to maintain their good habits continuously and not forget them. The GEMA TILIK MASAK movement continues to be widely followed, and later can be made into a perdes (village regulation) so that it will be stronger and binding.

**Table 2.** The PPTQ Al-Munawwaroh Program and Environmental Cadres for the Community

No	Program	Purpose	Object
1	Fruit and Vegetable Village	To create adequate green open spaces while utilizing the results of plants grown for consumption	All residents of RT 16
2	Waste Bank	To produce inorganic waste for sale, with the proceeds used for savings and donated for the common good	All residents of RT 16
3	Organic Waste Terminal and Biopore Composter	To processing organic waste for use as compost.	All residents of RT 16
4	OSOE (One Student One EcoBrick)	To utilize non-organic waste that cannot be sold	All residents of RT 16, especially children
5	GEMA TILIK MASAK ( <i>Gerakan Matikan TV dan Elektronik Maghrib Sampai Isyak</i> )	To minimize electricity and energy use	All residents of RT 16

The above programs and activities are conducted by PPTQ Al-Munawwaroh in conjunction with environmental cadres in a serious manner, enabling them to continue to run and survive. The various obstacles and challenges faced are always evaluated and dealt with to realize an optimal, useful program. With this commitment, RT 16 residents have successfully achieved various goals and received awards such as first place in an environmental competition between RTs in Bungah Village; second place in a fashion show competition between RTs in the village; inspirational RT in Bungah Village; second place in a KB-Kes competition in Gresik Regency (environmental concentration and fruit and vegetable villages); Top 100 best villages in Gresik Regency; and greenest village in Gresik Regency, amongst others. In essence, the various activities and programs conducted by PPTQ Al-Munawwaroh together with the environmental cadres are not aimed simply at achievements and awards, but rather to empower the community to love and manage the environment through community awareness, capacity, and empowerment. This was

reinforced by the findings from a questionnaire based on a Likert scale that was distributed to RT 16 residents.

**Table 3.** Results of Social Questionnaire on the Eco-Pesantren Program

No	Form of Activity	Answer Weight	Percentage of Answers
1	Socialization	804/975	82%
2	Training	792/975	81%
3	Program	822/975	84%

In Table 3, it can be seen that the socialization, training, and programs driven by PPTQ Al-Munawwaroh together with the environmental cadres received very good responses from RT 16 residents. The socialization conducted by PPTQ Al-Munawwaroh to provide awareness to the public received a weight of 82%, which means respondents strongly agreed. This shows that according to the community, socialization has been able to foster public awareness of the importance of caring for the environment to maintain sustainability for the next generation. Training to provide the community with the ability and capacity to manage the environment received a weight of 81%, which also indicates strong agreement. It also shows that according to the community, the training conducted has given the community the ability to manage the environment, especially in terms of waste and green open spaces. Finally, the programs and activities developed to preserve the environment received a weight of 84%, also indicating strong agreement. These results show that according to the community, the programs and activities are beneficial for the community in maintaining and preserving the environment. both independently and together.

### The Distinction between the Eco Pesantren Programme at PPTQ Al-Munawwaroh and other Pesantren

The Eco-Pesantren is an environmentally-conscious program that is implemented in education and activities oriented towards environmental conservation.<sup>20</sup> Pesantren which initially only focused on religious education and da'wah are now slowly starting to realize the need for a balance between the afterlife and the real world, which is partly manifested in the form of awareness needed to maintain the sustainability of the environment. Increasing environmental awareness is supported by Islamic and spiritual values of life, which can create a beneficial ecological atmosphere both now and in the future.<sup>21</sup> This awareness is based on the belief that religion plays an important role in solving various problems in life, including environmental issues.<sup>22</sup> The current environmental crisis is caused by a spiritual crisis in humans,<sup>23</sup> the result of the rapid development of modern science and technology, which ignore many ethical, social, and moral aspects. One solution to overcoming this crisis is to

<sup>20</sup> Jumarddin La Fua, "Eco-Pesantren; Model Pendidikan Berbasis Pelestarian Lingkungan," *Al-Ta'dib: Jurnal Kajian Ilmu Kependidikan* 6, no. 1 (2013): 113–25.

<sup>21</sup> Arifah, Hidayatullah, and Hariz, "Program Eco-Pesantren dalam Pelestarian Lingkungan," 105–14.

<sup>22</sup> Herdis Herdiansyah, Hadid Sukmana, and Ratih Lestari, "Eco-Pesantren as A Basic Forming of Environmental Moral and Theology," *Kalam* 12, no. 2 (2018): 303–26.

<sup>23</sup> Seyyed Hossein Nasr, "Islam and The Environmental Crisis," *Islamic Quarterly* 34, no. 4 (1990): 217.

campaign for an understanding of Islamic environmental theology as the basis for the Eco-Pesantren program. Such theology is based on Islamic principles and ethics, such as the principle of the Oneness of God (*Tawhid*); humans as leaders responsible for life on earth (*caliph*); and the balance between worldly life and the hereafter (*mizan*), which will form a theological view of the ideal Islamic environment.<sup>24</sup> This argument is reinforced by the Social Fiqh review, which emphasizes that the purpose of human life is not only to achieve happiness in the hereafter and ignore the world, but that both are common goals (*sa'adah al-darain*).<sup>25</sup> Social Fiqh becomes the spirit that encourages people to perform the duties of the Caliphate: to worship (*ibadatullah*) and prosper the Earth (*imarah al-ardh*). Worship is performed vertically by following all forms of commandments to worship God. Prospering the earth is undertaken horizontally, by maintaining good interaction with fellow humans and other living things, including nature and the environment.

Currently, many Islamic boarding schools implement the Eco-Pesantren program, which is adjusted to the situation and environmental conditions of the pesantren to encourage various innovations in its implementation. In the case of PPTQ Al-Munawwaroh, the program is not only intended for students, but has also been developed to empower the surrounding community to maintain environmental sustainability. Empowerment is conducted in three stages: awareness through continuous socialization; capacity through various forms of training; and empowerment through various forms of environmental conservation programs and activities. Society empowerment through the Eco-Pesantren program run by PPTQ Al-Munawwaroh is one form of actualization of the objectives of Islamic boarding schools mandated by Law No. 18 of 2019. In the law, it is affirmed that pesantren have three main functions, as educational institutions, *da'wah*, and for the empowerment of society. Such empowerment can be achieved in the form of training and work practices; strengthening economic potential; establishing cooperative and business institutions; product marketing assistance; lending; implementing social community activities, and other positive programs such as the Eco-Pesantren.

A very similar situation is also found at the Giri Bantul Science Islamic Boarding School. The pesantren conducts environmental management based on a partnership between it and the surrounding community.<sup>26</sup> What distinguishes the two pesantren is the program or activity developed. The environmental management program aimed at the community around the Giri Bantul Science Islamic Boarding School is run by greening forests with the concept of eco-religion, campaigning for ecological food, and rejecting the use of chemical fertilizers and pesticides. The program was implemented because the natural conditions around the school were dominated by large areas of vacant land, 75% of which was dominated by hills or mountains. On the other hand, the environmental conservation program around PPTQ Al-Munawwaroh has been adjusted to the conditions of the densely

<sup>24</sup> Herdiansyah, Sukmana, and Lestari, "Eco-Pesantren as A Basic Forming of Environmental Moral and Theology."

<sup>25</sup> Umdatul Baroroh, Nur Khoiriyah, and Muhammad Afiq, "Social Fiqh As The Spirit of Pesantren College," *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan* 20, no. 1 (June 18, 2022).

<sup>26</sup> Wijaya, Baiquni, and Bakti Setiawan, "Environmental Management Based on Pesantren and Community Partnerships in Pesantren Ilmu Giri, Bantul Regency," *Indonesian Geography Magazine* 29, no. 1 (2015): 80–94.

populated villages, so priority is given to the cultivation of fruit and vegetables that allows for optimal waste management, both organic and non-organic.

Unlike PPTQ Al-Munawwaroh and Pondok Pesantren Ilmu Giri Bantul, several other Islamic boarding schools implement education and environmental management programs that are still focused on students, without reaching out to the surrounding community. An example is the Pesantren Dayah Border Darul Amin, which implements an Adiwiyata program managed through participatory leadership to realize an Adiwiyata Islamic boarding school aimed at shaping the character of students to be committed to living cleanly and loving the environment.<sup>27</sup> Very similar approaches can be found at Pondok Pesantren Al Ittifaq Ciwidey, Bandung, West Java Province, and Pesantren Assalaam Manado in North Sulawesi Province. Both pesantren have implemented Eco-Pesantren programs which focus on building student awareness of the importance of protecting the environment through learning in pesantren.<sup>28</sup>

Islamic boarding schools have made significant steps through the Adiwiyata and Eco-Pesantren programs. However, such program should not be confined to the internal circles of pesantren. Islamic boarding schools should play an important role as mediators in bridging ecological activities at the grassroots level between the pesantren and the surrounding community. Therefore, an ideal Eco-Pesantren program is one based on empowerment and partnership with the community. Such empowerment should involve the pesantren community (kiai, ustadz and santri), the surrounding community, and related village or government officials, who should all contribute to the Eco-pesantren program according to their capacity. Therefore, the Eco-Pesantren program will be able to run optimally and reach as many elements of society as possible.

The PPTQ Al-Munawwaroh Eco-Pesantren program is certainly prone to obstacles and challenges. The main obstacle lies in the difficulty in changing the lifestyle of students and the community for the better by their adoption of a healthy, clean, and environmentally-caring approach to life. Lifestyle change requires a careful and in-depth approach to what motivates individuals and the social pressures that affect them.<sup>29</sup> In addition, lifestyle changes require intervention at various levels, ranging from individual, to interpersonal and community ones.<sup>30</sup> This engagement increases the complexity of change, because in addition to influencing individual decisions, change also requires support and adaptation of the social and community environment. Therefore, changing healthy living behavior does not happen easily and requires a complex and comprehensive approach. Three approaches are needed to maximize such change: a behavior change approach; a strong policy framework that creates a supportive environment; and community empowerment to allow them to take greater

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<sup>27</sup> Muhammad Anggung Manumanoso Prasetyo, Bashori Bashori, and Auliya Rahmi, "The Adiwiyata Islamic Boarding School Management (A Study of Participatory Leadership Style)," *Al-Ta'lim Journal* 28, no. 2 (2021): 104–16.

<sup>28</sup> Agus Ahmad Safei and Emma Himayaturohmah, "Development of Environmentally Friendly Culture in the Islamic Boarding School through Social Intervention Strategy," *Al-Hayat: Journal of Islamic Education* 7, no. 1 (2023): 226–42.

<sup>29</sup> Michael P. Kelly and Mary Barker, "Why Is Changing Health-Related Behaviour so Difficult?," *Public Health* 136 (2016): 109–16.

<sup>30</sup> Frances E. Aboud and Daisy R. Singla, "Challenges to Changing Health Behaviours in Developing Countries: A Critical Overview," *Social Science and Medicine* 75, no. 4 (2012): 589–94.

control over making decisions about healthy lifestyles.<sup>31</sup> These three aspects have been fulfilled by the Eco-Pesantren program run by PPTQ Al-Munawwaroh. The next challenge is the extent to which the consistency of the program can be maintained.

## CONCLUSION

The Eco-Pesantren program conducted by PPTQ Al-Munawwaroh is motivated by an awareness of the importance of maintaining environmental sustainability. This awareness is strengthened by the foundation of Islamic values, which position humans as leaders and responsible (caliphs) on the Earth for maintaining balance and sustainability. The Eco-Pesantren program conducted by PPTQ Al-Munawwaroh is not only intended for students, but has also been developed to empower the community under the mandate of Law No. 18 of 2019. Empowerment is achieved by 1) awareness, through the socialization of the importance of maintaining environmental sustainability; 2) capacity, through training in managing the environment, such as energy saving, providing adequate green open spaces, and good waste management; and 3) empowerment, through various activities and programs oriented towards environmental sustainability, such as fruit and vegetable gardens, non-organic waste banks, organic waste terminals, and the manufacture of crafts from non-recyclable waste. With these efforts, PPTQ Al-Munawwaroh plays an important role as a mediator in bridging ecological activities at the grassroots level between the pesantren and the surrounding community. Every element of the community needs to be involved, starting from the pesantren (kiai, ustadz and santri), to the surrounding community and related village or government officials, who should contribute according to their respective capacities. In this way, the Eco-Pesantren program will be able to run optimally and reach as many elements of society as possible. The obstacles faced by the program include difficulties in changing the lifestyle of students and the community and encouraging them to adopt a cleaner, healthier and caring approach to the environment. This takes consistency and patience. In addition, the government needs to provide support through transformative policies that encourage all pesantren to teach and implement environmental education.

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<sup>31</sup> Glenn Laverack, "The Challenge of Behaviour Change and Health Promotion," *Challenges* 8, no. 2 (2017): 25.

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