

Pesantren, Islamic Studies, and Ecological Discourse: Eco-pesantren study in Pesantren Hanacaraka Wonogiri, Central Java

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Abstract: Environmental issues receive serious attention from all social elements. Until now, environmental damage is still ongoing which can be fatal to all life (*sagunging dumadi*). In Islamic studies it is known as environmental jurisprudence (*fiqh al-bi'ah*). This jurisprudence seeks to foster environmental awareness through environmental education can contribute to preventing further environmental damage and even repairing it. Environmental education is an effort to grow and increase awareness of community elements to behave environmentally friendly so that the sustainability of the ecosystem is maintained (*al-hifdz al-'alam*). One of them is through the eco-pesantren education approach, an educational model that seeks to produce students who have a balanced knowledge supply between worldly science and ukhrowi, both as *'abdullah* and *khalifatullah fil'ardh*. Education at Pesantren Hanacaraka puts forward the terminology *al-tarbiyah* meaning to maintain and educate in applying the concept of Islam as a religion of *rahmatan lil'alam* to preserving nature (*memayu hayuning bawana*). Eco-pesantren-based education is an activity to make pesantren environmentally friendly through activities such as improving environmentally friendly lifestyles, developing health and environmental units in pesantren, including environmental curriculum in pesantren and taking concrete actions in waste management, clean water, and sanitation, which can be used as role models and learning for the supporting communities of pesantren. Pesantren Hanacaraka with an eco-pesantren education model is expected to produce students who have a sense of having (*handarbeni*) and *hangrungkebi* environment based on spiritual attitudes.

Keywords: Pesantren Hanacaraka, Islamic Studies, Environmental Jurisprudence, Education, Eco-Pesantren, Ecology.

Introduction

The conversation about the relationship between Islam, people, and civility continues to be a hot issue to study. The existence of humans as microcosms or macrocosms includes instrumental things with human life. Man's life has cut himself off from the needs and comforts he can get from nature. The exploitation of nature without regard to its impact and the chain of life can scorch civilization. The modern era as it is now information about various environmental damages has become commonplace. Various ecological damages are becoming more and more frequent. Losing nature with all the resources it has can harm humans and other living beings.

Overexploitation of nature in an inhumane way is a sign that man is no longer familiar with his own body. Awareness of man's passion for nature cannot be built without the construction of the universe and the interdependent thinking between the two.

The fundamental problem is that the lack of awareness of the religious understanding of equality and intertwining that exists between man and the universe gives birth to exploitative thinking. The anthropocentric paradigm views man as the center of the universe and only man has the temporary value of nature and all its contents are merely a means of fulfilling the interests and needs of human life. It is this lack of spirituality value that causes man to do anything wrong with

nature. The exploitation of nature is synonymous with the activity of the male world of work as a holder of masculine characters such as ambition and exploratory (Afriyah 2015). News about the environmental damage crisis is increasingly heard in various media. Discourse is needed as a step to encourage efforts to find new applied technologies that are revealed as an effort to improve the quality of life and ecological balance.

Islam is the most complete and perfect religion, there is not a single problem that occurs that is not regulated in its teachings. The law of jurisprudence is also derived from a complete normative teaching that is also complete and covers all aspects of human life. But this belief still seems to be verbalistic, because in reality there are still many contemporary problems that have not been affirmed in the laws of jurisprudence, including the environment. The completeness of Islamic law must be understood contextually according to its innate disposition (Banna, 1983). The completeness of Islamic law lies in its incompleteness on the one hand and its openness to face new problems for its law to formulate on the other. Islamic jurisprudence is part of Islamic studies as well as a system that is open to responding to any new problems to establish its laws as a spiritual foundation of behavior. Islamic law thinkers are required to be precise, *fiqhiyah* courage and historical wisdom (Abdillah, 2005).

Pesantren with its religious education has an important role in building confidence and understanding human behavior. Religion has a set of values for managing, nurturing and treating nature that cannot be denied its truth. Ecological values through religious insights developed by pesantren need to be reviewed for consideration in order to prevent humans from destroying the environment. This environmental emergency is getting more and more concerning. Through the discourse of "eco-pesantren" this traditional Islamic educational institution is expected to take an active role in overcoming environmental emergencies and must increase awareness of the importance of protecting the environment. The obligation to protect the environment is the responsibility of all mankind as in the Koran and Sunnah about the obligation and vice versa, if man exploits excessive

natural resources indefinitely the consequences befall man himself. Islamic education in Islamic boarding schools is faced with a big challenge, namely learning not only about Islam in books but must shift to Islam in action to direct students to have a responsible attitude towards nature. One of the factors that causes the lack of application of Islamic values in everyday life is because so far Islamic education has only been limited to transferring knowledge without being followed by a transfer of attitude. As a result, the Islamic education that *kurang* has taught can be understood to the fullest. This article will generally talk about the concept of eco-pesantren, in this case the Pesantren Hanacaraka Wonogiri in protecting and preserving the surrounding environment.

Results and Discussion

Hanacaraka, Islamic Studies, and the Mainstreaming of Environmental Fiqh

Pesantren Modern Jawa Hanacaraka is located at Segawe RT 02/RW 07, Purwosari Village, Wonogiri. This pesantren is ±5 KM to the east from the city of Wonogiri. Hanacaraka was initiated to realize the strategy of proselytizing, *ukhrawah Islamiyah*, and environmentally friendly based on local wisdom as its main vision. The concept of pesantren is the Walisongo da'wa method, especially Sunan Bonang, Kalijaga, Drajat, and Muria, which emphasizes local cultural wisdom, namely developing and reviving Javanese culture through creative art methods. They preached with *wicaksono* emphasizing the three *paugeran* of Javanese society: *momong*, *momor*, and *momot*. First, *momong*, Hanacaraka's presence in the community can be a *pamomong* for the social, religious, cultural, and environmental fields. Second, *momor*, Hanacaraka can accompany the community in various matters, especially cultural religious issues, and the protection of the surrounding environment. Third, *momot*, Hanacaraka develops Javanese cultural values such as *narima ing pandum* which are covered in five main values: willing, *temen*, honest, patient, and noble mind. With this foundation became *manhaj al-fikr* for *sak dumuk*

bathuk sak nyari bumi, preserving every inch of the earth for the survival of human life in the future.

Pesantren Hanacaraka has learning activities that are thick with Javanese culture and a center for preserving Javanese culture for environmental conservation. The vision of *momong*, *momor*, and *momot* Pesantren Hanacaraka is aimed at shaping the personality of students in accordance with Islamic religious values and upholding the identity of the nation that is friendly to the environment. In the field of social society, education at Pesantren Hanacaraka is for the inheritance of Javanese culture to the next generation. Pesantren Hanacaraka seeks a common ground for religion, Javanese culture, and environmental preservation. The religion of the future is an "empirical religion" that allows dialogue between text, reality, humanity, and the environment so that horizontal conflicts and exploitation do not occur. If that happens, religion loses the touch of *ar-ruh al-insaniyah* and *ar-ruh al-kauniyyah* because it presents a fundamental dogmatic face and there is no appreciation for humanity and equality. Pesantren Hanacaraka became the frontline for *tafaqquh fi ad-din* so that there would be no epistemological disconnection and cultural shock of religious understanding in the community and encouraged environmental stewardship at the local level of Wonogiri.

In terms of religious ideology, Pesantren Hanacaraka is affiliated with *Aswaja an-Nahdliyah* as a *manhaj*, *madzab*, and religious movement that carries the typology of *Islam Nusantara*, Islam that is friendly to local wisdom. Hanacaraka has an open attitude to thinking on all new thoughts by sticking to the tradition of civility such as the principle: *al-muhafadhah 'ala qadim as-shalih wa al-ahdud bi jadid al-ashlah*. With this ideology, Hanacaraka showed an accommodating attitude to all the changes that occurred in the midst of the life of the nation, culture, and the existing environment. Its implementation in daily life rewards it with the value of local wisdom of the Javanese people. Islam cannot build its own community independent of social reality, Islam must blend into one in society (Mibtadin, 2018). The process of strengthening the socio-cultural environment in Islamic studies is known as

environmental jurisprudence (*fiqhul bi'ah*). This jurisprudence speaks of Islamic provisions derived from detailed arguments about human behavior in their environment in order to realize the benefit of society in general with the aim of keeping damage away (Juwita, 2017).

Pesantren Hanacaraka with religious education prioritizes Islamic values and morality to strengthen Islamic behavior that is friendly to culture and the environment. This is so that people do not get caught up in religious understandings that are textual-symbolic, normative, anti-local culture, and have no concern for the environment. Therefore, departing from the vision of *'amar ma'ruf nahi munkar*, Pesantren Hanacaraka derives to the form of a trilogy of strong relations: *habl minAllah*, *habl min nass*, and *habl min al-alam*. The three relationships must be carried out in a balanced manner: first, establishing the dimension of *habl minAllah*, strengthening good communication with Allah Swt; second, *habl min nass*, on good terms with fellow human beings; and thirdly, *habl min al-alam*, being kind with all living things, must not damage the environment, all three must be balanced because Islam is a religion of *rahmatan lil'alam*. Pesantren Hanacaraka with the principle of *rahmatan lil'alam* is translated into the daily activities of Muslims both building relationships with Allah Swt, fellow humans, and nature.

According to Sukarni, there are several basic concepts of environmental jurisprudence: first, the concept of *ri'ayah al-bi'ah* the integral concept of Islamic teachings. In jurisprudence, any behavior that aims to maintain and improve the environment becomes part of the obligation that must be carried out according to Islamic teachings. Any destructive act on the environment means blasphemy against the teachings of Islam itself and is forbidden by jurisprudence. Second, the concept of collective obligation (*fardhu kifayah*) in maintaining and improving the environment. A job can only be completed jointly by involving many stakeholders. The involvement of many parties necessitates efforts involving the interconnectivity of the institution. Handling environmental issues requires *ijtihad* and *mujahadah* of all parties, both scholars, government, and society. Third,

ecological obligations include all components, ranging from the obligation to maintain ecosystem balance, the obligation to use natural resources and the environment in a sustainable manner. Ecosystem balance is the dynamic condition of an ecosystem supported by ecological functions whose components are reasonably functioning so that it has an optimal environmental carrying capacity. Ecosystem balance includes all the dynamics of life, both in the physical and social worlds (Sukarni, 2011).

The presence of Pesantren Hanacaraka seeks to realize public awareness about the meaning of living together in a peaceful atmosphere starting with oneself, family, nation, and environment. The basic value of Hanacaraka is to re-mobilize all the potential of society to provide solutions to existing social, religious, and environmental problems. Pesantren Hanacaraka takes the role of being the frontline for *asy-syuhud al-hadhari* and *asy-syuhud ats-tsaqafi* of society in building the morality of society to have the character of *rahmatan lil 'alamin*. For this reason, religious education in Pesantren Hanacaraka emphasizes ecological fiqh which discusses the context of environmental preservation, cleanliness, and the attitudes of students to *memayu hayuning bawana*. Pesantren Hanacaraka realizes that man is the caliph on earth, so environmental conservation is purely his obligation. Pesantren Hanacaraka also encourages a balanced religion between *habl min Allah, habl min nas*, and *habl min alam*, namely glorifying God by glorifying man and nature with all its potential as a manifestation of faith that leads to the value of care and exploration that is not excessive. This principle embodies the existence of humanitarian spirituality and natural spirituality that encourages the development of culture, values, customs, norms, and moral guides in society that direct harmonious relations with the vast space of the cosmos. This spirituality of humanity and experience encouraged the birth of humanitarian theology and experience so that Islam is in the realm of civil society as a moral reasoning for the development of public awareness about themselves and their environment. In the realm of civil society, Islam takes an active role in solving societal problems, including the environment.

Pesantren Hanacaraka puts Islam as a public reason through seeding the responsibility to maintain the sustainability of life by placing Islam as a logical frame work to build a theology of naturalness that is responsive to environmental changes due to global warming. The mainstreaming of environmental jurisprudence in religious education at Pesantren Hanacaraka prioritizes several basic principles, namely: the principles of interaction, dependence, diversity, harmony, usefulness, actual information flow, and sustainability. Pesantren Hanacaraka believes in environmental jurisprudence related to all elements and factors that affect the quality of the human environment. Therefore, Pesantren Hanacaraka puts forward the principle: *datan gumunan ubah usik kahanan* encourages Islam as a religion that takes an active role in protecting the environment to strengthen social piety, and build awareness, and community empowerment. Togetherness, harmony with the environment, and the balance of the trilogy of relationships are part of the social spirituality developed by Pesantren Hanacaraka to revive and regenerate prophetic elan in order to uplift the dignity and dignity of humanity. Pesantren Hanacaraka develops a friendly religious understanding, prioritizing uploads and manners both to Allah Swt, fellow humans, and the universe. The religion displayed by Pesantren Hanacaraka is Islam with a pattern of accommodation to ecological problems that are relevant to the times.

The results of the synthesis of Islam and ecology are displayed by Pesantren Hanacaraka in religious practice that carries the spirit of environmental theology based on the principle of *'amar ma'ruf nahi munkar* for the prosperity of society. This principle is based on the principle of *tawassuth, tawazun*, and *tasamuh* as a view of life derived on the basic values of life such as harmony, accommodation, and safeguarding the environment from the threat of damage. Pesantren Hanacaraka introduces to the Islamic community as a religion of peace, harmony, and civilization (Mibtadin, 2018). Harmony is used by Pesantren Hanacaraka to build the foundation of spirituality, social ethics, and *hambeg utomo* so as to create awareness in the community: *guno* (beneficial to others), *sudiro* (carrying out *'amar*

ma'ruf nahi munkar), *susilo* (being friendly, *lemah lembut*), *hanurogo* (maintaining body health), and *sambigono* (wise). To borrow Said Aqil's term: *Nahnu ash-habul haqq, haqqudini wal haqqul ijtimai'i* (we are the right group, right in religion and society). The Hanacaraka Islamic boarding school is also principled: *al-amnu qobla iman* (creating harmony before teaching the faith) and *al-mua'asyaratu qabla 'aqidah* (establishing communication before introducing *aqida*) (Siradj, 2013). Pesantren Hanacaraka with its religious education linking Islamic, humanitarian, and environmental values can indirectly prevent ecological damage due to the actions of humans who exploit it.

Pesantren Hanacara through Islamic education as an effort to transfer Islamic values to students and the community in order to have the correct knowledge, understanding, and naming of Islamic teachings. Because Islamic education is an effort to instill noble morals in the child's soul during the growth period and water it with instructions and advice in the form of main values so as to produce virtues in the form of goodness and perfection of life in the world and the Hereafter (Suparnis, 2017). In enshrining Islamic teachings, Pesantren Hanacaraka emphasizes *al-ta'dib*, education to expand decency, instill main values, and enhance morals (Wahidi, 2014). One form of *al-ta'dib* in Pesantren Hanacaraka is environmentally friendly Islamic education, procedures as a provision for students to be able to interact and treat nature according to Islamic concepts (Wardhana, 2019). The approach used by Pesantren Hanacaraka is an integrative approach where environmental issues are associated with other Islamic studies. With this integration, Pesantren Hanacarakan hopes that there will be awareness of students and the community to protect the environment as a form of responsibility for '*abdullah* and *khalifatullah fil'ardh*.

The environment as a place of refuge for humans is one of the many signs of the greatness of Allah Swt. For Pesantren Hanacaraka, Islam has principles and ethics that are in line with efforts to protect nature. The concept of ecology or environment in the Koran not only discusses the relationship between humans and the environment but also has a study of the trilogy of relationships

between God, man, and the universe. The environment in the Koran is referred to by the term "all nature" several times as a form of affirmation of the importance of the role of ecology for humans and other living beings *saggunging dumadi*. Man as a reasonable being is obliged to preserve the universe (*al-hifdz al-'alam*) with all its contents that Allah Swt has created. This is in line with the word of Allah Swt in Qs Al-Baqarah 30, which elaborates on the principle of framing the existence of three important relationships between Allah, the universe, and man. As caliph, man in the universe is a guest and nature is made the house that Allah Swt has created. As a guest, humans must be able to behave as guests unable to exploit nature casually and not to make damage to the face of the earth. Man's position as (*khalifatullah fil'ardh*) makes man have a moral responsibility to display the qualities of the Swt Allah in relation to nature. In managing the human realm, in essence, he must act as *khalifatullah fil'ardh* because he has bestowed abilities in the form of reason and exploitative power to humans that other beings do not have. The occurrence of an ecological crisis and environmental destruction in the present era is one of the signs of abuse of the position of *khalifatullah fil'ardh* carried out by humans (Wahidi, 2014).

Harmonization of Relationships, Apostatization of Nature

Human existence whether '*abdullah* or *khalifatullah fil'ardh* as a subject of managing the environment becomes an important value as well as a determinant of the future of the universe, increasingly geah ripah or vice versa. The creation of relationships between human beings in order to maintain balance (*tawazun*) and ecological survival. Pesantren Hanacaraka in preventing an environmental crisis encourages students and the surrounding community to do good things and have a positive impact so as to bruise nature. Through religious education, building awareness and efforts to reduce environmental damage in several ways: first, students and the community need to maintain cleanliness for the maintenance and keep nature beautiful and can be passed on to the next generation. Second, make rescues and savings on natural resources; third, managing and

utilizing natural resources effectively and efficiently. Fourth, suppress deeds that can damage and overexploit nature. Fourth, increase economic development to improve the quality of life so that environmental damage can be avoided; and fifth, improving education and research that is adequate, quality and can reach the community so that it can maintain the sustainability of nature and prevent damage (Yassin, 2002).

Pesantren Hanacaraka realizes that man is the determinant of the survival of nature, so he must be equipped with knowledge, attitudes, and spirituality in order to be able to tortain nature. One of them is by having good behavior, especially in its interaction with nature as a mandate such as Qs Al-Ahzab 72. Through religious education, Pesantren Hanacaraka instills a friendly character in the environment: first, humans are *fitriah* the same as nature as creatures created by Allah Swt. Second, encourage the importance of integrating humans and nature in order to create balance, empowerment, and justice. Third, respect the existence of nature; fourth, humans must be wise in utilizing natural resources and not exploiting them. Fifth, practicing ecological ethics and cooperating with other humans to protect the environment; and sixth, humans must obey the applicable laws and regulations (Febriani, 2012). Pesantren Hanacaraka encourages the principle of harmonization of the trilogy of relationships, namely: harmony with Allah Swt, others, and the environment. This principle can be realized if carried out properly and balanced so that it can be an alternative solution in solving the environmental crisis that occurs.

According to Nasr, the environmental crisis that occurs as a result of man's refusal to see God as a real environment, surrounds man and preserves his life. The environmental damage that occurs is the result of the actions of modern humans who view the environment only as an order of reality without realizing nature is the environment created by God (Maghfur, 2010). The absence of this sense of concern makes the environment only limited to objects that are constantly explored to meet human needs. Pesantren Hanacaraka through religious education instills a sense of *handarbeni*, *hangrungkebi*, *rahmah*, and concern to preserve

nature. Islamic studies through environmental jurisprudence emphasizes the existence of a sense of love and concern for nature the higher the quality of human beings will also increase and be more mature. The principle of *rahmah* and care can replace the principle of rights and obligations to mutual trust, respect, and synergy. Pesantren Hanacaraka encourages the principle of *rahmah* as a discourse to oppose the exploitation of nature and prevent wider environmental damage. The Hanacaraka Pesantren departs from the *ushul fiqh* rule mentioned: *dar'u al-mafasid muqaddamu 'ala jalbil masholih*- preventing muhul fiqh takes precedence over taking advantage of something. With this principle of *rahmah* encourages the growth of an attitude of caring for nature in totality as the capacity of man *khalifatullah fil'ardh*. This principle encourages humans to always pay attention to nature because it must be understood that there is a close relationship between man and nature as a cosmological unit.

Pesantren Hanacaraka with the principle of *rahmah* is used to strengthen three harmonious relationships, namely with Allah, man, and nature. First, the harmonization of the relationship between man and Allah where man was created by Allah as a mandatary and caliph, man is aware as the only being who is endowed with reason, heart, and feelings so that he must be able to appreciate all the other creations of Allah. Reason, instinct, and emotion are the components that Allah Swt bestows upon man. This component moves dynamically according to their respective instincts. The interaction that occurs between immaterial material and nonphysical physical components will form a relationship between man as a servant and Allah as creator (Mufid, 2006). The main task of man as a servant is to serve by means of worship to Allah, one of the forms of worship is to preserve the universe. The man of faith has a demand to apply his faith. One way is by maintaining and protecting the environment as part of the faith in Allah. Maintaining and maintaining the environment is a clear proof of human obedience as servants of Allah. In addition to being '*abdullah*, humans as *khalifatullah fil'adh* are mandated to have a sense of responsibility to the security and sustainability of the environment. The more

tenuous the relationship between humans and Allah, the more human responsibility for the environment is also reduced. It eventually resulted in a severe ecological crisis and was accompanied by a spiritual crisis and a moral crisis. All existing crises can be solved by awakening humans to appreciate the universe as a fellow creation of Allah who must be guarded and protected by his existence as a tangible manifestation of human responsibility.

Second, harmonization with fellow human beings (*memayu hayuning sasama*) as said by Allah in Qs Al-Isra verse 7. Man's good deeds on everything around him have a positive impact on himself and others as the phrase: *khoirunnas anfauhum linnas*. The interconnection of the relationship between man and himself (*al-ana*) and with others (*al-akhor*) can give birth to a positive and negative character. Positive character includes discipline, having a high sense of empathy, thinking rationally, being affectionate, and being responsible for the mandate he carries. Meanwhile, the negative character that arises is selfish, passive, arrogant, ambitious, dominative, and destructive attitudes. If it is associated with the ecological context, this positive character can be used as a weapon in overcoming the environmental crisis.

Third, harmonization of human relations with the surrounding environment. Man as the only being endowed with reason becomes the determinant of the survival of nature. Man is required to behave well, especially in his interaction with nature as an *al-amanah ald-diniyah wa al-amanah al-wathoniyah*. This is in accordance with the word of Allah in Qs. Al-Ahzab verse 72. The harmonization of the relationship between man and God, fellow human beings and man with the environment is realized if it is carried out properly and balanced. The three harmonizations of the relationship above are expected to be an alternative solution in solving the ecological crisis that occurs. Pesantren Hanacaraka has so far developed the science of fiqh one of the Islamic studies which is very dominant in the lives of Muslims. In principle, the study of jurisprudence emphasizes four sectors of structuring: first, *rub'ul 'ibadat*, arranging the relationship of man as a being with Allah Almighty as his *Kholiq*. Second,

rub'ul muamalat, arranging human relationships and associations with fellow human beings to meet the needs of his daily life. Third, *rub'ul munakahat*, arranging human relationships in the family environment; and fourth, *rub'ul Jinayat*, arranging his security in an orderly association that ensures his safety and peace in life (Yafie, 1995).

Eco Pesantren: from Memayu Hayuning Bawana to al-Hifdz al-'Alam

The presence of phenomena in various places and being the subject of news about crises and environmental damage every time colored the media. Islam as a religion is relegated to be a *rahmatan lil'alam* is expected to provide a solution to this. Islam is a religion that not only carries *aqida* and *sharia*, but Islam also features *al-adabi wa al-hadlarah*, and *al-'ilm wa al-tsaqofah* which encourages the integration of interconnections between *al-haldarah al-nash*, *al-hadlarah al-'ilm*, and *al-hadlarah al-falsafah*. Islam with this discourse is expected to be a step to encourage the search for new applied technologies that are revealed as an effort to improve the quality of human life and the environment so that an ecological balance is realized. For Pesantren Hanacaraka, the environmental crisis is used as a catalyst for reassessing the values, vision, and mission of human life and the existing environment so that it can coexist without having to damage its sustainability. Because most humans tend to have a destructive attitude towards nature. Humans are *menus-menus kakehan doso* insatiable creatures, always feeling lacking, *tansah ngongso*, and trying to master everything that exists like the character *buto*. This mindset gives rise to and preserves the massive exploitation of nature in the name of "needs and interests" that can be fatal to the whole life of beings, in Java it is called: *sagunging dumadi*. The human character that undermines this *angah-angah* in the Javanese cultural order signifies a person who has not finished with himself. So that the principle of life to *memayu hayuning pribadi*, *memayu hayuning keluarga*, *mamayu hayuning bangsa*, and *memayu hayuning bawana* is difficult to practice in his life.

Pesantren Hanacaraka assessed that the environmental crisis was further aggravated by

human attitudes that were indifferent to the quality of natural ethical and aesthetic values. Because it views nature not as a partner of life but as a servant to man so that there is an unbalanced and harmonious relationship. This kind of human actions are the root cause of the damage to the universe which has an impact on the destruction of life in general. At this point, according to the jurisprudence of the environment man has lost *al-hifdz al-'alam*. However, not all natural damage is caused by human negligence, there are natural disasters that are one of the causes of natural damage. Today, the causes of environmental damage to the values, attitudes, perceptions, and views of global industrial technological society held by humans in perceiving nature (Fios, 2019). Pesantren Hanacaraka assessed that the increasing human activity without heeding ethics and aesthetics in carrying out development to meet all their needs can provide negative in the form of the loss of other living beings in the natural community. As a result, the harmony of the universe becomes disturbed, life in the universe that was originally sacred, if man destroys the existing natural order means that it has damaged the sanctity of life itself.

The eco-pesantren concept aims to facilitate *memayu hayuning bawana* and *al-hifdz al-'alam* through religious education as a medium to foster awareness and sensitivity of students and the buffer community to protect the environment. Pesantren Hanacaraka must play an active role in preventing environmental damage and must raise awareness about the importance of protecting the environment as a humanitarian responsibility as part of the universe and *khalifatullah fil'ardh*. Religious education at Pesantren Hanacaraka is faced with challenges because it must be able to integrate and connect the curriculum not only theoretically but also try to direct students and the community to have responsibility for the sustainability of the universe. For Pesantren Hanacaraka, religious education must place Islam as an epistemological "religion" as well as in the axiological aspect of "religious practices" that has a sense and good will in the preservation of the universe.

The principle of interconnection integration must be the concern of educators in students needs to be emphasized in the learning process of Islamic education with the aim of increasing the sensitivity of the heart, the attitude of belonging, and its responsibility as part of the universe. With this increase, it makes it easier for them to strengthen their role as *khalifatullah fil'ardh* to protect, prevent and preserve nature from the threat of damage. In addition to the principle of attention, the principle of affection and concern for nature also needs to be emphasized to students. According to Nasr, the environmental crisis that occurs is due to man's refusal to see God as a real, empirical environment, surrounding man, and preserving his life. The damage to the environment that has occurred so far is the result of actions done by modern man who views the environment only as an order of reality without realizing that nature is an environment created by God (Wahidi, 2014).

Amina Wadud assessed that the Koran supports environmental conservation, so it is important to revive the existing role in order to protect and protect the natural environment and realize a life revolution that is in line with Islamic guidance (Abdillah, 2005). Humans tend to prioritize consumptive, ambitious, and hedonistic attitudes which result in a diminished sense of wisdom in life. Islam as a religion plays an important role in dealing with the condition of the human mentality. The Koran as a guide to life (*mabda'al-hayah*) of Muslims can be used to guide how to live and behave better. The principle of *rahmah* or affection and care is one of the moral principles not only based on considerations of personal interests but also for the benefit of nature. When the sense of love and concern for nature is higher, the personal qualities of human beings also increase and are more mature.

Islamic education is expected to prioritize the principles of ethics, aesthetics, and compassion as a form of counter-narrative of violence, confrontation, and domination that prioritizes the attitude of giving not only demanding and paying attention, not just wanting to be noticed. With this attitude can give rise to an attitude of concern for the universe or the environment in totality regardless of whether nature repays the kindness

that has been given or not. This principle encourages humans to always pay attention to nature because it must be understood that there is a close relationship between humans and nature as a unit of the ecological community. Islamic education as a division of religious elements puts forward several things as an effort to overcome the environmental crisis, which must start from the awareness of the role of humans as servants of 'abdullah always serving Allah Swt and accounting for their actions then moving their role as *khalifatullah fil'ardh* so as to create harmonization of relationships.

Conclusions

The concept of eco-pesantren in Pesantren Hanacaraka Wonogiri is in principle in the form of the application of Islamic studies, especially the study of jurisprudence. Environmental jurisprudence (*fiqh bi'ah*). In Pesantren Hanacaraka is a concept of rules formulated by Islam in order to regulate the use of those oriented towards environmental sustainability in accordance with the guidance of the Koran and Sunnah. Pesantren Hanacaraka in preserving the environment must be understood based on *maqashid al-shari'ah* on the basis of utilization and avoiding *mudharatan*. Pesantren Hanacaraka places man as 'abdullah and *khalifatullah fil'ardh* the only creatures created by Allah who are endowed with reason. Ecological damage and disasters that are getting worse are allegedly due to human actions that go beyond the limits. Human attitudes that are reluctant to care about nature are also the cause of the increasingly severe ecological crisis. Man's self-willed actions towards nature are alleged to be the root of the ecological crisis. Religious education at Pesantren Hanacaraka plays an important role in building confidence and understanding of human ecological behavior. Islam teaches the existence of equality and equality for all its people, in a relationship of three harmony, namely harmony with Allah, fellow humans, and nature.

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