



REORIENTATION OF ECO *PESANTREN* POST-ENACTMENT LAW 18 OF 2019

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An environmentally friendly education design is a necessity to support the quality and quality of education in Indonesia. Pancajiwa Islamic boarding school with the concept of environmentally friendly education that has been adopted so far makes it still exists and thrives in educating the nation's

children. After the enactment of the law of the Republic of Indonesia numbered 18 of 2019 regarding *pesantren* on October 16, 2019 it turned out that *pesantren* faced new challenges. The *Pesantren* Law which has been included in the Republic of Indonesia State Gazette number 191 substantially consists of nine chapters and fifty-five articles. This study attempts to analyze *pesantren* through the perspective of eco boarding schools. This study uses a literature review approach to acculturate the *pesantren* eco system. This study implies that *pesantren* is not only an educational institution that focuses on educational practices but more than that *pesantren* through its vision is able to spearhead a change of time policy. This change in orientation to quality education can answer people's expectations about the environment. In addition, eco *pesantren* is a model of environmental awareness

Keywords: *Eco Pesantren, Law 18 of 2019*

INTRODUCTION

Life requires humans to be balanced in all things. Therefore, stability in life will bring people to the serenity in life. In religious terms, stability is often referred to as *tawassuth* (Nikmah, 2018) and *i'tidal* which means balance that support and need each other (Irawan, 2018). Stability in a Moslem as a person is divided by three things. First, balance the behavior of a servant to his God, namely *hablum minallah*. Secondly, balance the behavior of the servant towards another servant of Allah, *hablum minannas*. Thirdly, balance the behavior of the servant towards the nature that Allah has created or *hablummi bil bi'ah* (Gunadi dkk., 2020). Thus, if those three things are being implemented in someone's life, it is believed to bring prosperity and serenity.

Currently, global stabilization is mainly related to the balance of the environment where people live. It's developing into a very serious object research such as scientist, practitioners, and stakeholders who care about environmental issues. The shifting of the balance of people behavior and the environmental sustainability is happening everywhere

(Tamam dkk., 2017). Those kinds of things happen because of the unbalanced of people behavior that are only seeking the pleasure of life without thinking about the impact towards environment itself. Whereas the deviation of people behavior brings the impact to the human life after.

Population growth and other problems such as flood, landslide, earthquake, deforestation, spring pollution, and the outbreak of a disease (swine flu, corona virus, etc.) still remain as the story of human life. In line of the science and technological developments, scientists, and technology experts are trying to overcome all of these problems so that life returns normal. However, this irresponsible exploitation that has been conquered the humanity of the people. Environment and natural resources still continue to be dredged and exploited in such way but there's no rejuvenation action (Ping, 2017). So that it becomes a threat for the next generations. They will lose their natural resources if this action doesn't get serious attention. Whereas in Law Number 32 of 2009 concerning the protection and management of the environment, it is expressly stated that with sustainable development and benefits, environmental management is a sustainable goal with an environmental perspective (Krisnasari & Mertha, 2013). This is where collective awareness is needed to form environmentally conscious behavior so that the benefits of the environment can be felt by others.

The movements to develop behaviors and attitudes that are based on and environmentally conscious character cannot be formed without a good strategy (Khairuddin, dkk. 2019). It requires an organized and systematic movement of policy makers to internalize environmentally conscious behavior. The internalization process can be started from the educational environment, namely educating the younger generation of the nation's successors. Young people in the educational environment need to gain insight into environmental characteristics so that in the future they are able to synergize with the community and the environment. Also they can contribute as well as possible. One of the educational institutions that deserve attention and should be highlighted in relation to character building is an educational institution called *pesantren*. *Pesantren* has its own uniqueness compared to the other educational institutions. One of its uniqueness can be seen from the implementation of full day education and the Islamic boarding school curriculum (Tamam & Arbain, 2020). As indigenous Indonesian institutions, Islamic boarding schools have a dual role, namely as educational institutions and Islamic da'wah institutions.

For Indonesians, *pesantren* is an educational and da'wah institution which is coming from and for the community. In Islamic boarding schools, students are educated with dedication, equipped with religious knowledge, social sciences, and general knowledge. *Kiai* and *santri* synergize to form an Islamic character but do not forget their own function when they are in the community. According to Muhakamurrahman, the life of the *santri* and the community in the *pesantren* must be in good synergy. It is believed to be able to create a good habit when the *santri* graduate and in the midst of society (Muhakamurrohmah, 2014). Also students will more easily fuse and solve problems that exist in society, including environmental issues and how to maintain and preserve them.

Educational program which is implemented in the *pesantren* has existed and started since the emergence of Islamic society in this nation in the early 13th century (Sulthon, Khusnuridlo, dan Tasnim, 2006). The presence and origin of the emergence of the *pesantren* in Indonesia has led to various speculations among experts. There are seven theoretical

perspectives that have emerged. *Pesantren* is a form of transformation and adaptation of Hindu and Buddhist education before Islam was present in Indonesia. The second theory says *pesantren* originated from India. The third theory suggests that the *pesantren* model was found in Baghdad. The fourth theory states that *pesantren* originated from a mix of pre-Muslims in Indonesia and India. The fifth theory states that *pesantren* originates from Hindu-Buddhist and Arabic cultures, the sixth states that *pesantren* originates from India and Muslims in Indonesia, and the last theory considers that *pesantren* that developed in Indonesia came from India, the Middle East, and older local traditions (Hasan, 2015).

Regardless of the theoretical context that is closest to stating the origin of *pesantren*, currently the oldest educational institution in Indonesia is faced with a more complex societal reality related to the environment. The historical perspective has placed *pesantren* in a quite special position, especially with the enactment of the Islamic Boarding School Law Number 18 of 2019 (Panut Panut, Giyoto Giyoto, t.t.). The terminology of *pesantren* in the Law on Islamic Boarding Schools is very clear, as stated in Article 1 paragraph 1 which states that *pesantren* are community-based institutions established by individuals, foundations, Islamic community organizations and/or communities that instill faith and piety to Allah SWT, sow noble character and upholding the teachings of Islam *rahmatan lil 'alamin* which is reflected in the attitude of humility, tolerance, balance, and moderation as well as other noble values of Indonesian culture through education, Islamic *da'wah*, exemplary, and community empowerment within the framework of the Unitary State of the Republic of Indonesia.

The uniqueness of *pesantren* education in the *Pesantren* Law does not only come from its origins. However, more than that, this typical Indonesian education has a very characteristic learning system, namely *sorogan* and *bandongan*. According to Halim Soebahar, the practice of *sorogan* learning is carried out because the students thrust their books one by one in front of the *kiai*. This method is very good because it is intensely guided by *kiai* (Soebahar, 2013). From this method, there were once born *kiai* and national figures who led large *pesantren* in Indonesia. In terms of educational practice, boarding schools are not only learning science and theory but also carried out with practice. The practice of *pesantren*-style education is very distinctive and different. Theory and practice are very well integrated and last 24 hours in a conducive climate.

This uniqueness is currently being used by many Islamic boarding schools to improve in order to become an ideal and quality institution in accordance with the needs of the community. In the process of improving, the *pesantren* has intensively developed a pattern of communication to the community, both internally and externally. This is solely to support the achievement of the mission and vision of the *pesantren* as stated in the Rencana Strategi (*Renstra*) Pondok or Pondok Strategic Plan. In line with this, several *pesantren* educational institutions have formed management to plan, implement, and evaluate various *pesantren* activities related to internal and external parties such as recitation activities, *da'wah* activities, empowerment activities related to the community and the environment.

Islamic boarding schools in the current industrialization era are expected to maintain cultural identity (Muwafiq & Samsuri, 2017) by promoting open attitudes with the times. The current industrialization needs to be recognized and responded well by the *pesantren* community. This is because the values that have been developed among the *pesantren* since its inception have internalized openness and are very compatible with the times.

One of the many Islamic boarding schools that instill and apply the principles of learning with environmental characteristics in Indonesia and also necessary to conduct an in-depth study is the Pondok *Pesantren* Miftahul Ulum Sumber Taman Glagahwero, Kalisat, Jember, East Java. Based on initial observations, it is known that the Miftahul Ulum Islamic Boarding School is located in the Kalisat District of Jember and is a *pesantren* that has long contributed to the intellectual life of the nation. Until now, Miftahul Ulum Kalisat Islamic Boarding School has reached the age of 75 years.

The establishment of the Miftahul Ulum Islamic Boarding School in Kalisat Jember was based on the historical struggle facts. Miftahul Ulum Islamic Boarding School Kalisat Jember was founded by KH. Ahmad Baihaqi (Miftahul Ulum, 2019). After he's death the position has replaced by his own son KH. Ahmad Rosyidi. The founder of Miftahul Ulum Kalisat Islamic Boarding School comes from Sumber Agung, Guluk-guluk District, Sumenep Regency, Madura. The arrival of KH. Ahmad Baihaqi in Kalisat is a member of the Hezbollah guerrilla who also fought for the independence of Indonesia. It is said that in an attempt to deceive the Dutch in the guerrilla war, KH. Ahmad Baihaqi held a yellow book recitation in a small *langgar* which was attended by guerrilla members. The day is used to recite the yellow book traditionally and at night it is used for guerrilla warfare against the invaders.

From these activities, it became the forerunner to the establishment of the Miftahul Ulum Islamic Boarding School Kalisat Jember. In the end, on September 12, 1946, the Miftahul Ulum Kalisat Islamic Boarding School was officially established through the legitimacy and recognition of the surrounding community. Until now, the Miftahul Ulum Kalisat Islamic Boarding School still maintains the old traditional pattern and collaborates with general science education with environmental insight as the famous *mahfudzat* in the Moslem community, namely *al muhafadzatu ala qodimissholeh wal akhdu bil Jadidil Ashlah*. Maintain the good old traditions and take something new that is better (Yasin, 2020).

The maturity of the age and the scientific credibility of the *pesantren* offer the main attraction for the people of Jember towards this institution. This can be seen with the interest of the community and by consensus also sincerely entrusting their sons and daughters to be educated to become students and have moral maturity and high knowledge. In the context of the reorientation of eco boarding schools, the presence of Miftahul Ulum Islamic Boarding School, Kalisat Jember is interesting to be studied significantly. The selection of Miftahul Ulum Islamic Boarding School, Kalisat, Jember as the research object was motivated by the suitability of the characteristics of the research object with the needs and objectives of this study. The students at this *pesantren* are equipped with contextual knowledge related to the environment so that in general this *pesantren* is considered capable of harmonizing the knowledge of students between the context of worship related to God (*mahdah*) and worship related to other creatures such as nature and humans (*ghairu mahdah*).

The eco *pesantren* program to produce environmentally friendly students at Miftahul Ulum Kalisat has been initiated since the beginning of the *pesantren*. The environmental insight provided to the students is the hallmark and the model of environmental education is reflected in the curriculum and content of the vision. For this reason, this article explores the reorientation of eco boarding schools after the enactment of the *Pesantren* Law Number 18 of 2019 which regulates the implementation, education functions, da'wah functions, and community empowerment functions by Islamic boarding schools.

METHODS

This research is included in the category of qualitative research (Qualitative research). Called qualitative research because this research emphasizes more on social processes or social processes that occur the reorientation of eco boarding schools after the enactment of the *Pesantren* Law Number 18 of 2019 which regulates the implementation, education functions. This research was developed naturally and the process of drawing conclusions was carried out in an inductive manner that departed from a research focus that emphasized the various processes that apply.

The focus of the research uses the knife analysis theory of Steiner and Miner, Myers, Mark E. Hanson and Hersey and Blanchard as well as several relevant theories. Data mining through observation, interviews and documentation. Furthermore, the data was analyzed using several steps according to the theory of Miles, Huberman and Saldana, namely analyzing data in three steps: data condensation, data presentation and drawing conclusions-verification.

Provide sufficient details to explain the research process which includes the type of research, method or approach, data collection technique, informant / respondent, data validity test and data analysis used.

RESULTS AND DISCUSSION

The relationship between humans and the environment as God's creatures has its own rules in Islam. This can be seen from the manifestation of the verses that discuss the environment as stated in the QS. 95:4:17:70 which clearly states that humans were created on earth to be leaders and have the responsibility to regulate, direct, prosper and manage the earth well QS. 33:72. As the leaders on earth humans are required to be able to behave well and noble and not do damage "And do not do mischief on earth. Verily, Allah does not like those who do mischief" QS. 28:77. One of the reasons why humans are arranged to behave well on earth is because the earth and all that is in it was created for humans. See QS. 2:29 and QS. 6:141 which states that the earth and all that is in it were essentially created by God for humans (Amin, 2016). Everything that humans want in the heavens and the earth, the land and the sea and the rivers, the moon and the sun, the night and the day, the fruit plants, the wild animals as well as the livestock for humans.

The practice of loving and protecting the environment was also directly exemplified by the Prophet through direct practice in life as stated in the hadith about getting rid of thorns lying on the streets (Julistia & Safuwan, 2021) and the prohibition of damaging buildings and plants. Islam as a mercy for all nature is very concerned about the environment so that it is maintained properly. As stated in the practice of *mahdah* worship, namely during the pilgrimage procession while wearing ihram clothes and starting to enter the holy land of Mecca, at that time the pilgrims were awakened to their awareness to keep themselves from damaging plants and hurting animals (istianah, 2017).

DISCUSSION

Reorientation Of Eco-Pesantren

The term of eco *pesantren* is a word order from ecology which means ecosystem whose terminology is related to the environment (Nisa, 2019). As for the *pesantren*, it is an educational and da'wah institution that is native to Indonesia which prints the character of

the nation's children in order to have the maturity of faith, character and good character based on religion. So, *eco pesantren* can be said as an Islamic educational institution that has a pattern and model of environmentally education.

Miftahul Ulum Islamic Boarding School Kalisat Jember through its educational policy teaches the scientific understanding of Islam in a good ways and has environmental character. It is proven by the provision of various educational facilities which include open learning places and agricultural fields. *Santri* are not only taught about Islamic education through the development of reading skills and seeking knowledge as contained in the yellow book but also given insight into how to love, manage, and utilize the environment in order to gain a commercial advantage and for ecosystem sustainability.

Miftahul Ulum Islamic Boarding School students in several meetings were taught how to grow crops both with the hydroponic method and planting directly in the fields. It is hoped that by learning environmental management skills, students when they return to the community can contribute as much as possible in terms of participating in preserving a productive environment. This activity received a good response from the students who considered the activity very useful and fun because it provided direct experience to the students on how to plant without soil media but with water media. Sastro (Yuliana & Amala, 2020) explained that the advantages that can be generated from hydroponic plant cultivation are that it can be done all the time without knowing the season and the commodities that can be planted are not limited to certain plants. Besides, hydroponics also has advantages for other *pesantren* communities because it can be a means of educational training in a modern, clean, easy, effective, efficient, and clinical agricultural environment. Also it will be a prospective agribusiness in the *pesantren* area without polluting the environment.

Policy maker at Miftahul Ulum Islamic Boarding School have a complete understanding of the position and function of *pesantren* in society. *Pesantren* for him is a driving force for the power of the Islamic ummah. As an institution, *pesantren* can be a place to educate and shape the character of the nation's children who love their homeland. And as a da'wah institution, *pesantren* can act as guardians of tradition in participating in protecting the environment so that the potential and benefits of the environment can be felt well by the community and the *ummah* in general. Awareness about the concept of participating in preserving the environment on a religious basis is well realized that it can be internalized by educational policies in Islamic boarding schools. So that students can understand that they absorb the ethics of protecting nature, living simply, in balance with nature, promoting togetherness. Therefore the benefits for the *ummah* are being honest, independent, and as useful as possible.

The existence of *pesantren* as an educational and da'wah institution in Indonesia is undeniable. It can be seen how the struggle of the *pesantren* in educating, defending the sovereignty of the Republic of Indonesia. The great role of *pesantren*, which has become well-known in the community as the oldest and original educational institution in Indonesia, has just received a breath of fresh air with the passing of the law on *pesantren*. The long wait for Islamic boarding schools to have law number 18 of 2019 has lasted so long even since Indonesia's independence and went through three transitional periods of laws such as Law Number 4 of 1950 concerning Principals of Education and Teaching in Schools and Law number 2 of 1989 concerning the national education system and Law Number. 20 of 2003 concerning the National Education System.

The struggle for the birth of the Islamic Boarding School Law Number 18 of 2019 has been going on for a very long time. There are parties who consider important and unimportant to provoke debate. The Law on Islamic Boarding Schools clearly states that Islamic boarding schools are community-based institutions and were established by individuals, foundations, Islamic community organizations that instill faith and piety to Allah SWT by upholding noble character and upholding the principle of *rahmatan lil alamin* which is reflected in humility, tolerance, moderation, and noble values of the nation through educational institutions, Islamic da'wah, exemplary, community empowerment within the framework of the Unitary State of the Republic of Indonesia (NKRI). In full, the Law on Islamic Boarding Schools is composed of 9 chapters and 55 articles. Of the nine chapters there are points such as principles, objectives, and scope, implementation of Islamic boarding schools, data management, funding, and community participation to cooperation. These nine chapters become a legitimate state recognition and acknowledgment of the existence of *pesantren*, *santri*, and alumni both formally and informally.

As a form of legislation after the enactment of the *Pesantren* Law, its presence brings its own opportunities and challenges from several aspects in the reorientation of eco *pesantren* at the Miftahul Ulum Islamic Boarding School, Kalisat Jember. First, aspects of **financing and funding management**. As well known, *pesantren* is the only original Indonesian educational institution which the funding stability has been proven to be well established since the past. Even today, it still found that *kiai* finance all forms of *pesantren* operational costs. However, this financing model cannot last long and will threaten the existence of the *pesantren* (Tamam, 2015). For this reason, reorientation in the form of financing management is very much needed in order to obtain funds and manage them by allocating funds effectively and efficiently in the form of developing *pesantren* business units. In the functioning of financing and funding management, at least *pesantren* can regulate patterns such as for Investment Decisions or determining fund allocations, Financial Decisions or determining alternative financing and Dividend Decisions or policies in dividend distribution (Almilia dkk., 2018). To achieve this goal, *kiai* establishes a management in exploring sources of funds, selecting, and assigning a general treasurer who is credible and has good accountability. Moreover, after the enactment of the *Pesantren* Law Number 18 of 2019, *pesantren* have the right to obtain funding from the Education State Budget. With this recognition, it will be easier for *pesantren* to develop educational facilities, manage methods, and learning processes with environmental characteristics because they are supported by sufficient funds. The next big challenge is the ability of *pesantren* managers to be able to take advantage of these opportunities so that their educational institutions can develop optimally or to maximize what has been pioneered before.

Secondly is aspects of **integrity and integration of the *pesantren* system**. The recognition given by the state for the existence of *pesantren* is contained in the edict on the integrity and integration of the *pesantren* education system in national education. This is an opportunity for *pesantren* to further demonstrate their existence as an educational institution that has been legally recognized by the state. In relation to policies for implementing environmentally friendly learning and educational methods, Miftahul Ulum Islamic Boarding School Kalisat Jember internalizes it in its vision, mission, and education curriculum. Also aligns it with superior programs such as Tahfiz Al-Quran and BMK or

book reading guidance. The succession of learning and education in Islamic boarding schools is based on the integration of knowledge adopted by the *pesantren* system by prioritizing the needs of students in the future. As stated by Edward Sallis who explained that educational institutions must provide the widest opportunity for students by providing variations, models, and homogeneous learning styles (Fakhruddin & Saepudin, 2018). As an institution that has been around for a long time and has contributed to building the nation through education, the Miftahul Ulum Kalisat Islamic Boarding School has a big responsibility to equip its students to have superior life skills in order to become a generation of people who love the environment and are able to benefit the community.

The third aspect is ***pesantren* facilities**. The facilities to support environmental character education need to adopt updated elements so that they are not trapped in backwardness. For this reason, Miftahul Ulum Islamic Boarding School uses infrastructure management in managing its educational facilities. Management of facilities and infrastructure is defined as the process of utilizing and managing all educational resources through all and the cooperation of members towards effective and efficient use (Manurung dkk., 2020). The management of infrastructure at this institution has gone through the proper stages such as planning, procurement, maintenance, removal carefully so as to achieve optimal performance. Planning is carried out through the annual meeting of the *pesantren* which is attended by the implementing team such as the principal and the head of the facility to determine the needs and benefits of the facilities to be held. Procurement is carried out by an implementing team officially appointed by the *pesantren*. Treatment is carried out by the head of the team for facilities and infrastructure and distributes tasks to the student management. After the issuance of the Law on *Pesantren*, it is predicted that *pesantren* facilities will adjust and will be well looked after to support learning. The development of facilities that are supported by good facilities and infrastructure is the task of *pesantren* managers to meet the criteria and standards for good learning. In this case, Miftahul Ulum Islamic Boarding School provides environmentally friendly facilities and infrastructure in the form of learning tools and conducive study rooms with rational capacity, comfort, and cleanliness. The ratio of the *santri* to the available space is carefully considered by paying attention to the comfort, cleanliness, health, and safety of the *pesantren*.

The fourth aspect is **the missionary function of the *pesantren***. *Pesantren* has a function as an educational and *da'wah* institution, as well as a social institution that gives color to the countryside. Over the centuries, it has grown and developed with the surrounding population. As we all know, since the establishment of the *pesantren*, it has become the center of the spread of Islam on the issue of *aqidah* or *sari'ah* in Indonesia. Mosque is often used by the community to hold *majlis ta'lim*, religious discussions, etc. In this case, the community becomes a congregation and at the same time gains knowledge of religion through their participation in activities organized by *pesantren*. From here, *santri* and *kiai* are required to be more innovative in carrying out their moderate *da'wah* so that the community can properly accept the content of the *da'wah* delivered in the context of community empowerment. The position of the Miftahul Ulum Kalisat Islamic Boarding School which is in the midst of the community makes it very conducive to empowerment, especially in community empowerment in environmental conservation.

CONCLUSION AND RECOMMENDATION

Eco *Pesantren* is an educational philosophy that seeks to construct the students to have balanced breadth of knowledge between the world and the hereafter (*Mahdhah and Ghairu Mahdah*). It can be seen in the historical journey of the *pesantren* itself for pursuing the balance of the student's life and give them the Islamic education through its curriculum especially in environmental education aspect. Environmental education as implemented by Pondok *Pesantren* Miftahul Ulum Kalisat Jember focuses on building the character of environmentally conscious students with good values. Internalized educational values have a strategic role in protecting and managing the environment with moral and religious ethics with noble character. The results of the study stated that the reorientation of eco *pesantren* after the enactment of the *Pesantren* Law No. 18 of 2019 at the Miftahul Ulum Islamic Boarding School Kalisat Jember was implemented in four aspects. Those are the development of environmental friendly funding and financing, the development of an environmental-based curriculum, the development of infrastructure aspect as well as supporting *pesantren* facilities, and the orientation of *pesantren* da'wah.

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