



## THE APPLICATION OF ECOLOGY-BASED ISLAMIC EDUCATION IN DIGITAL AGE: A CASE STUDY KHOZINATUL ULUM BLORA

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### ABSTRACT

*Indonesia is a country that is rich in natural resources, even the land in Indonesia is known as paradise land, because once we plant anything the species will grow and can be utilized by humans themselves. Rarely do humans know about how to care for nature properly and correctly. So that in Indonesia there are still frequent natural disasters such as floods, landslides, pollution of water sources, air pollution and so on. We know that Indonesia also has the largest Muslim population in the world. They should also understand how to take care of nature. The role of digital ecology held by the Khozinatul Ulum Islamic Boarding School Blora is an example of a small effort so that learning Islamic religious education at the Islamic boarding school can be practiced directly. The data collection technique used by researchers is a data collection technique used by researchers is field research. The results of the study show that: 1) students can understand the benefits of Islamic religious education which can be related to ecology; 2) students can directly implement the positive influence of ecology; 3) students can take advantage of the Digital Era to Practice Ecology-Based Islamic Education Learning. This is also reinforced by the vision that has been formed from that Islamic Boarding School which reads as follows: Islamic boarding schools view the need to regulate and realize a balance between several sciences about Islamic Shari'a teachings with general science and modern technology.*

**Keywords:** *Islamic Education, Ecology, Digital Era, Islamic Boarding School.*

## INTRODUCTION

The State of Indonesia is an agricultural country with a strategic geographical location with an area of around 1,919,440 km<sup>2</sup>, besides that it is also known as a religious nation. This shows that Indonesia is one of the countries that has natural wealth, very abundant natural resources, with all kinds of various types of flora and fauna. And has abundant hydrographic potential and deposits of natural resources, namely in terms of the agricultural, forestry, marine and fisheries, animal husbandry, plantation and mining sectors in its territories. Indonesia has abundant natural resources which should be of benefit to the people of Indonesia, but the people of Indonesia cannot utilize these natural resources properly, have not been able to manage their natural resources properly, and have not felt a sense of loss because the natural wealth they have is enjoyed. from other countries. Indonesia is rich in natural resources, but poor in human resources who understand the importance of protecting nature itself. These natural disasters seem reluctant to leave this motherland. As a result of nature's wrath, thousands of lives have been lost. In addition, material losses were countless. (Ahmad Asroni, 2020) This ecological damage has caused a series of natural disasters, starting from earthquakes, tsunamis, volcanic eruptions, floods, landslides, to tornadoes. Like the news published by Bloro, Kompas.Tv, namely heavy rain that hit Cepu District, Blora Regency, Central Java, Wednesday (19/10/2022) evening, causing the area to be surrounded by floods. A total of four sub-districts and one village were inundated by floods with a height of more than one meter.

That the causes of natural disasters can be categorized into two. First, natural disasters caused by the "work" of nature (natural disaster). Examples of this type of natural disaster are earthquakes, tsunami waves, and volcanic eruptions. However, these disasters are difficult or even unpredictable when they occur. It occurs because of a natural process (*sunatullah*) which periodically repeats itself. Humans have no power to prevent it. Because it is difficult to predict, humanity is required to always be vigilant. Second, natural disasters caused by human "evil hands" (man-made disasters). Examples of these natural disasters are floods, landslides, pollution of water sources, Lapindo hot mud, global warming, and others. This type of natural disaster occurs not solely the "will" of God, but because of human activity. In this context, the source of the cause can be rationalized. In fact, if you think about it wisely, nature actually works according to its laws, according to *sunatullah*. If there is one system that does not work, it will also have a bad effect on other systems. The law of causality applies here. The occurrence of floods and landslides is the impact of forest damage (or rather destruction) due to deforestation (disappearance of forest land) and illegal logging (forest logging).

The forest that should be a buffer as well as absorbing water cannot function as it should because it has been cleared. The river cannot flow properly because it is filled with garbage that is thrown away by humans. This second model of natural disaster can actually be prevented by getting used to behaving in accordance with "*sunatullah*"

(natural law). However, instead of wanting to prevent it, most of the inhabitants of this motherland who are blessed by God with abundant natural resources are actually challenging nature to grow angry. Human behavior that often harms nature, such as forest fires and excessive exploitation of nature, continues to this day. Admit it or not, with his destructive behavior towards nature, humans have actually made their own graves. This statement is not a figment of the imagination. In fact, natural disasters hit this country one after another.

Ironically, the various tragedies caused by nature's anger that claimed many lives did not necessarily make people aware. In general, Muslims in Indonesia believe that natural disasters are merely a rebuke or punishment from God without ever connecting them with human actions which often damage nature. Natural disasters are seen as acts of God to rebuke His ungodly servants. This kind of theological view will never be able to make people aware that disasters are related to ecological damage. On the contrary, it will actually turn society away from a critical attitude towards ecological destruction. Because natural disasters are only seen as a rebuke or punishment for human vices and disobedience against God's commands, the solution offered is none other than to get closer to God by doing as much worship as possible. In this context, perhaps there is some truth to Professor Graham Parkes' opinion as quoted by Alwi Shihab who argued that human views of nature are strongly influenced by their religious views. (Alwi Shihab, 1999)

The theological view that considers ecological damage solely as a rebuke or punishment from God is one of the proofs that religious education (Islam) has so far failed to spread ecological awareness to society.

Therefore, in this study, the authors provide research limitations, namely regarding the application of Islamic religious knowledge practiced at the Islamic Boarding School Khozinatul Ulum Blora which is included in digital ecology in its application. Because from there it will provide knowledge that we as humans also have an obligation to protect our environment if we are believers. And also, as a form of concrete action to reduce and anticipate natural disasters caused by human activities.

## **B. METHOD**

Sugiono said that qualitative methods can be used to obtain more in-depth data or data that contains meaning. While what is meant by meaning itself is the actual data that is certain and is a value behind something that is visible. Therefore, qualitative research will emphasize meaning rather than generalization. (Sugiyono, 2014)

This research uses a qualitative method approach. As stated by Sugiono, qualitative research methods are often referred to as naturalistic research because the research is carried out naturally, or referred to as the ethnographic method, which at first was widely used in research in the field of religious anthropology. (Sugiyono, 2014)

As for data collection techniques, this research uses literature study techniques. This technique is the first step in the data collection method. Literature study is a data collection method that is directed to the search for data and information through documents, both written documents, photographs, pictures, and electronic documents that can support the writing process. (Sugiyono, 2005).

## RESULT

### 1. Islamic Boarding School Khozinatul Ulum Blora as a Place for Development of Ecology-Based Islamic Education Learning

Khozinatul Ulum Blora Islamic Boarding School is a boarding school located on Jl. Mr Iskandar, No. XII/2, Mlangsen, Kec. Blora Kota, Kab. Blora, Central Java. The caretakers of this pesantren are KH Muharror Ali and Hj Umi Hani. When viewed from the side of the material taught in this pesantren, this pesantren has a combination of the book and also the Qur'an. However, the dominance given to the Khozinatul 'Ulum Islamic Boarding School Blora is the book, namely the yellow book or classic book which is given with the bandongan, sorogan, rote, and classical learning models. Whereas in learning the Qur'an the Khozinatul 'Ulum Islamic Boarding School Blora applies rote learning methods, depositing both binnadzhar or rote and also with the training method. The establishment of an educational institution is inseparable from the vision to be achieved along with the mission in an effort to achieve this vision.

The vision of the Khozinatul 'Ulum Islamic Boarding School Blora is to become a da'wah institution, a superior and prominent Islamic and social educational institution in enlightening and educating the life of the nation, in order to prepare a generation of superior, pious, noble, highly knowledgeable and good morals. In order to achieve this vision, five missions are carried out, namely: 1) Fostering and developing the widest possible Islamic da'wah and education with the spirit of khidmah and mauidzoh hasanah. 2) Guarding, defending and preserving the Islamic beliefs and values ahlusunnah wal jama'ah. 3) Growing, developing and upholding human values in accordance with Islamic teachings towards maturity of thought, noble character and high social integrity as well as having a superior personality. 4) Improving the quality of human resources in order to be able to explore, appreciate, practice and develop Islam as a whole and be able to manage the environment. 5) Instilling and developing the values of piety and noble morals, so that they become a generation of superior, pious, noble and good morals. (Siti maesaroh et al, 2022)

In the current era there are still many natural disasters that often occur in Indonesia, and most of the causes are humans themselves, because we know that Indonesian citizens lack knowledge about how to take care of nature themselves. From this, the Khozinatul Ulum Islamic Boarding School Blora seeks to practice Islamic religious education that has been obtained at school or at the Islamic boarding school can be directly practiced. The results of the study show that: students can understand the

benefits of Islamic religious education which can be connected with ecology.

## 2. The Application of Ecology-Based Islamic Education Learning

This article more specifically will try to offer reconstructive ideas for Islamic Religious Education so that it is always compatible with and concerned with ecological preservation. This article begins with the discussion that Islam, both theologically and historically, is a religion that is committed to ecological sustainability. This discussion is important because it provides an ontological, epistemological, and axiological basis for this study before further discussing the significance of Islamic Religious Education from an ecological perspective.

Islamic education ontology discusses the basis or nature of the substance and organizational pattern of Islamic education. Ontologically, Islamic Education is the essence of human life as intelligent and thinking beings. If humans are not thinking beings, there is no education. Furthermore, education as an effort to develop human self, is used as a tool to educate. (Hasan Basri, 2009)

This ontology study cannot be separated from the Creator. God has provided us with some potential to think. (Jalaluddin, 2012) Three key words about Islamic education, namely: first, *Ta'lim*, this word has been used since the early period of implementing Islamic education. Refers to knowledge, in the form of recognition and understanding of all the names or objects created by Allah. Rasyid Ridha, defines *ta'lim* as the process of transmitting various knowledge to an individual's soul without any specific limitations and conditions. Both *Tarbiyah*, this word comes from the word *Rabb*, means nurturing, raising and educating whose depth includes the meaning of teaching. The three *Ta'dib*, Syed Muhammad Naquib al-Attas revealed the most appropriate term to denote Islamic education is *al-Ta'dib*, this word means the introduction and recognition that is gradually instilled into humans (students) about the place -the exact place of all things in the order of creation.

Therefore, ontologically the understanding of Islamic education cannot be separated from Allah as the Creator of humans. Because Islamic education is aimed at the formation of a Muslim personality that can fulfill the nature of its creation, namely to become a servant of Allah with the Qur'an, Hadith and *Ijtihad* as the foundation or basis.

The epistemology of Islamic education discusses the ins and outs and sources of Islamic education. In this epistemology more emphasis on how to obtain the object, namely by approaches and methods. The approach in Islamic education theory means an educator effort that is carried out systematically both in terms of methods and techniques in establishing relationships with students, to achieve the goals of Islamic education. (Rusmaini, 2014)

The axiology of Islamic Education must lead to four values, namely spiritual values

which include faith, physical values including physical strength, and emotional values including empathy, sympathy, and so on, as well as intellectual values in the form of human intelligence and mindset. The axiology of Islamic Education is related to the values, goals, and targets to be achieved in Islamic education. The main goal of Islamic education is to get the pleasure of Allah SWT. With Islamic education, it is hoped that good, moral, quality individuals will be born, so that they will benefit themselves, their families, society, country and humanity as a whole. Achieve the happiness of the world and the hereafter.

Ecology is the science of the interrelationships between living things with each other and with the non-living things around them. Ecology is also a basic science for questioning and understanding how nature works, how living things exist in living systems, how individuals within a species adapt and experience growth as part of a population or community. The word "Eco" in ecology comes from the Greek word Oikos, which means the place where women, men, animals, plants, water, soil, air and sun live. Ecology studies the relationship between humans and the environment by linking the natural sciences with the humanities in an interdisciplinary manner. Ecological awareness wants to look at reality holistically, that Indonesia has diversity so conservation efforts must be understood as human willingness to protect and direct life together in prosperity. (Rifka Herliani, 2017)

Humans as a component of the population have a major role in utilizing, managing and controlling phenomena that occur in nature. So humans are responsible for the sustainability of the ecosystem because humans were created as caliphs. The environment is a gift given by Allah SWT. to all of His creatures to be put to good use. The environment must be maintained and preserved as a form of concern to manifest a sense of love and compassion for Allah SWT's creation. Islam teaches about environmental maintenance which must be implemented in human attitudes and behavior so as not to cause damage to the earth.

In the author's view, there are still many schools that teach Islamic religious education that still discuss a lot about ontological, epistemological, and axiological, not ecological. In fact, if ecology is also included and tucked into Islamic learning, then the impact that will be obtained in the future will also be better for humans who love the natural surroundings. The following is an example of material for grade 12 high school and above that we can see:

- a) Chapter 1: The Spirit of Worship in Belief in the Last Days
- b) Chapter 2: Believing Qada and Qadar Gives Birth to a Passion for Work
- c) Chapter 3: Awakening Conscience with Critical Thinking
- d) Chapter 4: Unity in Diversity and Democracy
- e) Chapter 5: Worshipping Allah SWT as an Expression of Gratitude
- f) Chapter 6: Reaching the Love of Allah SWT With Ihsan
- g) Chapter 7: The Beauty of Building a Household Mahligai
- h) Chapter 8: Reaching Blessings with Mawaris

- i) Chapter 9: The Mercy of Islam for the Archipelago
- j) Chapter 10: Islam's Mercy to the Universe
- k) Chapter 11: Maximizing One's Potential to be the Best

We can see that only about 10% of 100% of Islamic Education materials discuss Ecology in a lesson, for example, namely: Islamic mercy to the universe and maximizing one's potential to be the best. Therefore, according to the author, Islamic Religious Education with an ecological perspective does not have to be held by making separate subjects or courses, but can be held in an integrative manner with Islamic Religious Education subjects or courses. There are several elements as elements that must exist in education in general that must be fulfilled in the implementation of Islamic religious education with an ecological perspective. From the results of the author's research Santri/students at the Khozinatul Ulum Islamic Boarding School Blora have been able to implement some of the elements below, so that students can directly implement the positive effects of ecology. These elements include:

- 1) Ecologically loaded curriculum discussion,

The formulation of the Islamic Religious Education curriculum with an ecological perspective is an important step to realize because the ecological damage in this country is already at a chronic level. The Islamic Religious Education curriculum with an ecological perspective must be content and oriented towards efforts to instill environmental preservation values, so that in turn it can form students' self-awareness of the importance of ecological preservation.

- 2) Availability of educators who have ecological knowledge and awareness,

Educators are the key to success in the teaching and learning process and instilling noble values in students. The existence of educators becomes very important and central. No matter how well the subject matter is designed or structured, it means nothing if the educator as a facilitator and mediator of the learning process in the classroom does not show ecologically conscious attitudes and behavior. Islamic Religious Education with an ecological perspective can only be realized if it is supported by educators who have ecological knowledge and awareness. In other words, it is impossible for Islamic Religious Education with an ecological perspective to be realized and run effectively when the educators do not have ecological knowledge and awareness. There are two things emphasized here, namely ecological knowledge and ecological awareness.

- 3) Sources or learning materials with ecological nuances,

In order for the learning of Islamic Religious Education with an ecological perspective to be carried out properly, it should be supported by adequate sources or materials as well. Religious education material with an ecological perspective must pay attention to the balance between vertical aspects that are divine and horizontal aspects that are human. Vertical material is based on existing religious texts, while horizontal material

is based on experiences and events that surround students. This material is intended to enrich students' understanding so that they have divine awareness as well as human awareness and have high social sensitivity so that they can become problem solving for existing problems. (Musthofa Rembangy, 2008)

4) Learning methods and media that can foster ecological awareness,

The learning method can be defined as a set of ways, paths, and techniques used by educators in the learning process so that students achieve certain learning objectives or competencies that are formulated in the subject syllabus. While the media can be defined as anything that can be used to channel messages from the sender to the recipient so that it can stimulate the thoughts, feelings, concerns and interests and attention of students in such a way that the learning process takes place. Without good methods and media, any subject matter will be difficult for students to digest properly. The learning method will affect the success or failure of the teaching-learning process.

5) As well as an evaluation of ecology-based education.

In the context of Islamic Religious Education with an ecological perspective, evaluation is needed to measure the degree of success of Islamic Religious Education with an ecological perspective. As with educational evaluation in general, evaluation of religious education is beneficial for educators and students. For educators, evaluation is useful to provide an overview of how far the teaching on the importance of ecological preservation that he gives to his students can produce results. The intended results are not merely in the form of good grades or numbers. But more than that, namely his success in instilling the values of ecological awareness in his students.

### **3. Discussion on Utilization of the Digital Era to Practice Ecology-Based Islamic Education Learning**

Santri can take advantage of the Digital Era to Practice Ecology-Based Islamic Education Learning. This is also reinforced by the vision that has been formed from the Khozinatul Ulum Blora Islamic Boarding School which reads as follows: Islamic boarding schools view the need to regulate and realize a balance between several sciences about Islamic Shari'a teachings with general science and modern technology.

Inovasi pembelajaran era digital saat ini menjadi keharusan untuk setiap lembaga pendidikan, metode-metode lama (konvensional) sedikit banyak sudah mulai ditinggalkan, meskipun sebagai masih ada yang mempertahankan cara-cara lama dan tetap mengikuti cara baru sebagai penyesuaian diri lembaga pendidikan karena tuntutan zaman. Generasi native mampu mengakses informasi tanpa terbatas oleh ruang dan waktu.

### 1) Google Sites

Google sites is one of Google's products as a tool for creating sites. Using google sites is very easy to create and manage for new users. Google sites are very useful for e-learning, and offer sites that are user friendly and use a dashboard that is easy for general users to understand. Google sites are designed with the aim of e-learning, both teachers and lecturers can use them as online learning media. The use of Google Sites provides benefits for its users, then with Google Sites the learning process in class is more complete and interesting, for example. First, the lecturer or teacher uploads learning materials, so students don't need to copy using a flashdisk. Then with a process like this it doesn't cause many viruses to enter your laptop or computer. Students are able to get lecture information easily and quickly by visiting the lecturer or teacher's e-learning system. Second, save the syllabus on the website, so students or students know the topic/theme of each subsequent meeting. Third, assignments can be given by lecturers/teachers through the website. So that students or students are not left behind in information and assignments.

### 2) Whatsapp

Everything that is in the hand can be used as a learning medium. Indonesian people across generations, both generations X, Y, Z and generation Alpha, have never been separated from the name smartphones. So that it is very possible for the learning process in the world of education to utilize one of the applications as a learning medium. For example the WhatsApp application. Whatsapp is an application that has quite a lot of users in Indonesia. So that with the many uses of the application, the benefits can be obtained. Whatsapp has complete features with the ability to send messages, discussions, send documents, pictures, sounds, and contact persons. The author often finds and takes whatsapp-based training. So that the training is enough with the grip of the hand, the ring fingers are able to move the training process. So the authors believe that WhatsApp can be a welcome and user-friendly application. The history of whatsapp application developers working and having around 20 years experiences at yahoo. With his genius, the WhatsApp application was born which is able to accommodate all the needs of people around the world both as social media and as a learning medium. Whatsapp has two apk versions and a website version. (Taufiq Nur Azis, 2017) Furthermore, regarding the use of whatsapp in learning, it is very precise and fast.

The results of the author's research are that there are 2 sites that have been used by the Khozinatul Ulum Islamic Boarding School Blora to take advantage of the Digital Era to Practice Ecology-Based Islamic Education Learning. So from this method all data or documentation can be accessed in the digital world and can even be an effort to be able to share these innovations with other Islamic boarding schools in Blora or even abroad.

## CONCLUSION

Indonesia is a country which is famous for its natural resources. Having abundant natural resources should be an advantage for the people of Indonesia. However, there are still many Indonesian people who have not been able to utilize these natural resources and manage their nature properly. Even though Indonesia is also a country with a majority Muslim population, this does not affect the understanding that everyone understands the importance of protecting the natural environment. As a result of the lack of knowledge and public awareness to protect the natural surroundings, many natural disasters have befallen Indonesia. Such as floods, landslides, air pollution, and so forth. Therefore, to minimize this, the Islamic Boarding School Khozinatul Ulum Blora has a special way to increase awareness of the importance of protecting nature by including ecological studies in the study of Islamic Religious Education.

The goal is none other than that Muslims, who incidentally constitute the majority of the population in this country, have awareness and commitment to ecological sustainability, so that various threats of natural disasters caused by humans can be stopped. The results of the study show that: 1) students can understand the benefits of Islamic religious education which can be linked to ecology; 2) students can directly implement the positive impacts of ecology; 3) students can take advantage of the Digital Era for Ecology-Based Islamic Education Learning Practices. This is also reinforced by the vision that has been formed from Islamic boarding schools which reads as follows: Islamic boarding schools view the need to regulate and realize a balance between several Islamic sharia teachings with general science and modern technology.

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