

**PESANTREN AND THE DEVELOPMENT OF LIVING ENVIRONMENT: THE  
STUDY CONCEPT OF ECO-PESANTREN IN PONDOK PESANTREN AN-NUR  
HA RAMBIGUNDAM JEMBER**

**Syamsul Bahri**

Regional Office of the Ministry of Religious Affairs Jawa Timur

**Abstract**

*This research is a research that uses literature review, the raised theme is Pesantren and the development of living environment: study of pesantren concept in Pondok Pesantren An-Nur HA Rambigundam, Jember. There are three questions of the research. First, how is the concept of Eco-pesantren?. Second, how is the history of Pondok Pesantren An-Nur Rambigundam Jember?. Third, how is the concept implementation of Eco-pesantren in Pondok Pesantren An-Nur Rambigundam Jember?. By utilizing historical approach to tell the history of Pesantren An-Nur HA Rambigundam Jember. And the concept of Eco-pesantren is illustrated using the review of analysis description. This research results are the concept of eco-pesantren the history of Pesantren An-Nur HA, and the concept implementation of eco-pesantren in pondok pesantren An-Nur HA Rambigundam Jember.*

**Key words:** Eco-pesantren, An-Nur HA, Rambigundam, Pondok, Pesantren.

## 1. INTRODUCTION

Current modernization is assigned with the rapid change in all adult sectors. As the consequence, it can cause the change of value, structure also the sight in every aspects of human life. Those aspects are related to education world. Related to the education, pesantren is confronted to the various problem and modernization challenge. On one side, pesantren has to be able to maintain positive values as the characteristic of pesantren. On another side, pesantren has to accept new things which become society's necessary in a modern life. Hence, there has happened a gap between reality and ideality which are finally not working in the same direction. This is a test also challenge for the existential future of pesantren to be able to survive in the current modernization and globalization era. Therefore, to survive the current modernization self, and to leave the lag in the development of scientific and technological progress which are spread out in western, there is one important requirement that has to be done by pesantren, that is removing the sight of science dichotomy. Factually, the relation between two sides of science, either religion or general knowledge indicates conflict emergence, is not working compatibly, also evokes a strained situation. Both are considered as two different entity which affect the disintegration of scientific and religious knowledge, and open minded to have a conversation well. Certainly, this kind of disintegration will finally impact to one's comprehension (tafsir,2013:307) or perspective. As the example, muslim phenomenon of the controversy between people who revere philosophy, fiqih and sufism. Philosopher commonly consider people who believe in Fiqih have an awkward mindset. People who believe in Fiqih tell that philosopher commonly ignore the ritual obligation. Sufis agree that people who believe in fiqih are just wrestling with the blacks, do not feel the reality of religion. On the contrary, people who believe in fiqih agree that Sufis mostly do bid'ah. Why does "truth claim" happen, this appear because of the lack material of thought paradigm. The proposed argument in the connection with the dualism of religious and scientific education, so both have to greet one another well, should not discredit without a must of superiority and inferiority value existence. By that foundation, if it is done, pesantren existence as an institute of Islamic education will strongly keep its existence from all problems by the fulfilled requirements which are done well. To realize requirements above, pesantren has to maintain both of those, such as maintaining Islamic classic science tradition and taking a part of the relevant developed science of western knowledge. In the contradiction with the explanation above, so this scientific paper will discuss such, first; teaching the concept of Eco-pesantren in the education curriculum of pondok pesantren, second; revealing Pesantren An-Nur Haji Alwi Rambigundam Jember, and third; the implementation of eco-pesantren in An-Nur HA Rambigundam Jember.

The words "Pondok" and "Pesantren" are two different names, but referring one similar substantial object as place. Manfred Ziemek declared that the word "pondok" is originated from the word *funduq* (Arabic language) which means room or guesthouse for the overseas learners, learners who are far from the family.(Ziamek, 1986:99) Whereas, according to Geertz, the definition of pesantren is from Tamil (India) *shastri* means hindus scientist who are capable to write. Hence, pesantren is a place for people who are capable to read and write. It is based on the perspective of Geertz that pesantren is a modification of two hindus temple. Besides, Zamaksyari dhafir, declare a definition of pesantren which visually larger and more specific. According to him, pesantren is basically a college of Islamic traditional education in which all the students live together and learn under the control or guide of a teacher who is famously called as kyai.(Ziamek,1986:99)

Not in the contrary with Geertz, Sudjoko Prasadjo defines pesantren as the institution of religious study and education by non classical method, in which a chief (kyai) teaches the knowledge of Islamic religion to all the students called santri based on holly books written in Arabic language by muftis in the mid-century, and all santri usually live in college (pondok) of pesantren.(Prasojo,2001:104) Thus, pesantren as an Islamic education institute at least have to fulfill some important elements until it is proper to be called as pesantren, those are; college, mosque, the study of Islamic holly books, and kyai(Dhofier,tt:44). Looking at the kinds are differed between psantren *salafi*(Yasmadi,2002:70) and *khalafi*(Haedari,2004:12).

Before discussing on how the process of the presence of pesantren in the Indonesian archipelago and who was the first person popularizing the terminology of pesantren. So it needs a research of the perspective of some scientist on the process of pesantren presence. Exactly, is pesantren a form of adoption from mid-east education institute or is it a stands for of tradition which developed in the Hindu Buddha era?. By this foundation, perspective differences at least can be categorized to two categories.

First category, this group has a perspective that pesantren is a creation of the nation history after experiencing culture approach with the pre-Islamic culture. Pesantren is an Islamic education system which has a similarity with hindus and Buddha education system. Pesantren treated the same as mandala and college in the treasures of pre-Islamic education institute. Pesantren is an affair of independent community which firstly isolates themselves isolated place (mountains), involved to this group Th.G.Th. Pigeaud in his book *Java in The Fourteenth Century: Geerts in Islam Observed dan The Religion of Java*: Martin Van Bruinessen in *Kitab Kuning: Pesantren dan Tarekat*;Zamakhsyari Dhofier in *Tradisi Pesantren: Studi tentang Pandangan Kyai*, dan Nurcholis Madjid in *Bilik-bilik Pesantren: sebuah Potret Perjalanan*.(haedari,2004:2).

Second category, this group has a perspective that pesantren is adopted from Islamic mid-east education institute. This group hesitates a perspective which states that college institution has been available since hindu and Buddha era was a place for textual learning process practice as in pesantren. Martin Van Bruinessen, was a western scholar who concern toward the history of the development and tradition of psantren in Indonesia.(Haedari,2004:4)

In his book, *Kitab Kuning; pesantren dan terekat*, Martin tells that pesantren is tendency to one of education system models in Al-Ahzar by *riwaq* education system which was built in the late 18<sup>th</sup> century.(Martin,1992:35) In a line with Martin, Zamakhsyari Dhofier, in *Tradisi Pesantren: Studi tentang Pandangan Kyai*, tells pesantren, especially in Java, is combination between madrasah and the central activity of *Tarekat*. It was not between islam and Hindu-Buddha.(Dhofier, tt:34).

The establishment of pesantren in Indonesia can be tracked since the first entrance of islam in Indonesian archipelago. There have been many perspectives concerning to the exact time of islam entrance in Indonesia, some agree it has been since the 7<sup>th</sup> century, some also agree it has been since the 11<sup>th</sup> century. Regarding to the controversy of Islam entrance in Indonesia, there have happened more intense contact between Hindu-Buddha and Islam culture began around 13<sup>th</sup> century such trade contact between hindus kingdom and Islamic kingdom in mid-east and India. And the spead of Islam in Indonesia especially Java island is a part of wali songo role who were persistent to struggle and distribute islam value.

Pondok pesantren as Islamic education institute has been recognized in java since 500 years ago. The establishment of pesantren was also initiated by Wali Songo firstly initiated by Sheikh Maulana Malik Ibrahim who came from Gujarat, India. The position and function of pesantren was just for the instrument of Islamization also integrating 3 elements of education, such worship, for building faith, Tabligh, for distributing knowledge, and good deed (amal), for actualize social activity in daily life.(Hidayat,2011:76.) Since that time, pesantren institute has experienced various conversion and taken various roles around society of Indonesia.(Marwan,1982:tt)

On the other side, the background of pesantren which involves the next era can be recognized easily. In colonialism era, pesantren which was generally admitted had become a resistance fortress, such communication of the aim and support for pangeran Diponegoroand at that time pesantren accommodated his confederates who were still non-cooperative toward the colony and the constitutions. If we look at the data, based on the survey which was conducted in the office of religious affair (KUA) formed by Japan military government in Java 1942, took a note of madrasah, pesantren and the students total, as follows;(Arif Hidayat,tt:73).

## 2. THEORITICAL REVIEW

### 2.1 The Concept of Eco-pesantren

The general idea and concept which are taken for the eco-pesantren plan is recycle, this concept imitates natural character automatically does life recycle, eco-pesantren is also defined as pesantren that uses sustainable system in building and organizing the foundation of college for santri and mosque also kyai's house, it is also defined as a knowledge that relates to pesantren and natural environment in the surrounding. Environment preservation in pondok pesantren is actualized through Islamic study with the trend problem of environment and sharing social problem, pesantren attempts to create a presence of Islamic study concept in maintaining living environment in order to keep its balance.

Living environment and environment issues are still relevant to discuss, moreover the existence of pesantren is not separated from the surround environment. Many pesantren approximately exist in jungle, mountains and beach. Pesantren as education institute can express the good value in treating the nature. On

how pesantren take a role in preserving the environment is having good deeds toward environment by needed action and not doing waste in environment exploitation.

One of concrete examples is the austerity of KH A Mustofa Bisri and Rembang society express a justice in keeping environment is properly an exemplary. Struggle firstly has to be done in preserving environment, for Gus Mus, life is simple. An affluent life is the main factor of destruction, included to living environment.

In the 29<sup>th</sup> congress in Cipasung Tasikmalaya in 1994, in the discussion of congress that vilification either environment, air, water or earth, those evoke impacts for the nature or destruction, so musyawirin declared that it was forbidden and included to the category of criminal action (jinayat) and the congress which was conducted in KH Ilyas Ruhayat's house (Rois Aam PBNU 1992-1999) it has become new foundation of living environment problem in the circle of Nahdliyin

The congress decision was not only determining forbidden law, but also categorizing it as a crime, or including to the realm of positive law. Hence, breaking the environment is not only an Islamic prohibition, but also have to get balance punishment from country. Besides, in the 23<sup>rd</sup> of July 2007, PBNU re-affirmed through "Gerakan Nasional Kehutanan dan Lingkungan Hidup" (GNHLN) which decided that government and society have take a part in the reality and obliterate the attempts of forest, living environment and residential areas destruction, and suppress social disorder for NKRI unity. In particular, PBNU teaches NU's citizens and the Indonesia society of jihad to preserve the environment (jihad bi'ah), by sticking to the rules of tasawuth (moderate), tasamuh (tolerant), tawazun (balanced), and amar ma'ruf nahi munkar. These are the form of love of the homeland and keeping the identity of the nation.

A real example actually had been practiced by KH Hasyim Asy'ari, the author of NU in keeping living environment. In his historical life, kyai Hasyim was delighted in farming. For kyai Hasyim, farming is a very glorious work. Although it verbally talks about living environment, but real action of kyai Hasyim was distinct as a form of commitment in keeping living environment and as the area of citizen livelihood. By farming kyai hasyim and the santri were independent, could help one another also keep the natural sustainability.

The similar example was also practiced by KH Sahal Mahfudh (Rais Aam PBNU 1999-2014). Recognized as a firm chief (kyai) in keeping principle and progress empowering to society. Kyai Sahal really cared of environment. For Kyai SAhal, (1988) the balance and sustainability of living environment –even all aspects of human life- are the key of prosperity. The reality indicates the living environment which begin moving from the balance. This is the impact of the tendency to reach outward satisfaction without considering social discipline and analyzing the anticipation of future possibilities that will complicate the young generation.

Based on Muhammadun article an activist at LTN PWNU DIY, in his article I read that Jihad in preserving the environment firstly runs with a simple life, must be expressed by the youth of NU, especially the young leaders either in GP Ansor, Fatayat, IPNU, IPPNU, PMII, or KMNU. Some examples of the role of pesantren in protecting the environment and anticipating natural disasters as well done by the provincial government of Jambi. Provincial government and district government of Jambi continue intensifying reforestation to overcome landslide, erosion and flood disaster. Reforestation is mainly done in Kerinci and Merangin districts which are the areas of rain catchment and river flow (DAS) upstream areas of Batanghari river.

In Islam, Conservation is also found in Islamic sharia institutions. Based on the writing of Fachrudin Majeri Mangunjaya, The spirit of conservation and the enrichment of nature and environment preservation exist quite a lot in terms that have been used either what we find in holly Qur'an or in the classic books. Some of those terminology definition are called specifically in the practice form which ever been taught by prophet Muhammad SAW. Some of important institutes are considered very vital in the nature seen in current condition which involves; the distribution of land, forest, the management of wild life, agriculture and district infrastructure, there are some terminology definition; first, ihya Al-mawat, reliving, abandone land by reclamation and using that area in order to be more productive. Second, Iqta, the land area which are allowed by government for agriculture importance as a cultivation land for developer and investor. Third, Ijarah, rented land for agriculture. Fourth, Harim, protected area. Fifth, Hima, an area which is protected for public benefits and preserving the natural habitat. Sixth, Waqaf, an area granted for public importance.

Islamic law has basic forms and spirit of good natural conservation as a reference. Some principles above, actually can be adopted as the basic form in the nature conservation through Islamic law. Conservation

necessary which is rapidly getting complex and smooth can completely fulfill between those six aspects above. As the example, if the land around national park still need infrastructure facility of national park – which is adopted as Hima- in Islamic law, so society can be involved to grant an area of their land –as the form of charity- for the importance of nature conservation

Form of concern regarding environmental sustainability, forest mainly, has been done by Indonesian Forest and Media Campaign (INFORM) and also Pusat Pengkajian Pemberdayaan dan Pendidikan Masyarakat (P4M) on May 9-12, 2014. The forum that carries theme of “Menggagas Fiqh Lingkungan” has formulize a concept of environmental fiqh and issued a signed statement by more than 30 theologians from Java, Lombok, Sumatra, Kalimantan, and Sulawesi. Substantially life environmental fiqh seeks to awaken people to realize that environmental problems cannot be separated from the responsibility of the people and their mandate to take care of and protect the nature given by the Merciful Creator as the dwelling place of man in living life on this earth

The dangers of increasingly massive environmental damage are recognized by the emergence of several NU theologians in the Halaqah (meeting) of Gerakan Nasional Kehutanan dan Lingkungan Hidup Pengurus Besar Nahdlatul Ulama (GNKL PBNU). This program provides tausiyah on Pelestarian Hutan dan Lingkungan Hidup (NU Advice on Forest Protection and Environment) on July 20-23, 2007 in Jakarta. In the forums it is affirmed that environmental pollution, whether its air, water, or land, will cause dharar (damage), the law is declared haram and recognized as criminal acts (jinayat)

The essence of ecological piety, as stated by Muhib Abdul Wahab is to preserve, manage, improve, and utilize the environment as optimally as possible for the welfare of human life, harmony to the universe, while providing comfort in worship and realizing a better future. By having an ecological piety, it is expected that a Muslim should be more friendly and harmonious towards the surrounding environment, as well making the environmental problems inherent to his personality , because they also will feel the consequences if not being pious against it.

From the data of role and wht gave been done by pesantren in preserving living environment and natural resources have not been doubted anymore. Pesantren can be one of the sides which are involved in the environment conservation. The ministry of forestry and living environment can involve pesantren as one of stakeholder and the good agent of environment conservation.

Since 2006 living environment and forestry ministry also eduction and culture ministry built a caring and cultured environment school known as Adiwiyata school. The program is developed in stages starting from the district, provincial, national, independent level based on the Minister of Environment number 5 in 2013.

One example of Pondok Parantren is Dharun Nahdho (PPDN) Thawalib Bangkinang, graduated from the National Adiwiyata program and was invited by the Ministry of Environment and Forestry to receive the National Level Certificate of school (adiwiyata).

This National Award if Adiwiyata was received by PPDN Thawalib Bangkinang Riau, December 2015 and received directly by the headmaster of Madrasah Aliyah PPDN Thawalib Bangkinang, Rusdi Nur, in Jakarta with some other schools in Kampar which received the same award.

Society who live around the forest can be effective guards of the forest and the environment from damage. For that, they should be involved in maintaining the forest with the responsibility to maintain, rehabilitate and enjoy the forest. People around the forest can be involved to enjoy forests with the use of non-timber forest products.

Community involvement around the forest is seen through an ecological approach, by looking at the condition of sustainable forests, growing well and supporting the exositem. Ethnological factors, namely forest and society must be united. Good and bad forest, depends on the surrounding community. Technological factors. The role of technology supports the quality of seeds and superior plants. Economic factor. When people maintain good forests, their economic must be increased.

Pesantren has an important and strategic role in the attempts of protecting and managing the environment. Pesantren is the oldest educational institute in Indonesia, so its existence is very rooted and influential in society surrounding.

Pesantren has an important and strategic role in efforts to protect and manage the environment. Pesantren is the oldest educational institution in Indonesia, so its existence is very rooted and influential in the community. Pesantren is a young generation educational institute that combines ethics, morals and



religion, so that the role of it in creating or transforming the noble character of young generation. So that if they someday become a government official or political official, they are expected to give the nuances of the environment that brings tranquility and welfare for the society in a sustainable manner, without diminishing the rights of future generations. Pesantren is an educational institution that have a role in the study, teaching and da'wah, thus it is expected in various activities can invite the community to behave environmentally friend and treat the environment in accordance with the guidance of the Qur'an and Hadist of the prophet LHK Ministry Siti Nurbaya in the Adipura award ceremony with Adipura Kencana, Jakarta in November 2015 stated that it needs to pay attention to society suggestions that assess the condition of the environment and many things that need to be deeply improved. Nurbaya highlighted the problem of garbage which recently became a trending news, especially for the society of Jakarta. She emphasized that the garbage problem must be solved quickly and implemented according to law. Pesantren is not alone, it is working with the community around the forest, the surrounding communities, the people around the mountain. Pesantren effort to preserve the environment cannot be doubted. However, pesantren should keep their strategy and energy in helping the environment preservation efforts. Pesantren cannot be careless in their efforts to keep participating in preserving the living environment

From role data and has done by pesantren, in preserve the living environment and natural resources isn't doubtful again. Pesantren can became one of parties involved of peserve the environment. Ministry of foresty and living environment can implicate pesantren as on of stakeholders and good preserve the environment agent.

Since 2006 ministry of iving environment and foresty with ministry of education and culture build a school cares and cultured environment known by Adiwiyata school. The program is developed in stages from level distict, province, nasional, independent according to the rules ministry of living environment flumber 5 in 2013.

One example pondok pesantren Dharun Nahdho (PPDN) Thawalib Bangkinang, escaped to follow Adiwiyata nasional program and invited by ministry of living environment and foresty for getting a sertioicate school-based environment (Adiwiyata) National level. Appreciation (sertivicate) this National Adiwiyata is accepted by PDDN Thawalib Bangkinang Riau, at December 2015 received directly by the grandmaster senior high school PDDN Thawalib Bngkinang, Rusdi Nur, in Jakarta an with other school in kampar district who received the same award.

Communities living around or inside can became a effective guide of forest and environment from damage. Therefore, they must be involved in keep a forest with the responsibility a maintaining, rehabilitate while enjoying the forest. Around community of forest with utilization of forest product not wood, example. Involve a arround community of forest viewed through ecological approach, by looking the conditional of sustainable forest, grow well and became a ecosystem support. Entity factor, is forest and community must merges. Good a bad`forest, he said, depends of arround community. Tecnologi factor, tecnologi role, support the quality a sends and superiorrr plants. Ekonomical factor, when community good in keep a forest, must followed by improvements in their economies.

Pesantren has important role and strategies safeguards and management of living environment, pondok pesantren is the oldest institution in Indonesia. So its existence is very rooted an influential in soviety. Pesantren is education institution of the young generation which combines ethics, moral and religious, so play a role in mould of the young generation of noble character. So, if later became government officials or political officials is expected to give a sense of environment that bring peace and welfare for his people, without prejudice to the rights of future generations. Education institution of pondok pesantren which was play a role in the assessment, teaching and preaching. Therefore, expected in various activities and preaching can invite people to bevave environmentally friendly and thereat the environment according to guidane Al-quran dan hadits.

Ministry of LHK, Siti Nurbaya sometimes ago in the Adipura award with Adipura Kencana in Jakarta at November 2015 state that his side needs to pay attention to suggestions from the public which assess environment conditions and many things to be fixed in more depth, Nurbaya highlighting garbage issues which has recently became a conversation, specially for the people of the capital city, she confirm that the garbage problem must be resolved quickly and implemented by law. Pesantren is not alone, it with community around the forest, community around the beach, community around the mountain. Pesantren is effort preserve the environment is not longer in doubt. But, pesantren must while keep stamina and energi in

an effort to help preserve the environment. Pesantren can't be careless in the effort for still participate preserve the living environment. Pesantren can participate be the front guard in the fight as against humans that will damage the environment. Pesantren can make a changes to society and the santri who will a change for together, cooperate to revolutionize people mental cadres of the nation from for doing pesantren environment good and Indonesia's natural resources.

So Jember there is also a pesantren which teach to the santri for keeping the environment since establishment of a dormitory and keeping the natural surrounding of pondol pesantren An-Nur H.Alwi islamic boarding school is on of pesantren in Jember exactly in Rambigundam Village Jember district, Pesantren located oh the edge of the river showinghis escapism by making a garden and beautiful environment arround pesantren An-Nur HA.

#### 4. RESEARCH RESULT

##### 4.1 Historicity of pp an-nur ha

AN-Nur Ha boarding school is islamic education institution which stand of the year 2002. Started from the langgar be Islamic boarding school education which study the science of redigin. As an education institution An-Nur HA Islamic boarding school nis nigh attention in teaching and constructing behavior akhlaqul karimah, nomely by sombining intellectual acumen in uniformed by taqwallah. An-Nur HA committed to preparing boys and girls santri be a quality a cardes of the nation tough and independent and widely knowledgeable with high regard akhlaqul karimah.(Rahmatullah,20017)

In perporing functions of education institutions, An-Nur HA Islamic boarding school has a vision is " Maintaining good old things and taking on now things better." Because of that , in craying out that vision An-Nur HA Islamic boarding school has mission " Achieve a salaf santri in khalaf thingking." An-Nur HA Islamic boarding school is a Islamic boarding school which has a culmination poin of curiosity from An-Nurriyah boarding school which was formerly disallowed by KH. Sholeh Syakir an An-Nur boarding school in malang which is known as first boarding school which was established directly by KH. Anwar An- Nur. Islamic boarding school was stand since of years 2002. Stand by K. Rohmatullah Ali in a yard of land area 1 hectare in Rambigundam village, Rambipuji district, Jember city, a horseshoe town better known as the basis of kepesantrenan(Rahmatullah,2007).

But, with with a horseshoe town known as the basis kepesantrenan certain opinion in noe pesantren and past pesantren is different, from pesantren teaching type, pesantren personil type, pesantren local type from pesantren mentalitase side. Because of that period development and perod change be a modale for Islamic An-Nur HA bordingt school for still keeping last princpile for be up against the present as has been done by carigiver An Nur Haji Alwi boarding school.

##### 1. Identity of boarding school

Name : Pondok Pesantren Haji Alwi  
Caregiver Name : K. Rohmatullah Ali  
Statistict Number : S123509122030  
Since : 2002  
Adress : Argopuro street 47 Krajan Kidul  
Village : Rambigundam  
District : Rambipuji  
City : Jember  
Province : East Java  
Telepon : 081210041688-085777774168  
Account Number : 0032245595  
Bank Name : Jatim Bank  
Bank Adress: Branch of Jember  
Account Holder Name : K. Rohmatullah Ali  
Amount of Santri : 248 Santri  
Mukim : 214 Santri  
a. Boys Santri : 97 Santri  
b. Girl Santri : 24 Santri  
c. Non Mukim : 34 Santri

1. Boys Santri : 23 Santri
2. Girl Santri : 11 Santri
- Amount of Teacher : 13 Teacher
- Land Status : Freehold Title
- Surface Area : 10.010 M
2. Facility
  - Santri boarding house
  - Islamic Player room
  - School bulding
  - Office
  - Field sport
  - Coperation/canteen

#### 4.2 Education Program

Education held is Salafi education program with study of the classic book which is packet in a religious school class with ladder: *First*, I'dadiyah level. *Second*, Ula level (1,2,3 class). *Third*, wustho level (1,2,3 class). Beside formal education SMPi and MA A-n-Nur while the boarding school education is education system in An-Nur HA boarding school is unification basic on three main elements ist *First*, AL-Quran and sunnah shahihah, in the case of aqidah and sharia. *Second*, salaf boarding school, in terms of education discriplinari cottage. *Third*, traditional Islamic manrest in terms of akhlaq guidance or courtesy.

Curriculum in education institution An-Nur HA boarding school is disaigned as Salafi curriculum education with modern formal school. As in boarding school schedule of activities can be seen in the appendix social proram give e education financing assistance and living cost against school aged children form the poor and orphan children.

Provide religious guidance for community around through activities in form "Majelis Ta'lim" and Islamic Studies guidance and consultanct on religious social issues. As like: Waqiah teaching at night of Monday, Riyadus sholihin teaching at night of Tuesday, rutinan muslimat teaching at night of Friday, ritinan muslimat teaching at night of Saturday and lumbung zakat Al-Ikhlash.

Activity extra: *First*, lecture a language ( English, Arabic, Indonesian and Java), *Second*, Aswaja teaching, *third*, study guided, *Forth*, football, volly, badminton, table tennis, etc. *Fifth*, martial erts, *sixth*, sorogan yellow book, *seventh*, reading Al-qur'an, *Eighth*, tambourine Al-Banjari.

Board of management "AN-Nur HA" boarding school 2015-2016

- a. Protector :Village head of Rambigundam
- b. Advisor : Ny. HJ. Latifah Musta'in
- c. Cargiver : K. Rohmatullah Ali
- d. Chairman : Shiddiq
- e. Secretery : Amir Fattah Lana
- f. Tresurer : Dewi Samawiyah Musta'in, S.Ag.
- g. Public relations : A. Jamsari, Nurul Hasan
- h. Section of Educution : Asep Jamaluddin
- i. General Cleaners : ImamGhozali,Abdurohlim, Khoirumam.

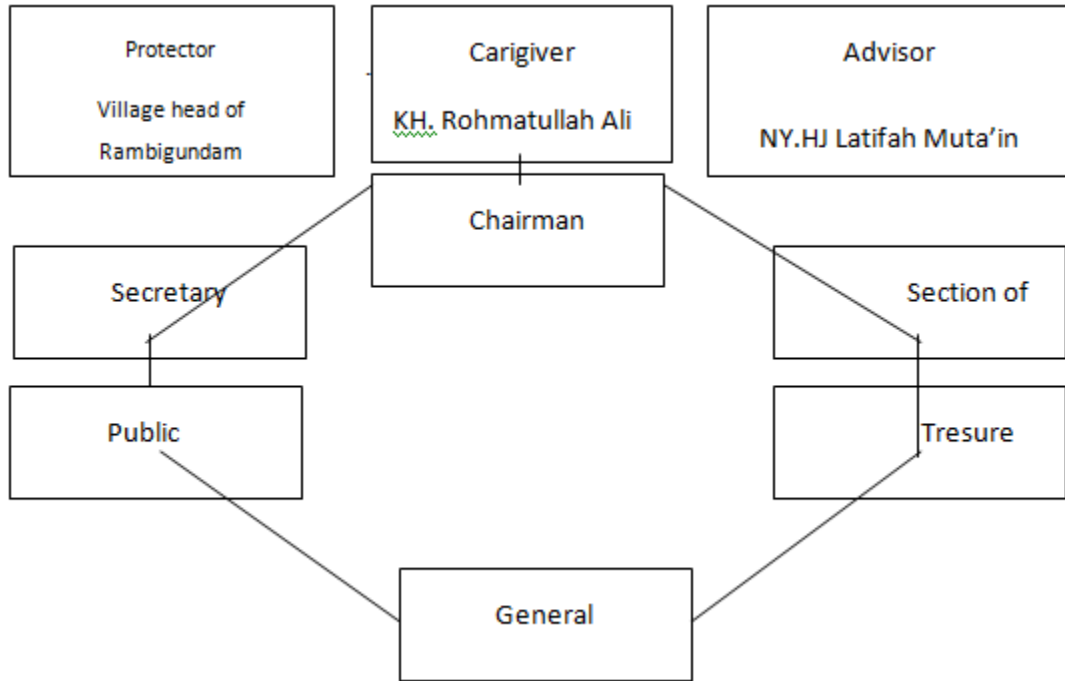
As for the organizational structure An-Nur HA boarding school Rambipuji distric, Jember city as follow.



Tabel 4.1

Management Structure

pondok pesantren An Nur Haji Alwi. Kec. Rambipuji



Achievement that have been achieved by santri of An-Nur HA boarding school is, *first*, champion 1 raeding race Muhtasor Jiddan boy level Jember city (2013). Second, champion 2 reading race book Muhtasor Jiddan girl level Jember city (2013). Third, Champion 1 raeding race book Nawu Ula boy level Jember city (2014).Forth, 1 champion reading race book Nahwu wustho boy level Jember city (2014). Fifth, champion 2 reading race book Muhtasor Jiddan girl level Jember city (2014). Sixth, champion 1 reading race book Fathul Qorib girl Jember city (2014). Seventh, champion 3 race book reading Fathul Qorib girl level Jember city (2014). Eighth, champion 1 reading race book nahwu ula boy level province East Java (2014). Nineth, contider 2 reading race book nahwu wustho boy level province East Java (2014). Tenith, champion 2 reading race book nahwu level national (2015). Eleventh, champion 1 reading race book Muhtasor Jiddan FMAA Jember city (2015). Twelveth, champion 1 RRC Muhtasor Jiddan boys FMAA Jember city (2015).Thirteenth, champion 1 reading race book Fathul Qorib boy FMAA Jember city (2015). Forthteenth, 1 reading race book Fathul Qorib girl FMAA Jember city (2015). Fiveteenth, champion 2 reading race book Fathul Qorib girl FMAA Jember city (2015). Sixteenth, champion 3 reading race book Fathul Qorib FMAA Jember City (2015). Seventeenth, contender 2 reading race book Fahtul Qorib boy Jember city. Eighteenth, contender 1 reading race book Muhtasor Jiddan girl FMAA Jember city (2015).

4.3 Implementation of curriculum based on pesantren eco an-nur ha boarding school rambigundan jember city

Studying method and curricullum in pesantren word generally using the traditional, that is bandongan or sorogan method. In his analysis, researchers or reseach an the methods contained in An-Nur HA boarding school Rambipuji. *First* is sorogan, sorogan is the type of religious teaching under taken by kyai and senior santri to the other santri, one by one santri come forward forn reading his book which is exactly the same as the one read by kyai oe senior santri. In thiscase the preasence of santri is not based on their age or level of knowledge. This system is ussually done by kyai on a reguler basis everyday.

In this case the researcher did the interview with Ust. Syamsul Ma'rif following the interview:

Every night after praying isya' all of santri gather in front of room following yellow book studying activity with sorogan method, which in the method, Ustad first read a line or two of the book and the santri listen carefully. Then, santri imitate and must be exactly the same as that already ustad read, the method we do evernight with the aim that the students can be faster to recognize the vocabulary and understand our classic works of salaf ulama and for demanding achievement of reading the yellow book in black (without meaning/harakat).

From interview conducted by the researchers above can see if everynight santri gather in his porch of the dorm and there is also a center in the main mosque all of santri must following studying with sorogan method, so studying in An-Nur HA boarding school in improving the quality of reading santri can be reached quickly. *Second*, Bandungan is studying method which its application is done jointly followed by santri whose count is not limited, 20,30, and 50 an. Kyai read on of kitab which the reading is recorded by the santri exactly what has been said by kyai. The bandongan method is not foreign in boarding school world specially in An Nur HA boarding school apply in all of level, in *ibtida'* class or *tsanawi* class which all santri must join all yellow book studying, which has been teach by kyai.

In this case the researcher did the interview with Ust. Asep Jamaluddin, following the interview.

Studying yellow book method in An-Nur HA boarding school is various, one of them is bandongan, which in bandongan studying, santri centered in the main mosque, the number of santri who follow this study is not limited to both senior or junior. Santri be prosecuted for listen carefully what has kyai read, so santri write that in his book exactly what has been kyai read. In this studying bandongan method, all of santri must join every yellow book studying which is held by An-Nur HA boarding school.

Similar things were also submitted by researchers during the interview Rofidul Imdad, following the interview.

Every morning after praying shubuh and asar we always join yellow book studying Fathul Qorib in the main mosque which read by kyai Rohmatullah, we record the readings that have been submitted and in the record, so in the way of the reading kyai often repeat the reading, so that santri who thought can record again. We and another santri very enthusiastic in following the studying of the book bandongan, because such as this can strengthen the brotherhood with other yellow santri. Gather together while interpreting the yellow book, and if there is someone left in the meaning we asked to other santri, so our book is not empty without meaning.

From interview above, the researcher can give that conclusion Baandongan method is very efektif in An-Nur HA boarding school, it is seen when the santri diligently follow yellow book studying everyday if is after subuh and asar already scheduled. So, relationship between kyai and santri very closely also, it seen when kyai repeat the reading because pity who not able to interpret his book clue to late or still beginner, and between santri and other santri seen also when santri ask to other about a meaning which not written, finally he ask to the other santri. With this bandongan method all of santri of An-Nur HA boarding school must follow yellow book studying because has been routine learning activities. (Asep,2017).

Development is a process formation and embodiment from life and a bad way be a good way. The process that manifest itself to be the best based on potential across all areas impact becomes a benefit for everyone An-Nur HA Islamic boarding school in the development of santri realize it with a various of activities the directly discipline, learned energetic, diligent, courteous, helpful, and respectful to other. He have a attitude need developed to santri in pondok pesantren An-Nur HA because able to give benefit the very good in increase right thinking santri.

In the researcher do interview with Ust. Ibrahim at pondok pesantren An-Nur HA, following the interview:

Of developing do pondok pesantren An Nur H. Alwi in increase right thinking santri prominently the through some routine activities example recitation of Al-Quran after congregated praying magrib and recitation yellow book. This certain can a implementation the through of developing the agree from pondok pesantren An-Nur HA with the result can that form right thinking santri as act of devotion diligent, respectful to the teacher, honest, and tawadhu'.

In living environment also at circle the implanted santri with knowledge based on the study eco pesantren, eco pesantren has long been in teaching in a cottage in An-Nur HA with until around the hut

boarding it can be seen *first*, there are on the vision and mission friendly environment, *second*, improve the human resources in the living environment, *Third*, keep in the neighborhood boarding school in independent by santri. *Fourth*, learning methods that is integrated, *fifth*, learning methods based environment Islam. *Sixth*, do socialization environment pesantren around communities, the dialogue interactive about the environment, as well khutbah Friday themed about the preservation of environment. *Seventh*, often hold activities tadabur nature a like planting trees in the area that barren, cleared the rubbish in the tourist santri and rehabilitation of the forest. *Eighth*, act active in the action of the environment. *Nineth*, making the means and infrastructure hut boarding as education environment.

Active in and out of the cottage boarding school in doing management of environment and natural resources. Do waste management in a cottage boarding school, as well conservation plants through the making of the forest the hut boarding school.

The preservation of the function of environment carried out by the boarding An-Nur HA already running long enough but not to be the attention of the government and the community. The preservation of the environment through of Islam along with the development of boarding school, and problem of social, boarding sought present the concept of the teachings of Islam in maintaining environment that remains balanced, in fact the boarding as a subculture is an institution of education and social embody the compulsory process learned in the development of national education system, because historically boarding school is not just nuanced Islam but also is one form of indigenous culture Indonesia that has the potential of social most idea as agent of change again a culture of the people so dynamic. (suharto,2011: 76)

From the phrase above means boarding schools could not be separated from the life of social in the role as well the building of the nation and the country, the dynamic boarding as agent of change visible in the neighborhood boarding school and community about where boarding school is standing, both in solving problem social up in the environment as a last life, one of the guidelines boarding school is keeping the earth as khalifah (vice god) in order to remain in the balance, the boarding more with the religious but along with the development of the times and many kyai that comes from boarding school began to pay attention to the condition of the nature and began to jump activities rehabilitation of the environment. (dimiyati,2007).

The attitude of an exemplary in the form of everyday activities and behaviours that are not in the because done without knowledge the limits of the space and time, this is the behavior of an example teacher and the attitude and the educator and educator provide example through the good to be a role model in the middle of the public if they had graduated from boarding school. (wiyani,2012:140) An effort to cultivate about the attitude suave against the living with teaching methods and used of the reflection (kementerian LH, 2011:26-27). The attitude of concern the santri An-Nur HA is clear routine maintaining the cleanliness, activity done everyday before and after doing KBM the activity is activities that must be implemented as an example and concern students again the environment is considered a descriptive in this study (halid,2014).

## 5. CONCLUSION

Through the ECO pesantren An-Nur HA do the movement of caring environment began in the neighborhood boarding alone and ultimately expanding to the people around, some movement has done based on the indicator of the ECO boarding school. First, the vision and mission boarding school environment friendly so that the rules and the is orderly promote care against the environment. Second, the increase of human resources through the madrasah that is integrated. Third, movement caring environment has done in the form of concern for the environment. Fourth, make the means and infrastructure boarding as education environment. Environment movement performed boarding An-Nur HA is a movement that background by the confidence and knowledge of religion in meeting the task of and obligations as being creation of God or Allah (Khalifah) in the face of the earth.

## References

- [1]. Tafsir, Ahmad Tafsir, *Ilmu Pendidikan Islam*, cet.II. Bandung: PT. Remaja Rosdakarya,2013.
- [2]. Ziemaek, Manfred, *Pesantren Dalam Perubahan Sosial*, Jakarta P3M,1986.
- [3]. Dhofier,Zamakaryari, *Tradisi Pesantren Studi tentang Pandangan Kyai*, cet.ke-6 Jakarta: LP3ES, 1994.
- [4]. Prasajo, Sudjoko, Profil Pesantren, dalam Abuddin Nata (Editor), *Sejarah Pertumbuhan dan Perkembangan Lembaga lembaga Pendidikan Islam di Indonesia*, Jakarta: Gasindo, 2001.
- [5]. Yasmadi, *Modernisasi Pesantren: Kritik Nurcholish Madjid Terhadap Pendidikan Islam Tradisional*, Jakarta: Ciputat Press, 2002.
- [6]. Haedari, HM. Amin Haedari, dkk. *Masa Depan Pesantren Dalam Tantangan Modernitas dan Tantangan Kompleksitas Global*, Jakarta: IDR Press, 2004.
- [7]. Bruinessen, Martin Van, dalam *Kitab Kuning: Pesantren dan Tarekat*, Bandung: Mizan, 1992.
- [8]. Hidayat, Arif Hidayat, *Konsep Pembaharuan Pendidikan Pesantren Menurut Abdurrahman Wahid*, SKRIPSI, Fakultas Tarbiyah UIN Sunan Kalijaga Yogyakarta, 2011.
- [9]. Saridjo, Marwan, *Sejarah Pondok pesantren di Indonesia*, Jakarta: Dharma Bakti, 1982.
- [10]. Majeri, Fachruddin Mangunjaya adalah Project Manager for Conservation and Religion, Conservation International Indonesia dalam Jurnal Islamia Vol III (2) Maret 2007.