

Ecology-Based Islamic Education: A Study of the Relationship between Islamic Education and Environmental Sustainability Efforts in the Cultural Traditions of Merti Dusun in Tetep Randuacir Salatiga

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Abstract: The purpose of writing this article is to find the relationship between Islamic education and environmental conservation efforts through the cultural tradition of Merti Dusun. In addition, how the role of the community as a formal educational institution contributes to the practice of eco-framing towards environmental preservation. The approach used is a qualitative phenomenological method. The process of extracting data using observation interviews documentation and relevant literature studies. The research location is in the village of Tetep Randuacir, Argomulyo Subdistrict, Salatiga City. The results of this study obtained that the community began to go back to nature, back to nature. The awareness of preserving nature as an inseparable part of the long journey of human life is important. The merti Dusun ritual is not single-faced. Besides showing a religious face, this ritual also shows a social face based on science and local wisdom. This can be seen from the impact it has. This ritual brings happiness to all levels of society. From children to the elderly, men and women are present to enliven the process. Religious barriers and social status melt into the unity of enjoying recreation that is rarely felt by community members.

Keywords: Islamic Education, Environmental Sustainability, Relationship, Merti Dusun.

Introduction

The purpose for which humans were created cannot be separated from the main philosophy of humans as *kholifatullah fil ardhi* where the earth is a place to stand, a place to live, a place for all human activities. As described in the Environmental Law number 32 of 2009 states that the declining quality of the environment has threatened the survival of human life and other living things so that it is necessary to protect and manage the environment seriously and consistently by all stakeholders. As a majority Muslim country and the spread of Islamic educational institutions from elementary to tertiary levels is the main capital to provide an understanding of the importance of maintaining

the sustainability of the environment as a place where living things live their lives.

Along with the development of population and society, the environment is increasingly filled with environmental problems in Indonesia, which adds to the long line of chaotic environmental governance as a place for human habitation. There are fifteen problems summarized by one of the regions in Indonesia, Banten as an example through the government of Banten signaled there are 15 problems related to the environment (DLHK Prov. Banten, n.d.).

Various environmental problems continue to occur. The main problem is allegedly due to man's own actions. Humans as economists of various things trigger the destruction of nature and the environment. This problem continues to occur along with the increasing population and the

fulfillment of the basic needs of the Indonesian population. The spirit of utilizing the environment that is not balanced but instead does not care about the impact just to fulfill the basic needs of human life and continues to fulfill the desire to exploit nature without thinking about preservation for the future (Holis, 2019). Until now, this problem has yet to find a solution.

For example in Banten, the Banten provincial environmental officials said that there are approximately 15 environmental problems that occur in Indonesia, including polluted river problems, forest damage, flooding, abrasion, air pollution, soil pollution, groundwater pollution, decreasing biodiversity, accumulated garbage problems, damage to marine ecosystems, clean water scarcity, air pollution, noise pollution, the establishment of illegal and slum buildings along riverbanks, lack of water catchment areas (DLHK Prov. Banten, n.d.). Several phenomena related to the high environmental damage that occurs in Indonesia as presented by the North Luwu Regional Environmental Service are caused by the exploitation of human activities (luwuutara.go.id, n.d.). Here are some facts about the high damage:

First; in Marine Areas, almost 30% of the 2.5 million hectares of coral reefs in Indonesia are threatened with destruction which has an impact on increasing the risk of natural disasters in coastal areas, damage to biodiversity, and decreased production of marine products. Second, logging activities have increased to 1.8 million hectares/year, resulting in 21% of the 133 million hectares of forests in Indonesia being damaged and disappearing. This has an impact on reducing the quality of the environment, increasing the threat of natural disasters such as floods and landslides, and certainly threatens the preservation of flora and fauna where according to IUCN Redlist records as many as 76 animal species and 127 plants in Indonesia have the highest threatened status of extinction, namely Critically Endangered status, as well as 205 animal species and 88 plant species in the Endangered category, and 557 animal species and 256 plants with Vulnerable status.

Third; Increasing pollution of air, water, land and sea in Indonesia, as a real example in 2010 reported by huffingtonpost.com the Citarum river

was named the most polluted river in the world, the World Bank positioned Jakarta as the third most polluted city after Beijing, New Delhi and Mexico City.

Seeing the case above, the Indonesian Muslim community as the majority community that inhabits Indonesia needs to be instilled from an early age towards environmental conservation awareness. The reality that exists today is that Islam is narrowed down to just a matter of relationship with Allah Swt (Hablum Min Allah). When humans make mistakes that have to do with Allah, they are considered sinful, while *Hablum Min Annas* and *Hablum Min Alam* are considered a "normal" thing and rarely even think about sin. Whereas if we want to analyze more deeply, mistakes and sins against nature will have a broad and long impact not only on one aspect but on all the inhabitants of the world, namely humans and other creatures, including also harming the human mandate as *kholifatullah fil ard* as the task given by Allah to humans on earth.

Various regions through the environmental conservation office encourage educational institutions to continue to preserve the tradition of environmental conservation. Various studies are conducted in order to strengthen the importance of the environment. Among several studies that have a correlation with this study were conducted by Kastolani and Abdullah Yusuf entitled *Islam and Local Culture, a Study of the Nyadran Tradition in Sumogawe Getasan Village, Semarang Regency*. This research explains that the Nyadran tradition that is cultured in the Sumogawe community is a social religious reflection. In the series of *Nyadran* traditions, there are pilgrimage activities to the graves of ancestors or in Javanese terms often called *pepunden* and *kondangan* activities together (Kastolani & Abdullah, 2016).

Another research conducted by Farhan and Hadisaputra examines the Response of Religions outside Islam to Environmental Sustainability with the title *The Responses of Religions Outside of Islam towards the Ecological Crisis: A Literature Review* which emphasizes several conclusions including First, Christianity responds to the ecological crisis by presenting the concept of *theo-ecology* as part of a form of affirmation to God. In

addition, environmental conservation is one way to glorify God's creation. Second, Hinduism responds to the ecological crisis through its five teachings, namely *Rta*, *Yadnya*, *Danu Ktih*, *Rwa Bhineda*, and *Tri Hita Karana*, which includes *Parhyangan*, and *Pawonganan Pelemahan*. Third, Buddhism supports environmental conservation with its teachings on the importance of the art of beauty (aesthetics), as found in the *Dhammapada-Khuddhaka Nikijya*. Fourth, Confucianism responds to the ecological crisis through moral teachings such as protecting the environment (Farhan & Hadisaputra, 2022).

Various religions outside of Islam have the same goal regarding the importance and necessity of nature conservation. Islam as the majority religion that develops in society has a big contribution to environmental conservation efforts. It becomes an important question if religion is present in the midst of us teaching to love and care for the natural environment, plus Indonesia which has the foundation of Pancasila the first principle is very religious, but why disaster after disaster that is ecological in nature is increasingly happening? The question seems to make us think long about the role of religion and education on environmental sustainability.

Islam as a religion is a guide for human life. Islam is believed to contain various concepts of rules relating to human life on earth. Various fields of life ranging from social, political, economic, cultural, including education offer ideas on the concept of environmental conservation. The Qur'an as the main source and guidance for the path of human life contains various issues related to how to maintain environmental sustainability. Humans when getting a mandate as khalifah on earth are certainly facilitated with a set of tools as an effort to empower existing natural resources as well as possible and for the benefit of the ummah.

From the description above, we can draw a red thread that there are at least two fundamental reasons that encourage this study; first, looking at empirical data that the ecological crisis has a systemic impact and threatens the joints of life, it is not only the work of the government alone, the world of Islamic education also takes part in efforts to preserve the balance of the ecosystem for the realization of environmental sustainability. Islamic

education is believed to be able to take on the role as the most effective institution to influence and educate future generations to have awareness and a sense of responsibility for the sustainability of nature. The approach to the study of fiqh bi'ah or environmental fiqh needs to be strengthened in the realm of learning. Second: actually the idea of the concept of ecological education has been explicitly explained in the texts of both the Qur'an and Al Hadith as well as classical and contemporary books, although the placement is still fragmented, third: The tradition of the Muslim community as part of a non-formal educational institution based on environmental conservation needs to be cultivated.

In each region, especially Java, we often find traditions that are related to nature, such as the existence of community cultural traditions in Tetep Randuacir in the form of Merti Dusun Tradition, which is a practice of ecologically conscious society and its eco-framing practice as a community education institution, providing a glimmer of hope as well as a reminder for all of us that being a religious believer and caring for his creation are two sides that cannot be separated. The role of the community as an in formal educational institution also has a big share in the practice of eco-framing towards environmental preservation.

Materials and Methods

Seeing the description above, it is important to study how the relationship between education and environmental preservation in the cultural tradition of merti dusun. The location of this research was carried out in Tetep Randuacir Village, Salatiga City, Central Java, Indonesia. In this study, the author limits the aspects of Islamic views on ecological education and its relationship in the tradition of merti dusun in Tetep Randuacir village, Salatiga city. The formulation of the problem in this study includes how the scope of ecological education and how the relationship of Islamic education in the context of environmental preservation through the Merti Dusun Tradition. In the process, the author uses a qualitative method with a phenomenological approach. Extracting

data through the stages of selecting and collecting data from various sources such as observation and documentation as well as audiovisual information and various other supporting sources, then the author reviews the data and gives it meaning and processes it into categories or themes that cross all data sources (Creswell & Creswell, 2017).

Results and Discussion

RESULTS AND DISCUSSION

Result 1: Scope of Ecological Education

Ecological Education comes from two different but interrelated terminologies, namely education, and ecology. Education is an effort to humanize humans or dignify humans, while ecology is a branch of science related to nature. Ecology etymologically comes from two Latin words *aikos* which means home and *logos* which means knowledge. While in terminology, according to Mufid, it is explained as a basic science to investigate the ecosystem of living things, survival in their habitat, procedures for meeting life needs, forms of interaction with other species, adaptation, and tolerance to changes that occur, and growth and reproduction that take place naturally in an ecosystem (Mufid, 2010, p. 41).

According to Tbilisi as cited by William B Stapp explains the concept of environmental education or environmental education is a process to develop a world population that is aware of and concerned about the environment and related problems, and has the attitude, motivation, knowledge, commitment, and skills to work individually and collectively towards problem solving and prevention (Stapp et al., 1969, p. 36).

According to Stapp, environmental education aims to produce citizens who are knowledgeable about the biophysical environment and its associated problems, aware of how to help solve emerging problems, and motivated to work toward achieving solutions to any environmental problems (Stapp et al., 1969, p. 34). Through the *merti* *dusun* tradition, it is hoped that the community will have a full awareness of gratitude for the earth and foster a sense of belonging so that love for the environment will emerge.

There are several objectives of environmental education as explained by Stapp (Stapp et al., 1969, pp. 35–36), The main goal of environmental education is to help individuals acquire:

1. A clear understanding that humans are an integral part of a system, consisting of people, culture and the biophysical environment, and that humans have the ability to change the interconnectedness of this system.
2. An understanding of the biophysical environment, both natural and built, and its role in contemporary societies
3. A fundamental understanding of the biophysical environmental problems facing humans, how these problems can be solved, and the responsibilities of citizens and governments to work towards their solutions
4. An attitude of concern for the quality of the biophysical environment that will motivate citizens to participate in the solution of biophysical environmental problems.

Uri Bronfenbrenner, a psychologist from the Cornell University of the United States introduced ecological theory which views that humans are strongly influenced by the environmental context. The reciprocal relationship between a person and the environment will form new behaviors (Bronfenbrenner, 1986). According to Bronfenbrenner, there are five interrelated layered environmental systems. The integral system is built from five systems, namely the Microsystem (individual humans), Mesosystem (interpersonal relationships with other humans), Exosystem (communities and community organizations), Macrosystem (intercultural relationships in society), and Chronosystem (individual relationships with the environment as a whole in a complex relationship) (Bronfenbrenner, 1994, pp. 39–40). From the description above, we can conclude that environmental education is a study that focuses on investigating ecosystems and natural balance, both biotic and abiotic, and their relationship with human activities based on the spirit of *ijtihad* through the source of the footing of the Qur'an and Al Hadith.

Result 2. Earth, Man, and the Purpose of Creation

The life that runs on this earth needs to be knitted with the value of harmony with nature, nature as a place for human habitation cannot be bargained for anymore. The question is whether future humans will live in places other than earth? Although various space researches are trying to find a place that can be used as a place of life other than the earth, but until now it has not found a place that has the exact same shape and character as the earth. This is the basis and important foundation for humans to continue to try to maintain nature, the earth as a place to live and human survival.

As an example of the reality of harmony with nature that occurs in other parts of the country as explained by Norhaidi Hasan in the General stage of Religious Moderation said that religion needs moderate awareness where there are moral values; balance (suitability), harmony, justice, sustainability, public good and welfare (wellbeing), for example in the Netherlands has implemented the above moral values not only *hablum minan an-nass*, that there animals of all kinds are protected for their honor and survival. In the Netherlands we can see the geographical setting where there are many lake canals and trees, very few tall buildings. The forest can be passed by bicycle, there are good roads and along the canals swarm wild birds, in the swamps grouse are very numerous and breed naturally. The government has a rule that these habitats must not be disturbed. If anyone disturbs them, they face the law. In the Netherlands there are specialized animal hospitals. Animal ambulances are like picking up sick or dead people. Animals alone get the priority of a decent life let alone humans. In the Netherlands humans get a living allowance by the government (Hasan, 2022).

The development of public education or in other terms called indigenous education starts from family educational institutions, *surau*, *majelis ta'lim*, mosques as the main place, which in fact is categorized as in formal education, community education which is often called non-formal education and school education which is often called formal education. The various types and styles of education have the same responsibility for ecological piety.

Judging from his position, humans have a dual role towards the sustainability of the earth, namely as *abdun/servant* of God and *Khalifah/representative* of God on earth where humans are positioned as prosperous earth (As-Sayyidi, 2016). The purpose of human creation as the bearer of the mandate to be *kholifatullah fil ardhi*. expressed in Qs. Adzariyat which reads *wamaa kholaqtul jinna wal insa illa liya'budun* which means that I did not create jinn and humans but to worship Me. Worship contains a broad meaning and philosophy not only the relationship to Allah, not only the vertical relationship to the creator alone, but also horizontal relationships both to fellow humans, other creatures and also nature as a place for human habitation. Various verses and hadiths as well as the results of *ijtihad* that reinforce the importance of ecological sustainability.

Humans play a role and are responsible for prospering the earth by building civilization and social order. This is emphasized in Qs. Hud verse 61 means "And to Tsamud (We sent) their brother Shaleh. Shaleh said: "O my people, worship Allah; there is for you no god but Him. He has created you from the earth (soil) and made you its prosperity, so ask His forgiveness, then repent to Him, Verily my Lord is very near (His mercy), and He accepts (the prayer of His servant)". However, in the course of its journey, Man is also the one who becomes the destroyer of this nature. This is emphasized in Qs Al Baqoroh verse 11 which means "And when it is said to them, "Do not do corruption on earth!" They said, "Indeed, we are the ones who make improvements."

Result 2. Ecology and Islam

The environmental crisis is one of the major problems of the contemporary world that undoubtedly affects the health of individuals and society at large. Although it is generally considered that the environmental crisis is mainly caused by the faults of science and technology and the misuse of resources, Lynn White, in her article "The Historical Roots of Our Ecological Crisis" has asserted for the first time that the world's religions are the root cause of environmental problems (Ekpenyong, 2013, p. 1592)

White adds that the dualistic nature of monotheistic religions has led to the separation of humans from nature, thus paving the way for the beginning of the environmental crisis. Arnold Toynbee in his work "The Religious Background of the Present Environmental Crisis" is of a similar opinion, where he says that: Some of the world's major problems today - such as the overuse of irreplaceable natural resources and the pollution of natural resources not yet consumed by humans - can be traced back in the final analysis to religion, and the cause is the rise of monotheism (Ekpenyong, 2013)

The environment is an inseparable part of human survival. The environment is a combination of physical conditions consisting of elements of natural resources on Earth such as soil, water, trees, flora and fauna, and solar energy that grow and develop. The environment itself includes biotic and abiotic environments. Humans as creatures who inhabit this earth for their survival cannot stand alone. God created other creatures such as plants, animals, and others as part of the fulfillment of life and the survival of humans on earth. Humans are very dependent on nature and the environment. Like humans, life is very dependent on the elements of soil, water, fire, and light.

In biological terms, some ecosystems are interrelated and fulfill their respective needs. Humans live in need of oxygen, oxygen is produced from plants, plants can live well if there is a source of water and sufficient sunlight, sufficient water is produced from sustainable plants, and so on so that a circle of chain that needs each other is built. These human needs become necessary to continue to strive for sustainability to fulfill adequacy so that human life can take place in a balanced manner. Seeing this, we should all as humans realize that we are the ones who need nature and this environment for human survival so it is unethical if humans behave badly and even openly rape nature inhumanely.

The environment is an English term environment, while in Arabic it has the term *al bi'ah*. The meaning of the term is a unity of space in which there are various elements such as power, conditions, and living things including humans in

it. It is explained in (Law Number 32 of 2009 concerning Environmental Protection and Management, n.d.) section 3 that environmental protection and management has the following objectives (*Undang Undang Nomor 32 Tahun 2009 Tentang Perlindungan Dan Pengelolaan Lingkungan Hidup*, n.d.):

1. Protecting the territory of the Unitary State of the Republic of Indonesia from pollution and/or environmental damage;
2. Ensure safety, health, and human life;
3. Ensuring the continuity of life of living things and the sustainability of the ecosystem;
4. Preserve the function of the environment;
5. Achieve harmony, harmony, and environmental balance;
6. Ensure the fulfillment of justice for present and future generations;
7. Ensuring the fulfillment and protection of the right to the environment
8. as part of human rights;
9. Control the wise use of natural resources;
10. Realizing sustainable development; and
11. Anticipating global environmental issues.

Islam as a religion of *rahmatan lil alamin* has an interest in the sustainability of human life, both the relationship with Allah (*Hablum min Allah*), the relationship with fellow humans / *Hablum min Annas* and the relationship with the universe / *Hablum min Alam*. Therefore, in this section we will examine together Islam's concern for environmental conservation. According to Albar, there are three important concepts of Islam's relationship with nature, which include environmental jurisprudence, environmental *tawhid* and the position of humans towards the environment (Albar, 2017).

According to Islamic belief, everything in the world was created by God; so in this sense, there is a oneness of creation (*tawhīd al-Khalq*). According to Lubis (1998), humans are considered equal partners with other creatures. Shomali refers to the earth as "mother earth", arguing that the earth nurtures what is on it like a mother. She refers to a prophetic hadith in which the Prophet Muhammad said, "take care of the earth for she is (metaphorically) your mother" (Sayem, 2018)

In the Islamic view, the environment is an important concern in the Qur'an. This is clearly stated in Surah Az-Zumar Verse 21 which emphasizes the importance of caring for the environment. Explained in the verse which has meaning: Do you not see that Allah sends down water from the sky, and it becomes a source of water on the earth, then He grows with it plants of various colors, then it becomes dry and you see it yellowish, then He makes it crumble. Indeed, in such things there is a lesson for those who have understanding.

The Qur'an explains the concept of the environment is introduced through several forms, first; species (al-Alamin) which describes all species both humans and other creatures, second; the dimension of space-time or the universe (al sama') where this term includes a broader meaning, namely all environments ranging from the atmosphere, biosphere, hydrosphere, third; earth (al ardh), namely the planetary environment as a place of life for organisms, and fourth; used in the meaning of living space (al bi'ah), namely the living space for species, especially humans (Albar, 2017, p. 444). In the study of Jurisprudence, the environment is one of the objects of study that specifically examines environmental issues and human relationships with the surrounding environment where humans live in order to achieve the welfare of life together.

Result 3. Relationship between Islamic Education and Culture in the tradition of "Merti Dusun"

Islam and culture have an inseparable relationship. Islam as a religion has universal and absolute values that are always under the times. Islam as a religion also contains dogmas which in touch with the reality of the society that continues to experience changes and is flexible and not rigid. Islam is present to bring mercy to the universe, although the world continues to change, Islam can place itself by conditions and realities in a flexible and mutually influencing manner even when there is an encounter with a society with diverse cultures, customs, and habits because both Islam as a religion and culture as a manifestation of the fruits of thought, knowledge, attitudes, and

patterns of human behavior both have values and symbols (Kastolani & Abdullah, 2016).

Islam as a religion is final, universal, absolute, and eternal which symbolizes the value of obedience to God. Meanwhile, culture or culture comes from the Sanskrit word *buddhayah*, which is the plural of *buddhi* which means *budi* or intellect, while culture means things related to the mind (Syah et al., n.d., p. 308). Culture contains values and symbols that are relative, particular and temporal. Nevertheless, religion still needs culture as a foothold to be easily accepted by humans. Without culture, religion will only become a personal religion and will not get a place as a religion of collectivity. Islam is very flexible in accepting the customs and traditions that develop in every part of the world as long as the culture does not conflict with the spirit of the Qur'an and Hadith (Baedhawi, 2008, p. 65). In the Merti Dusun tradition there are educational values including harmony with nature. The traditions that are carried out include traditional rituals, the procession of crops, gambyong dance performances, and the celebration of tumpeng crops.

Merti Dusun as an Ecological Education Tool

Various types of educational institutions, whether formal, informal or non-formal, must have a role and responsibility to realize an environmentally conscious society. Therefore, various programmed and planned efforts are needed. The educational process that is dry from environmental content will have an impact on the lack of knowledge of students and the community so that it will give birth to an attitude of lack of concern for the sustainability of the environment and its conservation. Through intensive cooperation from various educational institutions including informal and non-formal educational institutions, in this case the community will be able to improve the quality of positive behavior towards the environment.

People in each region have different customs, including in the Tetep Randuacir area of Salatiga. The tradition of merti dusun is still strongly practiced regularly as a form of gratitude to God Almighty. Merti dusun is a form of kejawen

culture that is intended as a sign of gratitude to the creator for what has been given. The form can be in the form of abundant sustenance, safety, tranquility, and harmony of life in the world. The implementation of the Merti Dusun tradition has a series of rituals that are still thick with Kejawen customs that have intersected with Islamic values. In the Big Indonesian Dictionary, rituals are defined as matters relating to procedures in religious ceremonies. Rituals are always related to the power and belief in the Almighty to get help. Rituals are an important part of the life of every community (Haedar, 2016, p. 7).

Merti Dusun is often referred to as Clean Village. This activity is commonly found in villages or hamlets. Javanese people believe there are many ways to express gratitude to the creator, such as in the Merti Dusun event (Syah et al., n.d., p. 307). According to another opinion, Merti Dusun or merti Desa is a community symbol to express gratitude to God for his abundant gifts. The gift can be in the form of abundant harvest sustenance, security, tranquility, and harmony of community life. This activity is carried out once a year after the harvest (Widyatwati & Mahfudz, 2019, p. 10).

Similarly, in Tetep Randuacir Salatiga village, the series of merti dusun activities takes place through several stages. Broadly speaking, it can be divided into two stages: preparation and implementation. Before the village merti, clean hamlet activities are carried out, some people gather at the spring/spring/well of Tetep Gambirsari to perform a ritual prayer with safety led by local religious leaders. The prayer begins with the recitation of Alfatihah which is dedicated to the Prophet Muhammad, his companions, the righteous, and the forerunner of the hamlet. The event continued with a gambyong dance performance.

For the local community, this tradition is a form of gratitude to God for the abundant crops, abundant sustenance, and welfare and as a repellent so that the villagers are protected from various disasters. The Argomulyo sub-district head, Agus Dwi Budiono, emphasized that a saparan tradition is a form of gratitude to God and a means of unifying the community. A pearl of extraordinary local wisdom needs to be preserved

by all Randuacir residents. In this procession, the crops of the community are paraded together. The procession of crops at the saparan event before being contested has been prayed for by traditional elders, local village officials and the village community. The crops are made in various forms and paraded around the village until it is time to be contested by the community ('Kirab Budaya Merti Dusun Saparan Tetep Berlangsung Meriah', n.d.).

Conclusions

Merti Desa is a tradition that is interpreted by the community as an expression of gratitude to God for the abundant harvest. But along with its development, merti dusun is better known as a hereditary tradition in order to preserve local cultural traditions and environmental preservation. The implementation of Merti Desa is a manifestation of the existence of traditions in an agrarian society that serves to foster an attitude of mutual cooperation and community care. The relationship between religion and culture as an educational medium in realizing environmental preservation is manifested in the tradition of merti desa in the tetep randuacir salatiga area. Besides showing a religious face, this ritual also shows a social face based on local wisdom. The community began to return to nature, back to nature. The awareness of preserving nature as an inseparable part of the long journey of human life is important to be pursued. The merti dusun ritual is not single-faced. This can be seen from the impact it has. This ritual brings happiness to all levels of society. From children to the elderly, men and women are present to enliven the process. Religious barriers and social status melt into the unity of enjoying recreation that is rarely felt by community members.

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