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Implementation of EcoSufism-Based Learning in Creating Mental Balance of Santri in Pesantren

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Abstract

This study aims to explore the implementation of ecosufism-based learning in pesantren and its role in shaping environmentally conscious students while achieving mental balance. This research was conducted at Al Mawaddah Islamic Boarding School in Kudus and Edi Mancoro Islamic Boarding School in Salatiga. Data were collected through observation, interviews, and documentation, and analyzed using descriptive thematic approach. The Al-Mawaddah Islamic Boarding School integrates the agricultural sector as a medium to cultivate students with spiritual, intellectual, leadership, and entrepreneurial excellence. Students uphold agricultural environments through eco-friendly practices as devotion to Allah. Meanwhile, the Edi Mancoro Islamic Boarding School incorporates ecosufism into the curriculum of its Islamic boarding school and affiliated educational institutions. Creating aesthetically pleasing surroundings while preserving a rural atmosphere reflects the institution's commitment to upholding eco-conscious and traditional practices. An Islamic-based environmental curriculum should address global challenges, promote environmental appreciation, and align with Islamic principles in education.

Keywords: Ecosufism Environment, Curriculum, Santri, Pesantren

A. Introduction

Global environmental issues impact ecosystems, health, and life sustainability. The natural environment requires care to reduce diseases, pollution, and global warming. Pollution has a negative effect on immunity because particles in air pollution disrupt the respiratory tract (Espejo et al., 2020). Global warming also drives an increase in waterborne pathogens and increases disease transmission (Rossati, 2017). Humans are responsible for nature conservation due to ecological impacts on life (Christanto, 2014). Excessive use of natural resources has a negative impact on the ecological balance and ecosystem, causing harm to humans themselves (Layli & Juffri, 2017).

Islam emphasizes the importance of environmental preservation, as reflected in the concept of *khalifah fil ardh*, which positions humans as stewards of the earth with the responsibility to maintain ecological balance. These values can be introduced through Islamic educational institutions, particularly *pesantren* (Islamic boarding schools), which are known for their significant role in shaping students' character and habits. The implementation of religiously driven environmental concepts in pesantren could be a strategic approach to foster a more environmentally conscious society.

Ecosufism is an approach that is currently attracting attention from environmental researchers. The concept of ecosufism is built through the unification of awareness between the environment and love of the divine (Wirajaya et al., 2021). Wargadinata et al. (2020) formulate three aspects in the implementation of ecosufism: sufistic conservation, eco-leadership, and sufistic stewardship. The Sufi scientific tradition in ecosufism connects spirituality to shifting the anthropocentric paradigm in nature conservation (Febriani, 2018).

However, Ecosufism-Based Learning (EBL) refers to an educational approach that integrates the principles of Sufism—a spiritual and introspective dimension of Islam—with environmental awareness and conservation practices. This concept emphasizes the interconnectedness of spiritual well-being and ecological balance, encouraging individuals to see the environment as a manifestation of divine creation and a trust (*amanah*) that must be preserved.

According to Sheikh 'Ali Jum'ah, there are five concepts that regulate human interaction with the environment, namely the concepts of monotheism, fiqh, tasawuf, taskhir, and caliphate (Fadhli & Fithriyah, 2021). The environment is not only understood as a natural phenomenon, but human behavior will determine the fate of

the environment for the next generation. Sibanda (2013) explained that environmental knowledge is largely determined by individual awareness of climate change issues in daily life.

Most studies focused on general approaches, such as pesantren-based environmental management (Aulia et al., 2017) and the modernization of educational systems with an environmental perspective (Zuhaeriah, 2019). Studies like Muspiroh (2016) explored environmental preaching through programs such as organic waste utilization. Meanwhile, La Fua (2013) proposed the concept of eco-Islamic boarding schools as a means to balance *mahdhah worship* and *ghairu mahdhah* by promoting an environmentally friendly lifestyle, integrating an environmental curriculum, and implementing concrete actions to raise environmental awareness. However, there was a lack of studies that delve into spirituality-based environmental approaches, such as ecosufism.

Islamic boarding schools help maintain environmental balance through student education. Several previous studies have examined the implementation of green environments in schools, universities, and Islamic boarding schools. McKay et al. (2014) conducted research in West Sumatra and highlighted the importance of connecting environmental conservation to love of God, which strengthened its effectiveness in mosques and Islamic boarding schools. Freije et al. (2017) examined students' concern about *global warming* at the University of Bahrain and recommended the importance of integrating environmental concepts into the university curriculum.

However, Santri is Islamic religious student who lives in a pesantren and study under the guidance of the *Kiai* (Suteja et al., 2022). The kyai plays a central role in guiding the vision, objectives, curriculum, and administration of the pesantren (Nuha et al., 2024). Santri are trained with multi-role skills and capacities, with the expectation that they will be able to face the challenges of life in society in the future (Islamic et al., 2024). Santri and pesantren have an important role in protecting and preserving the environment, integrating environmental values into education, and creating environmental awareness among students.

Several Islamic boarding schools in Central Java, such as Edi Mancoro in Salatiga and Al Mawaddah in Kudus, utilize the natural environment as a medium for both education and entrepreneurial practice. These schools introduce students to effective methods of managing nature through balanced ecological approaches. The

natural environment is not only viewed as a source of natural resources but also serves as a means of appreciating the greatness of the Creator and fostering mental balance after intensive learning activities.

Previous research often highlighted the importance of environmental policies and programs in pesantren but rarely evaluated how these policies effectively shape students' character and mindset toward environmental responsibility. However, there was a lack from the previous studies that delve into spirituality-based environmental approaches, such as ecosufism. There was also limited research based on the local context of Central Java, exploring the role of pesantren in environmental conservation. Therefore, this study aims to further investigate how ecosufism concepts are applied in pesantren and their contribution to foster students' environmental awareness and mental balance. This research is also a response to the Green Islamic Boarding School Program launched by the Nahdlatul Ulama Executive Board (PBNU) in order to produce "Environmentally Conscious Santri". This program is to answer environmental issues where the earth's climate considered to be getting worse and needs to be saved immediately.

This research was qualitative research, namely examining concepts, characteristics, meaning and describing phenomena by matching reality and theory (Moleong, 2014). The research objects were several Islamic boarding schools in Central Java which have environmental programs and are integrated with learning methods for students and their implementation. The data required included the history of Islamic boarding schools, the vision and mission of Islamic boarding schools, environmental learning models for students and Islamic boarding school residents, the effectiveness of environmental learning, and the purposes to be achieved in the short and long term.

B. Method

This research was conducted at 2 Islamic boarding schools, including the the Al Mawaddah Islamic boarding school in Kudus and Edi Mancoro Islamic boarding school in Salatiga. Informants included in this study were the Islamic boarding school leaders, ustadz and ustadzah, and santri. Meanwhile, secondary data came from Islamic boarding school documentation and other support. Data was collected through observation, interviews, and documentation. Meanwhile, the data was analyzed using a descriptive-thematic approach, namely analysis carried out by analyzing interview transcripts or *focus group discussions* (FGD), identifying themes, and continuing with

confirmation, verification and expansion of themes into new themes (Galanis, 2018). It was hoped that the results of this research would provide insights and models that could be applied to Islamic boarding schools, schools and universities in an effort to increase environmental awareness to minimize the impact of global warming.

C. Result and Discussion

1. Integrated Farming Practices

Al-Mawaddah Islamic Boarding School, located in Honggosoco Village, Kudus, is a renowned educational institution that uniquely integrates Islamic values with entrepreneurship. Founded in 2008 by Dr. KH. Sofyan Hadi, the school aims to produce pious, skilled, and creative individuals who are well-prepared for global challenges. The school emphasizes a curriculum that balances spiritual, leadership, and entrepreneurial education, focusing on holistic student development. Students are encouraged to not only engage in religious learning and Quran memorization but also actively participate in entrepreneurial practices to develop practical skills.

The school's approach combines formal and non-formal education to foster growth in multiple dimensions. Students attend universities for formal education while participating in the tahfidz (Quran memorization) program and various business activities at the Islamic boarding school. This practical experience equips them with essential skills in business management, including financial planning, human resources, operations, and marketing. In addition, Al-Mawaddah Islamic Boarding School operates six key business units: educational tourism, agro-industry, a training center, tour and travel, department stores, and media and publishing. These units not only ensure the financial independence of the school but also provide students with hands-on experience managing real-world enterprises.

Al-Mawaddah's integration of an integrated farming system boosts both economic and environmental sustainability. By working with local sugar factories and food processing companies, such as Indofood for cassava chips, the school facilitates post-harvest activities that help increase agricultural productivity. The processing of products like mocaf flour, which is used as a sustainable alternative to wheat flour, highlights the school's commitment to environmentally-friendly and economically productive practices. The development of these agricultural cycles supports the surrounding community, enhances food security, and encourages rural development. Through this comprehensive educational and entrepreneurial framework, Al-

Mawaddah Islamic Boarding School plays a key role in preparing students to be leaders and innovators for the future.

Al Mawaddah Islamic Boarding School in Kudus integrates agricultural education into its curriculum to align with its educational vision, combining farming techniques, environmental education, and social responsibility. Santri engage in hands-on field practice, learn how to plant, maintenance, and harvesting were also being taught about sustainability and human responsibility toward nature. The school emphasizes collaborative learning, leadership, and communication skills through agricultural projects and extracurricular activities. Staffs act as role models by actively participating in agricultural practices, and students contribute to the local community by donating harvests. Additionally, environmental protection is highlighted to foster an understanding of the impact humans on ecosystems and the religious duty to safeguard nature.

Al-Mawaddah Islamic Boarding School in Kudus integrates local wisdom with an emphasis on spirituality, leadership, and entrepreneurship through the Gusjigang philosophy (Gus, Ji, Gang). Good morals are a manifestation of the spiritual aspect (Gus), being good at Islamic knowledge or being able to read the Koran (Ji), and being able to trade (Gang). This educational model aims to develop students with strong spiritual beliefs, Islamic knowledge, and entrepreneurial skills. With agriculture being an important part of the local economy, the boarding school provides students with practical entrepreneurial experiences centered around agriculture, agribusiness, and self-sufficiency. The school integrates religious teachings with skills that allow graduates to be self-reliant and help the local community.

The integration of local wisdom (Gusjigang philosophy) into education at Al-Mawaddah effectively bridges cultural heritage with modern entrepreneurial needs. In regions like Kudus, where agriculture still plays a crucial role in the economy, this model provides students with relevant skills while fostering Islamic values. By teaching students about agricultural and business practices, Al-Mawaddah prepares them to address local and national economic challenges, emphasizing sustainable development. The entrepreneurial initiatives such as the agribusiness sector allow students to gain practical, hands-on experience, which builds confidence and capability. This approach aligns with findings of Jonsson and Ouyang (2023) that culture can shape entrepreneurial character more than socioeconomic and parental factors.

Al-Mawaddah Islamic boarding school uses the agricultural and agribusiness sectors as a means of entrepreneurship education. Students are given education on how to manage land, manage agricultural products, and market them to the community. Santri are taught how to build an independent spirit, be able to open up employment opportunities after completing their studies at the boarding school, and how to survive in managing a business. Plants cultivated include secondary crops such as rice, corn and soybeans. Various vegetables, cassava and fruit are also planted, such as dragon fruit and longan. Pondok also manages sugar cane plantations. The plants that are cultivated are carried out through various careful planning and consideration and are needed by the community. This method, according to Rose (2019) can balance the economic, environmental, and social aspects of farming, creating a resilient farming system in the long term.

2. Salafi-Modern Synergy

Etymologically, Islamic boarding school comes from the word pe-santri-an which means a place for students or a dormitory where students study religion or known as a cottage (Gumilang & Nurcholis, 2018). Specifically, *Pesantren* is defined as an educational institution that serves as a place for the community to learn and gain knowledge from the perspectives of Islamic religion and nationalism (Anggadwita et al., 2021). Pesantren, or Islamic boarding schools, represent the oldest form of Islamic education in Indonesia. The goal of pesantren education is to develop individuals who deeply understand Islamic learning as a way of life (*tafaqquh fi al-din*), with a strong focus on ethics and moral conduct (*akhlaq karimah*) in society (Hanafi et al., 2021). Pesantren is dedicated to an interdisciplinary approach that emphasizes integration and connection, along with efforts to broaden studies (Irawan, 2022).

Pesantren or also known as Ma'had Islami in Arabic are educational institutions that are oriented towards religious studies led by *kiai* or *ulama* (Setiawan et al., 2019; Syahrizal & Anita, 2021), and their students live in dormitories or huts around the mosque or kiai's house (Alifa et al., 2021). *Pesantren* is part of the national education system which focuses on religious knowledge but does not rule out the possibility of developing general knowledge (Latipah, 2019). *Pesantren* is considered to be the forerunner of education for the Indonesian people because during colonialism, schools were only intended for certain groups or noble circles (Zubedi et al., 2022).

Pesantren can be categorized into traditional, which preserve customs, and modern, which adapt to contemporary developments in science and technology (Rahman & Husin, 2022). Islamic boarding schools, by embracing nature and promoting entrepreneurship, are referred to as natural Islamic boarding schools (Haerisma et al., 2021). The developments in science and technology that must be anticipated are what encourage Islamic boarding schools to further expand their reach (Abidin, 2022). Islamic boarding schools are also required to have financial independence and carry out community economic empowerment (Firdaus, 2022). Islamic boarding schools can shape students' integral character, encompassing spirituality and comprehensive qualities, enabling them to build civilization and serve as role models (Mubarok, 2019).

The Edi Mancoro Islamic Boarding School, founded by KH. Mahfud Ridwan on December 26, 1989, in Gedangan Village, Tuntang District, Semarang, has its roots in the establishment of the Desaku Maju Foundation in 1984. The foundation's goal was to assist in improving community welfare, develop self-reliance, and enhance rural resources. The boarding school's name, "Edi Mancoro," combines "*Edi*" (good/beautiful) and "*Mancoro*" (shining), symbolizing the aspiration to create a reputable and impactful institution.

Edi Mancoro offers a semi-modern Salaf-style education, focusing on religious and moral development through the study of traditional texts such as the "yellow book" or "Kitab Kuning" while continuing the teachings initiated by previous religious figures. The school was established to address social issues by promoting religious education and community renewal. Over time, the school has become a prominent institution in Salatiga and is now open to people of all faiths, reflecting its commitment to unity in a plural society.

In addition to its educational programs, Edi Mancoro Islamic Boarding School operates several supporting organizations, including OSEM (Santri Organization), LAZISKAF (Zakat and Waqf Institute), KBIH (Hajj Guidance), Edi Mancoro Press, and others business line. The school's educational structure includes various levels such as Kuliyyatu Ad-Dirasah Al-Islamiyah Wal-Ijtima'iyyah, Madrasatul Qur'an, and schools ranging from elementary to kindergarten, making it a comprehensive institution dedicated to religious and academic development.

Edi Mancoro also focuses on religious education and emphasizes creating a positive change in society through education. The boarding school combines semi-

modern and traditional (Salafi) approaches to provide comprehensive religious knowledge. Its goal is to create self-reliant communities through education, with emphasis on improving social welfare and cultivating strong Islamic values.

On the other hand, the Edi Mancoro Islamic Boarding School, not directly incorporates environmental education into its curriculum, fosters an appreciation for the environment through its emphasis on cleanliness, maintains a conducive learning environment, and manages local agricultural land. Students indirectly participate in community farming practices and learn about the relationship between nature and daily life. Although Edi Mancoro does not have specific environmental classes, its focus on maintaining the cleanliness and sustainability of the local area helps form students' character and values in caring for their surroundings. According to Shafiei and Maleksaeidi (2020), environmental attitude is one of the direct determinants of pro-environmental behavior.

3. Environmental Leadership Education

Al Mawaddah and Edi Mancoro Islamic Boarding Schools both integrate environmental and agricultural elements into their education systems, although they do so in distinct ways. Al Mawaddah Boarding School in Kudus focuses explicitly on agricultural education, incorporating modern practices like hydroponics, fieldwork, and sustainable farming techniques. Students actively engage in planting, maintaining, and harvesting crops, while also learning about the importance of environmental stewardship. This hands-on approach promotes collaboration, social service, and an understanding of sustainability. Additionally, extracurricular activities related to agriculture and community support allow students to apply what they learn in real-world settings.

Both Islamic schools share core values such as fostering character development, a strong moral compass, and social awareness among students. They emphasize holistic education that includes religious studies, life skills, and the development of leadership, discipline, and social service. Islamic values guide both institutions in shaping well-rounded individuals, while agricultural and environmental initiatives forming an integral part of their educational philosophies, providing students with practical experience and contributing to the local community's growth and sustainability.

Santri who already complete their studying are expected to have a balanced soul spiritually, intellectually, and entrepreneurially. After graduating from Islamic boarding school, students must be able to mingle with society, be able to practice the knowledge gained from Islamic boarding school, and be able to inspire goodness and productivity. Santri must be strong physically and mentally, have broad insight, and remain modest. Mental balance refers to a state of calm and inner peace that stems from a harmonious connection with oneself and the external environment (Joshanloo, 2022). There are four types of mental balance—conative, attentional, cognitive, and affective (Wallace & Shapiro, 2006). Factors such as a supportive natural environment, social environment, mindfulness practices, engagement, cultural, and religiosity can play significant roles in promoting mental balance.

4. Character and Environmental Awareness

Santri must also have basic values (*core values) and have tafaqquh fiddin* values as a driving force for various activities such as religious, social, economic, cultural and patriotism activities. Santri must also always improve their values, have high productivity, be enthusiastic, complete in carrying out their duties, have commitment, and be optimistic in looking to the future. The best people are the most useful; having a fighting spirit, be creative, innovative, and proactive in carrying out your work or profession, maintaining good relationships with partners and prepare everything effectively and efficiently, and having the ability to provide solutions to any problems that arise.

The Edi Mancoro Islamic boarding school specifically does not provide learning about the environment; however, the area is close to agriculture, it indirectly forms the spirit of students who love the environment. Environmental cleanliness is also the task of the students to ensure that the environment remains comfortable for studying and resting. The waqf agricultural land is managed by the local community due to enlarging new Islamic boarding school which is close to the existing boarding school, and on-going building the Edi Mancoro 2 Islamic Boarding School which is close to the UIN Salatiga campus.

Edi Mancoro Islamic Boarding School integrates environmental education by combining Islamic teachings with environmental responsibility, such as lessons on nature conservation, animal protection, and sustainability. Students are involved in practical activities like school farming and garden management, where they learn sustainable farming practices and organic crop management. Collaborative projects,

including tree planting and community cleanups, build teamwork and leadership skills. Social responsibility is emphasized through sharing harvests with the local community. The school also offers extracurricular activities focused on environmental issues and integrates environmental topics into other subjects like natural sciences. Teachers and leaders serve as role models for good environmental practices, encouraging students to care for nature.

The findings of this research align with the views of Budiyanti et al. (2020) who emphasizes the importance of realizing green education through the concept of humans as servants of God, tasked with maintaining the natural order and fostering environmental prosperity. The goal of environmental education is to cultivate awareness of the fact that God is the creator and sustainer of the universe, which in turn provides benefits to humanity. The findings of this research align with the views of Budiyanti et al. (2020), Ecosufism, as discussed by Alikodra (2017), represents an approach to environmental preservation that integrates ecological and spiritual dimensions, offering a framework that can be implemented by religious leaders.

The existence of environmental jurisprudence is expected to be able to restore human nature to realize faith by loving and preserving the environment (Romdloni & Sukron Djazilan, 2019). Apart from that, humans need to be skillful at managing the environment in an effort to support sustainable national development (Hasan et al., 2017). Effective environmental education in Islamic boarding schools is the key to forming a generation that cares about the environment and has a deep understanding of the relationship between religion, nature, and sustainability. With a holistic approach and consistent practices, Islamic boarding schools can become strong environmental education centers.

Environmental issues in Indonesian Islamic boarding schools are environmental problems that affect the Islamic boarding school and its surroundings. Islamic boarding schools, as traditional Islamic educational institutions, also have an impact on the surrounding environment. Several environmental issues in Indonesian Islamic boarding schools include the issue of managing organic and non-organic waste, deforestation, the clean water crisis**,** energy conservation, and electricity use**.**

Edi Mancoro Islamic Boarding School is an innovative concept that combines Islamic boarding school values and environmental principles to create an Islamic educational institution that cares about the environment. This program aims to integrate environmental values, sustainable practices, and awareness of

environmental issues into Islamic boarding school education. The active involvement of all elements in achieving an Edi Mancoro Islamic boarding school, along with the Kyai's participatory leadership, enhances students' environmental consciousness, and improves the effectiveness of the school's management (Prasetyo et al., 2021).

D. Conclusion

Ecosufism is a holistic approach that integrates the teachings of Sufism with environmental awareness. Implementing ecosufism in Islamic boarding schools can strengthen religious values, sustainability, and environmental awareness in Islamic boarding school education. Ecosufism offers a rich and meaningful view of humanity's relationship with nature, confronts these obstacles is an important part of making it relevant in diverse social and cultural contexts. Implementing ecosufism in Islamic boarding schools will enable students to become more environmentally aware, compassionate, and responsible individuals.

Both Al-Mawaddah and Edi Mancoro Islamic Boarding Schools have incorporated the principles of environmental responsibility and sustainability into their educational programs, aligning with the teachings of ecosufism. Al-Mawaddah's approach has been through hands-on agricultural practices and modern farming methods like hydroponics, mirrors the ecosufism concept of balancing ecological care with spiritual growth. This direct involvement in sustainable agriculture not only has provided students with practical skills but also deepened their understanding of the interconnectedness of humans, nature, and the Creator. Edi Mancoro, meanwhile, indirectly has cultivated an eco-conscious mindset by emphasizing the importance of maintaining a clean environment and engaging students in local agricultural practices. Both schools have promoted environmental stewardship, reflected the ecosufism, viewed nature as divine creation, and guided students toward spiritual responsibility.

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