

Green Pesantren : An Islamic Model of Environmental Responsible (Case Study of Pondok Pesantren al Qodir and al Imdad Yogyakarta)

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Abstract---*There are many Koranic verses revealed the environmental responsible. Those confirmed the ancient history recorded that human being creates the great civilization by building a green environment. It shows how to build green space and conserving forest, to keep an unpolluted air and water, and to make a healthy environment. This paper studied an Islamic approach of conservation management in empirical experiences of Pondok Pesantren (PP) in Special Region of Yogyakarta. PP al Qodir and PP al Imdad implement a Maqasid al-Syariah concept as main Islamic pillars with goals like keeping sustainability and the existence and continuity of human life. It means that Islam has serious concern over good environment and its impact on health and wellbeing. According to Islamic model of environmental responsible, the destructive behaviors cause a damage just toward a single part of the environment are as bad as those destruct all of it. Therefore, that responsibility as well as Koranic directions depicted within its verses is a duty for Muslim people.*

Keywords---*green pesantren, islamic model, environment responsibility, al-Qodir, Al-Imdad.*

I. Introduction

Our earth and life space are denser than before. It has been caused by increasing human population. [1] studied the growth of human population and its impact on the constriction of life space. Based on the study, human population reached 1 billion inhabitants at 1804 and became 2 billion just at 1927. It was more amazing when the rate got 6 billion at 1999 and 7 billion in twelve years later at 2011 [1]. Worldometers site says that according to the most recent United Nations estimation, the current world population was 7.7 billion as of November 2018².

Samson also saw the population density impacts on the construction of urban space as the locus of human activities concerning for building its civilization such as transportation, energy supply, clean water and sanitation, technological innovation, and its vital culture. Urban civilization forms its unique ecosystem differs from its origin [1].

The emergence of urban space shadowed by its negative advantages causes the damages of environmental ecosystem. [2] critically considered the rising temperature, global warming, polluted air and water as real impacts of urban problems. Therefore, the ecological damages and the environmental degradations threaten human health and activities. An alternative

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solution may be used to prevent those worsts is the raising green infrastructure. So that, maintaining urban trees is crucial action, called it as a green infrastructure [2].

The green infrastructure concept is also a part of Muslims necessity based on their Islamic belief. Islam as basic values of muslim people makes the great remarks about the concept. Preserving environment in general and maintaining green space in partical are fundamental Islamic teachings, as we can see in Surah asy-Syu'araa' "Will ye be left secure, in (the enjoyment of) all that ye have here, gardens and springs, and corn-fields and date-palms with spathes near breaking (with the weight of fruit)?, and ye carve houses out of (rocky) mountains with great skill, but fear Allah and obey me, and follow not the bidding of those who are extravagant, who make mischief in the land, and mend not (their ways)"³.

These Koranic verses with prophet Shaleh *peace be upon him* and his people of Tsamud. They are an ancient civilization located in the Hejaz and north of the peninsula. Numerous Thamudic rock writings and pictures have been found on Mount Athlab, near Mada'in Shaleh⁴.

Tsamud represents the urban inhabitants. A historian and scholar, Ibnu Khaldun, mentioned Tsamud tribe in his *Muqaddimah*. He wrote, "... They also founded cities and towns (there) and promoted the development of sedentary culture and luxury to the highest degree... There are a long period of royal authority and sedentary culture. The coloring of (sedentary culture) established itself firmly. The crafts became abundant and firmly rooted... Such crafts are embroidered fabrics, striped cloth, and finely woven garment and silks"⁵.

Koranic verses mention the green infrastructure of Tsamud's city was destroyed by own God's hand when they did not obey to the prophet's calling and followed those who were extravagant and made mischief in the land, and mended not their ways. Ath-Thabari as well as Abu Laits as-Samarqandi mentioned them whom Allah labels as extravagant. They were nine extravagant of Tsamud tribe [3].

Destructive deeds of nine Tsamud extravagants towards the green urban life were the targets of prophet's preachings in order to stop them and to maintain the green environment had been runing. Therefore, perpetuating green infrastructure is a subtopic of Islamic law. Abu Ishak Asy-Syathibi has promoted the concept of *Maqasid al-Syari'a* that are objectives of Islamic law. Based on the concept, making green space in certain urban areas is a must for Muslims and an Islamic order [4].

Within Asy-Syathibis' concept, it should say that the existence of green space is a Dharuriyya; a term means everything very urgent and most significant. Dharuriyya means that fulfill not its rules results damages and threatens human life [4]. The absence of green space in a certain area is a threat to urban life, while one of the fundamental islamic objectives is to sustain the human sustainability. So that, managing green infrastructure, according to Islamic objectives (*maqashid al-Syari'a*), is a Dharuriyya.

³ www.surah.my

⁴ www.britanica.com

⁵ www.muslimphilosophy.com

II. Method

Before discussing a Koranic approach on green space management, firstly it should appreciate [5] definition. Green infrastructures (or green space) are small pockets of green in a gray landscape. They are ribbons of life meandering through a largely artificial environment. They are enclaves of serenity and biological diversity tucked within suburban development and busy streets. The worldwide trend toward urbanization threatens the 'green infrastructure' of our cities, making the need to understand these ecosystems increasingly important [5]. The key of McPherson definition is about a green infrastructure built in a gray landscape of urban life.

[6] defined the green space as a pocket of trees in specific areas of the city. These trees give much benefit either for the environment or the people. But, the existence of green space needs legality. It has to agree with the government regulation of the Republic of Indonesia Number 63 of 2002 concerning Forestry.

[6] also mentioned the uses of green space. Ecologically it fixes a climate change, prevents an erosion, protects a land water, eradicates an air pollution, absorbs a CO², products an O², combats a carbon emission, and conservation of flora and fauna habitat. Socio-psychologically it becomes a recreation destination and gives good impacts on citizen's both mental and physical health. [7] saw the economic uses of green space that are to minimize the budgeting of hadling pollution and to raise the selling price of lands around the forest.

The more philosophic apprehension on the green space definition comes from [8], who concerned the function of the green infrastructure. He wrote that the green infrastructure plans should begin with a consideration of the trees and forests' contribution can make to people's needs. Planning and management efforts should focus on how the forest can best meet those needs. The bold is from the writer.

The Dwyer's stressing on people's consideration and needs means that those have choices within interpreting the meanings and the functions of urban trees and forest. Their considerations are the fundamental basics of managing the green space. The different considerations will bear the different types of management. The Muslim community in general and urban Muslims in particular have own understanding about their trees, water, land, air and environment. So that, the cultural landscape of the Muslim community must be considered as a basic value of managing green space establishment in a certain urban area.

It has here to be said that study of green space does not only relate to natural science but also to a social one. Within this context, green space is also called as cultural landscapes. It is defined as the result of an encounter between nature and culture, as some forms of integration between the human and cultural with the natural, the land. Different types of experts take differing views of what a cultural landscape encompasses. Cultural and local historians, for example, focus on the visible aspect of a community's historical development, while cultural geographers look at aspects such as results of land use and tenure. In cultural landscapes, human contributions to the land can be constructive and consistent with nature's own conditions and processes, but this is not necessarily the case [9].

Secondly, it should appreciate [6] definition who saw the green space management as a series of activities combine between sciences and arts, between technology and human resources, in managing trees and forest resources of a certain city. The goal of this management is to function the green space as well as possible and to give uses of it for urban people. The plan consists of planning itself, budgeting, socializing the green space environment, knowing the green space needs, including about kinds of trees, planting techniques, implementations and documentations. The organizing consists of mobilizing citizen's supports, managing human resources, staffing, coordinating and cooperating with stakeholders.

III. Pondok Pesantren's Concept of Environmental Responsible

For Pondok Pesantren, the trees, forest, water and fruits are very sacred. They are the concrete God's blessings. Koran surah ar-Rahman stated: "it is He Who has spread out the earth for (His) creatures, therein is fruit and date-palms, producing spathes (enclosing dates), also corn, with (its) leaves and stalk for fodder, and sweet-smelling plants. Then which of the favours of your Lord will ye deny?"

In another verse, Koran Fussilat said: "and among His Signs in this; thou seest the earth barren and desolate; but when We send down rain to it, it is stirred to life and yields increase. Truly, He Who gives life to the (dead) earth can surely give life to (men) who are dead. For He has power over all things."

Trees, water and land are signs of God's majesties. *Ma'alim al-Tanzil* said that one of God's majesty signs of is making green the dried earth with plants. To show His power, God sends the rain to make green dead earth.

The Syathibi's concept of *dharuriyah* or urgent needs could be analyses of how something impacts on the good for both here and hereafter life, and on the damage, decease and death. According to asy-Syathibi's, everything does not impact on those is only categorized as the wishes (Arabic: *hajiyat*).

Koranic verse also describes the reason why cities have no green space deceased. "Do they not travel through the earth, and see what was the end of those before them? They were superior to them in strength: they tilled the soil and populated it in greater numbers than these have done: there came to them their apostles with Clear (Signs). (Which the rejected, to their own destruction): it was not Allah who Wronged them, but they wronged their own souls.

Imam at-Thabari, a Koranic interpreter and professional historian, said that the verse of Ar-Rum talks about Quraish tribe. God orders Muhammad' people to observe, to research, and to investigate the histories of nations and states before them. Muhammad's people at the times enabled to do because of their professions as international traders. The routes as long as they passed were routes of nations God means within Koranic verses. Ath-Thabari added that those nations were bigger than Quraish. It was proved by their capabilities of mining the minerals (*istakhraju al-ardh*), developing the agrarian affairs (*haratsu al-ardh*), and building the skyscrapers (*amaru al-ardh*), but the impressive advantages were useless under God's punishments. The big civilization was destroyed.

The ending of the ar-Rum verse said that "... it was not Allah who Wronged them, but they wronged their own souls." A certain city without the green space is natural killer, and it is something relates to human policies not a god's choice [10].

Academic researches and studies well done by the professionals are the sufficient reasons of promoting the green space urgency. The Islamic approach promoted by as-Syathibi accords these scientific urges. For Islamic teachings, the existence of green space in a certain city is an emergency (*dharuriyat*), besides its functions is to prevent the environmental damage and the climate change [11].

Koranic verses spread on all its pages also detail the principles of green space management. Firstly, Koran talks about the urgency of mobilizing the citizen's support "And when it is said to them, 'do not cause corruption on the earth,' they say, 'we are but reformers'. There is not a sufficient evidence that everyone wants to build a green infrastructure. There are potential contradictive perceptions about how the manners of preserving urban trees. Therefore, Koran talks about uniting

citizen's visions and prohibiting the destructive ones. "... and if it were not for Allah checking (some) people by means of others, the earth would have been corrupted, but Allah is full of bounty to the worlds".

Secondly, Koranic verse talks about social piety as a basic value. The establishment of green space must be based on the belief and piety, not on secular and pragmatic goals only. It has made for you the earth (like a carpet) spread out, and has made for you roads (and channels) therein, in order that ye may find guidance (on the way); That sends down (from time to time) rain from the sky in due measure; and We raise to life therewith a land that is dead; even so will ye be raised (from the dead)".

Thirdly, Koranic verse talks about the urgency of variety of trees. The green space therein must be planted with varieties of trees that will make it seemly more green. The principle of green landscape must be a first goal. "Do they not look at the earth, how many noble things of all kinds We have produced therein, Verily, in this is a Sign; but most of them do not believe". These kinds of trees may eradicate pollutions as said in, "it is He Who has spread out the earth for (His) creatures; therein is fruit and date-palms, producing spathes (enclosing dates; also corn, with (its) leaves and stalk for fodder, and sweet-smelling plants. Then which of the favours of your Lord will ye deny?".

Fourthly, Koranic verse talks about the management of water supplies. It is as important as trees planting management. "And it is He Who spread out the earth, and set thereon mountains standing firm (flowing) rivers; and fruit of every kind He made in pairs, two and two; he draweth the night as a veil o'er the day. Behold, verily in these things there are signs for those who consider".

Fifthly, Koranic verse talks about the urgency of scientific research as a spirit of establishing green infrastructure. Koran urges the investing times for researches and studies to learn all about needs relate to the green infrastructure building process. "Say: travel through the earth and see how Allah did originate creation; so will Allah produce a later creation; for Allah has power over all things". The establishment city forest planning then must be measured accurately because of Allah is an accurate creator and a professional architect of life. "and the earth We have spread out; set thereon mountains firm and immovable; and produced therein all kinds of things in due balance".

The sixth, finally, Koranic verse talks about interior structure of green space setting. It must give pleasure and freshness for users in general and walkers on feet in particular. These can only be gotten by making spacious roads therein. "And Allah has made the earth for you as a carpet (spread out), that they may go about therein, in spacious roads".

IV. Environmental Responsible of Pondok Pesantren al Qodir and al Imdad

Implementation of Koranic guidances into practices has been shown by KH. Habib Abdus Syakur as the founder of al-Imdad Islamic Boarding School, Pandak, Bantul, Special Region of Yogyakarta, and by KH. Masrur Ahmad as of Al-Qodir, Cangkringan, Sleman, Yogyakarta. Under the flag of institution he cared for, KH. Habib Syakur saw that Islam had a concept concerning for a green environment in general and specifically for the management of urban space and green infrastructures. The disadvantages of Muslims today are not the charities they do, but on the aspects of the narration and publication of what they have been doing. So that many secular academics do not see the real work of Muslims who have tried to translate the Koran teachings into real work. Muslims and Pesantren communities have worked to make the city space more greener and to implemenent the spirits of the Qur'an.

Government of Special Region of Yogyakarta has awarded Pondok Pesantren al Imdad as the first champion represents Islamic model with a vision of green space and infrastructures. KH Habib Syakur shows how the al-Imdad Islamic Boarding

School has fought for the interests of a greener environment, and it motivates the Yogyakarta Provincial Government rewarded the achievements of al-Imdad. Even though it is still on a small scale, according to KH. Habib Syakur, Islam has a concept of green space management and green infrastructures. Al-Imdad Islamic Boarding School as a legal institution implements the concept into a practice such as building green space on arid land, rocky and lacking in water. A green infrastructure of al-Imdad slowly was created. One day, KH. Habib Syakur hopes, Muslims in general and the santri in particular will work on a wider scale, for green cities and green countries.

The same principle of struggle was carried out by KH. Masrur Ahmad and his institution, Al-Qodir Islamic Boarding School, Sleman, Yogyakarta. If Pondok Al-Imdad implements Islamic principles and the teachings of the Quran into the establishment of environmentally and friendly Islamic boarding schools infrastructures, al-Qodir works together with both local communities and the government to green public sphere located on the slopes of Mount Merapi, such as a program named a million tree planting.

KH. Masrur Ahmad said, Pondok Pesantren al Qodir has made green the 500 hectares of land around Merapi Mountain by planting millions of trees. He himself has establish an organization named SALAMAN (Silaturahmi Alim Ulama Antar Iman) at 1990 with a vision “Menghijaukan Bumi, Menyejahterakan Penghuni (To Green Earth, to Prosper Inhabitants)”. PP al Qodir also had made a cooperation with many stakeholders and partners such as Department of Agriculture, Department of Forestry, and other environmental activists. Kiyai had done what they were obliged to. Ironically, there are not many people knew it. Kiyai do not demand their honest achievements to be published, but on other side, it is a big factor of public unknowing of Pesantren’s achievements. Although the discussions about Islamic green space management are rarely organized, it does not mean that Islam have not any concept of a green urban space management, or what academics call as green infrastructure management.

Zuhdi Abdurrahman said that KH. Habib Abdus Syakur and KH. Masrur Ahmad see that the struggle of Muslims to manage the green city space and green space is a suitable thing for Quranic criticism, and it has just begun. There is a lot of work has been not finished, and Islamic boarding schools anywhere do not ignore such the important issues. Islamic boarding schools continue to follow the updating academic discourse, even political conflicts between America and Europe about global warming. America declared itself gets out of a commitment to guard against global warming, and France-led Europe firmly struggled for it. Islamic boarding schools have not worked much in that direction, but we can see some of have worked for it.

Al-Imdad and al-Qodir saw something similar. They valued the achievements of some cities, regents and governors in Indonesia, who contributed to building process of the urban green space, as a positive one. It means that it is fully Islamic. According to them, whatever people do—as long as not deviate from the rules of religious law and are on the right path—is full of blessings. Some establishments of forests city, that became a main program of several regents and governors, are good examples. Everything contribute to improvisation of human quality, for the good of citizens, is a good, completes goals of Maqasidh al-Syariah, and works under Koranic directions, especially green infrastructure.

V. Conclusions

Green space existence is a goal of Islamic teachings. It is an urgent need and important prerequisite for saving urban people from polluted environment. Green space in view of asy-Syathibi is a part of Dharuriyyat; a term means the unavoidable necessity.

Islam does not only perform the urgency of green space, but also detail management steps of it. At least, there are six Koranic principles of that are mobilizing the citizen's support, belief and piety as management basics, planting varieties of trees, managing water supplies, management based on academic researches, and interior settings that give pleasure and freshness for users.

The Islamic approach within green space management contributes to the secular one, especially to embed the spirituality into managerial practices. The benefit of spiritual-based management is to prevent human environmental crimes that cause ecological damages. Besides, all kinds of environment devastations are prohibited even though in the name of development. Islamic spirituality approach within management in general and green space management in particular ends all sorts of debatable concepts that open possibility of destructions.

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