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# Pancasila, Environmental Protection, and Religious Movements: How Can Pancasila Education in Islamic Boarding Schools Promote Environmental Sustainability?

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**Abstract:** The concept of Pancasila education has been widely adopted in various educational units, including in the Islamic boarding school education model, both in Indonesia and in Cambodia. The concept of Pancasila Education in Indonesia and Moral and Character Education in Cambodia have something in common, namely both emphasizing on strengthening student

values for the values of the entire nation, including the value of environmental conservation. This paper aims to describe and analyze how Pancasila Education in Indonesia and Moral and Character Education in Cambodia at Islamic Boarding Schools are related to the promotion of environmental sustainability. This research proves that Islamic and national values are able to encourage students' awareness in carrying out a massive movement towards environmental protection. Simple and nature-oriented lifestyles are emphasized in Islamic boarding schools, such as modesty in dress, food consumption, and wise use of natural resources. In addition, Islamic values also encourage the obligation of a Muslim in preserving the environment as one of the entities of life and God's creation.

**Keywords:** Boarding School, Pancasila Education, Character, Environmental Education

## A. Introduction

The living environment on earth today is a challenge. This challenge can be fully addressed by providing educational needs and information to the community regarding environmental problems. Environmental Education is a means to prepare for future environmental problems, such as environmental damage. That way, the public already knows the early knowledge about caring for the environment. So that they can participate in solving environmental problems. According to UNESCO in Tbilisi, Environmental Education is a design to create awareness of the world community for any environmental challenges and problems that exist in it as well as the best related solutions, whether they are individual or group. On the condition that knowledge, motivation, and skills at work.<sup>1</sup> So that the results achieved will be in accordance with the objectives.

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<sup>1</sup> Dorn, Charles. "A New Global Ethic: A History of the United Nations International Environmental Education Program, 1975-1995." *Foro de Educación* 18.2 (2020): 83-108. *See also* Gough, A. (2020). Environmental/sustainability education in a global context: Stories of political and disciplinary resistances. In *Transnational Education and Curriculum Studies* (pp. 99-113). London: Routledge; Le Roux, C. (2020). Teaching towards Christian environmental stewardship-to what extent are the Tbilisi Declaration objectives for environmental education

National character can be built through character education. Character development always involves the surrounding environmental conditions. Such as family, community, mass media and much more.<sup>2</sup> The success of a nation depends on the quality of human resources. Awakening the nation's character requires the implementation of Pancasila values which are believed to be the nation's philosophy of life. Pancasila as the driving force and binder in the struggle for Indonesia's independence, this is a witness that Pancasila is the dream of the Indonesian people. Pancasila is also a sublimation of the unity of the Indonesian people who have various ethnic cultures.<sup>3</sup> This is closely related to developing the level of public awareness of the environment.<sup>4</sup>

Pancasila was born on the intervention and role of Bung Karno. Because Pancasila was born on the basis of his thoughts. As a new country that wants to unite all people and elements of the nation, a philosophical basis is needed to run the wheels of the state. Bung Karno in his speech stated the basis of an independent Indonesia. Currently, Pancasila is facing serious challenges. The values of Pancasila, which used to be attached to every soul of the Indonesian people, are now increasingly being eroded by the times, both in the government management system and in everyday social life. Given the importance of Pancasila which is the spirit of the nation and is urgently needed by the state in dealing with the nation's problems. Now, regional issues, conflicts have graced the newspapers and news sources in the country. Like poverty, piling up trash, and much more. The plurality of the nation is fading. In fact, Bhinneka Tunggal

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relevant?. *Koers: Bulletin for Christian Scholarship*= *Koers: Bulletin vir Christelike Wetenskap*, 85(1), 1-10.

<sup>2</sup> Rezkita, Shanta, and Kristi Wardani. "Pengintegrasian pendidikan lingkungan hidup membentuk karakter peduli lingkungan di sekolah dasar." *TRIHAYU: Jurnal Pendidikan ke-SD-an* 4.2 (2018): 327-33; Ilham, D. (2019). Menggagas pendidikan nilai dalam sistem pendidikan nasional. *Didaktika: Jurnal Kependidikan*, 8(3), 109-122.

<sup>3</sup> Efendi, Yusuf, and Halimatus Sa'diyah. "Penerapan nilai-nilai Pancasila dalam lembaga pendidikan." *JPK (Jurnal Pancasila dan Kewarganegaraan)* 5.1 (2020): 54-65; Maftuh, Bunyamin. "Internalisasi nilai-nilai Pancasila dan nasionalisme melalui pendidikan kewarganegaraan." *Jurnal Educationist* 2.2 (2008): 134-144.

<sup>4</sup> Handayani, Trikinasih, Wuryadi Wuryadi, and Zamroni Zamroni. "Pembudayaan Nilai Kebangsaan Siswa Pada Pendidikan Lingkungan Hidup Sekolah Dasar Adiwiyata Mandiri." *Jurnal Pembangunan Pendidikan: Fondasi dan Aplikasi* 3.1 (2015): 95-105; Gusmadi, Setiawan. "Keterlibatan Warga Negara (Civic Engagement) dalam Penguatan Karakter Peduli Lingkungan." *Mawaizh Jurnal Dakwah dan Pengembangan Sosial Kemanusiaan* 9.1 (2018): 105-117.

Ika and plurality have been listed in the history of Indonesia, which are united by Pancasila.<sup>5</sup>

It turns out that in the determination of Pancasila as the basis of the state, many debates arise in various circles. Muslims do not accept it because the precepts of Pancasila are considered not to meet the requirements of Islamic law. In its development, the atmosphere did not improve, but instead took root in other problems, such as Pancasila which was considered the cause of the nation's chaos. In this chaos, fundamentalist and academic groups or groups will emerge who will have an effect on changing the basic state of the state, because these groups want the state basis to be changed in accordance with Islamic law. Ali Syahbana said in his writings, Pancasila was formulated by national figures and ulama figures, such as KH. Wahid Hasyim or other scholars who participated in the preparation of the state constitution.<sup>6</sup>

The author of this book tries to change the direction of people's views about the values contained in not deviating from Islamic law, namely with Pancasila interpreted in accordance with Islamic law. Professor of UIN Alauddin Makasar collaborates on Pancasila values with Islamic teachings. This book is a reference for understanding and knowing the value of Shari'a contained in each point of Pancasila, confirmed by Bung Karno's speech on June 1, 1945 and informing the feasibility of reading it. The purpose of writing this book is to uncover Bung Karno's riddle in formulating Pancasila, his intention was not to deviate from Islamic law, but to include the power of Islam in Pancasila. This is evidenced by the first precept, namely Belief in One Supreme God.

Pancasila is the state ideology based on the agreement of the founding fathers since 1945. The government sought to internalize the values of Pancasila within the framework of nation and character building by President Soekarno in 1960. The material provided did not only cover Pancasila, but also the political views of the rulers of that time. For now, the targets of the efforts made are the

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<sup>5</sup> Fadilah, Nurul. "Tantangan dan Penguatan Ideologi Pancasila dalam Menghadapi Era Revolusi Industri 4.0." *Journal of Digital Education, Communication, and Arts (DECA)* 2.02 (2019): 66-78; Situru, Roberto Salu. "Pancasila dan Tantangan Masa Kini." *Elementary Journal: Jurnal Pendidikan Guru Sekolah Dasar* 2.1 (2019): 34-41; Budiwibowo, Satrio. "Revitalisasi pancasila dan bela negara dalam menghadapi tantangan global melalui pembelajaran berbasis multikultural." *Citizenship Jurnal Pancasila dan Kewarganegaraan* 4.2 (2016): 565-585.

<sup>6</sup> Anshori, Riri Reza. "Pancasila Sebagai Dasar Negara Menurut KH. M. Hasyim Asy'ari." *PKn Progresif: Jurnal Pemikiran dan Penelitian Kewarganegaraan* 16.1 (2021): 27-32; Muhammad, Abdurahman. "Agama Sebagai Inspirasi Pancasila" *Jurnal Pendidikan Dasar dan Sosial Humaniora* 1.8 (2022): 1791-1800.

wider community and formal education forums, such as Civics. The New Order era saw the Old Order regime as an indoctrination effort. After the New Order came to power, the first thing they did was fix the formal education path to internalize the values of Pancasila and love for the homeland. In 1968, the school curriculum was changed as well as the development of the community to instill Pancasila, and this is clarified by the emergence of the 1975 curriculum.

Internalization efforts underwent a change again when the reform era came to power. Not only the name of PPkN has been changed, but also the substance of the material. The same is true for general courses in universities. Materials that existed during the New Order era were deleted, then replaced by materials that led to the political vision and mission of the Reformation Order. Currently, the formal curriculum in schools and universities has decreased in intensity regarding the understanding of the internalization of Pancasila values, especially nationalism. Because most universities omit the general subject of Pancasila Education and change the school curriculum. It can be concluded that Pancasila was functioned to regulate institutions in Indonesia. For example, the pesantren. This institution is now growing and almost all people know about it. Its development does not lead to textual only, but rather follows the flow of the times, the formation of good character, or is now widely known as modern pesantren. It covers a very broad range of religious materials and government material which aims not to make the santri poor in knowledge of governance and know what actions reflect a *santri's* love for the homeland or nationalism.<sup>7</sup>

Pesantren itself can be said to be the oldest institution in Indonesia. Pesantren is unique from other institutions, namely a solid education system for almost 24 hours, by conditioning the students through regulations that have been made. For housing, a dormitory or a single building consisting of several rooms is provided. Then the students are divided into rooms so as to facilitate supervision and control in applying the total education system.

There are quite a number of learning methods in Islamic boarding schools, but the ones that most support and encourage the formation of the character of the students are teaching and learning activities, religious and spiritual activities,

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<sup>7</sup> Arifin, Muhammad Syamsul, et al. "Strategi Penanaman Ideologi Pancasila di Pondok Pesantren Riyadlul Jannah Cikarang Utara-Kabupaten Bekasi." *Prosiding EMAS: Ekonomi Manajemen Akuntansi Kewirausahaan* 1.1 (2021): 225-234; Murdiono, Mukhamad, Miftahuddin Miftahuddin, and Puji Wulandari Kuncorowati. "The education of the national character of pancasila in secondary school based on pesantren." *Jurnal Cakrawala Pendidikan* 36.3 (2017): 423-434.

and good brotherhood taught and exemplified by kiai and ustadz. Santri are controlled by the rules and regulations that apply within the pesantren and outside the pesantren. With this, there will be a learning process that forms the noble character of students. Education is emphasized on independence, because their daily lives are separated from their parents. For example, in managing finances, maintaining health, awareness to live independently, washing clothes, and high school spirit without parental assistance.

Pesantren also teaches students to be tolerant. Santri from the homeland come with different backgrounds. Therefore, students are trained by the association between ethnic, racial, and cultural differences. The kyai/nyai always provide guidance or provisions for their students in the hope that they will make them great and superior leaders and become agents of change in a better direction to advance religion, nation and state. Great students are students who dare to go into society as strong students, because of their independent nature, they are not tempted by the lure of positions that make them do negative things.<sup>8</sup>

Islamic boarding schools also play a role in efforts to maintain the integrity of the Unitary State of the Republic of Indonesia. Religious leaders took part in fighting for an independent Indonesia. National heroes consist of several religious figures, such as KH. Wahid Hasyim who founded the Sugarcane Ireng Jombang Islamic Boarding School. Southeast Asia is a peaceful Islamic region. The religion of Islam that is taught in the region is not enforced by means of violence, such as wars and illegal bombings which are now rife in other Islamic areas. Rather, it is spread with Sufi teachings and traditions that are very suitable and in accordance with the style of Islam that we profess. The areas of Islam that enforce religious teachings by war is the Middle East. As we know, that many terrorism and threats originate from the Middle East which then spread to remote areas of the archipelago. This is apparently not in sync with the learning system taught in the pesantren. It is not impossible that one day our country will be like that. therefore, the role of the kiai/nyai is very important for the future of Islam. In the history of the kingdoms in Aceh to Banten, most of them were born from Islamic boarding schools. Peaceful Islam is a manifestation of the existence of pesantren.

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<sup>8</sup> Zuhriy, M. Syaifuddin. "Budaya pesantren dan pendidikan karakter pada pondok pesantren salaf." *Walisongo: Jurnal Penelitian Sosial Keagamaan* 19.2 (2011): 287-310; Syafe'i, Imam. "Pondok pesantren: Lembaga pendidikan pembentukan karakter." *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 8.1 (2017): 61-82.

The struggle did not only end with Indonesia's independence. It turned out that after independence there were groups who had the desire to abolish the Preamble to the 1945 Constitution, namely the seven words in the Jakarta Charter, namely the Jakarta Charter in the first point. The deleted points are replaced with the first Pancasila points which are valid to date. This proposal was approved by KH. Hasyim Asy'ari reasoned that if this proposal was rejected, he was afraid that this group would secede, particularly in eastern countries. And will be influenced and used by the Dutch who want to control the territory of Indonesia. If that happens, the unity of Indonesia is in danger of being broken. This is evidence of the pesantren leaders who participated in fighting for the integrity of the Unitary State of the Republic of Indonesia. Bali is an example of a part of Indonesia that has its own territory and religion. The international community knows Bali better than Indonesia. Therefore, the seven-word proposal was agreed to be removed. The assumption about the archipelago will be broken into pieces if the seven words are not removed, strengthened by the separation or separation of the eastern part of Indonesia, followed by Bali, Sumatra, Kalimantan, and Sulawesi. Only Java and Madura remained. This does not guarantee that Madura and Java will remain united.

Based on the data above, Islamic boarding schools that instill and cultivate the values of Pancasila in students, especially on environmental sustainability, not only foster religious identity but also a clearer citizenship identity. Obedient students are mirrors of good citizens. It means that there is no doubt to say that Pancasila is the pearl of Islam. Not only that, the pesantren also teaches the values of the spirit of cooperation, simplicity, independence, sincerity, and solidarity. The spirit of cooperation and solidarity will realize the desire to carry out caring and personal distribution to a pluralistic society with the aim of sincerely pursuing the essence of life. Simplicity embodies resignation from the ties and hierarchy of a local community and leads to the search for a meaning in life that is deeper and contained in social relationships.

## B. Method

The method used in this research is a qualitative approach. This type of qualitative method is not obtained from the calculation process. This method is more dominant in the phenomenological nature of prioritizing appreciation (*verstehen*). Researchers observe interaction events in human behavior and then

understand and interpret according to the researcher's own perspective. The purpose of research using a qualitative approach is to understand deeply the object under study, to develop concern about the problems at hand, to inform the reality of the research results, to develop an understanding of the phenomena being studied or encountered. The collection techniques used in this study were interviews, observation, and documentation.

This method does not use standard or linear steps, because the steps are standard for quantitative methods. Instead use circular. This research uses steps namely: orientation, going to the field for interviews, exploring or collecting data according to the research focus, and checking the results of the research report to the supervisor or to the informant (member check) so that the researcher is more confident in the validity of the research report. Before conducting research, a preliminary study is conducted, which aims to determine the conditions of the field or place that will be the object of research and check the feasibility of being researched. Preliminary studies are highly recommended. In addition to those mentioned above, member checks aim to ensure that new information can be informed by informants and avoid old information that degrades the quality of research results. In addition, to make it easier for guides and informants to agree on the truth,

There are many components in data analysis (Interactive Model), namely 1) Data reduction, 2) Data display, 3) decision making and verification (Conclusions: drawing/verifying), 4) data collection (Data collection). The first is data reduction, changing quantitative data such as numbers. That is by not separating numbers from words contextually, summarizing, looking for main things that need to be noted, focusing on important things, and looking for themes. Second, display data. Data that has passed the reduction stage, then the data is presented in the form of a collection of information that is neatly arranged, so as to allow drawing conclusions and taking action. This presentation aims to further improve the understanding of cases and actions that are in accordance with the understanding and analysis of the data. Third, decision making and verification. Conclusions are the results of research that explain the focus of research based on the results of data analysis. Conclusions are presented based on research studies in the form of descriptive research objects. Collecting new data is a short verification that can be done. Finally, data collection or data collection. After completing the data analysis component stages above, the last step is to collect the data that has been obtained. data collection or data collection.



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## C. Result & Discussion

### 1. The Implementation of Environmental Value in *Pesantren*

Al-Asror Islamic Boarding School is located in Patemon, Gunungpati District, Semarang, Central Java. The location is approximately 25 km from the center of Semarang city. The area is approximately 37,366,838 hectares, which is divided into 150 villages from 16 sub-districts. The location of the city of Semarang is very strategic. Because it is flanked by Demak Regency, Semarang Regency, Kendal Regency. So that it has the potential as a very fast industrial area and the impact is very large and can increase economic growth in the city of Semarang. The area of the Patemon sub-district itself is 499,088 ha consisting of 6 RW and 17 RT and the total population is 3693 consisting of 1814 men and 1879 women. The location of the Patemon area is bordered by the Sekaran sub-district in the north, the Gebyog sub-district in the west, it is bordered by Mangunsari sub-district in the south, and borders with Sronдол sub-district in the east.

Pesantren is inseparable from the histories that existed in the past. Al-Asror Islamic Boarding School was pioneered by Kyai Suratman in 1966. Kyai Suratman, also the founder of Patatemon village, was also born in Patemon, Gunungpati, Semarang. Kyai Suratman's educational history has been in pesantren for a long time. Switching from one pesantren to another. This indicates that the knowledge gained by Kyai Suratman is not trivial. The more knowledge is sought not only from one source, but the knowledge will also take root in his soul. Kyai Suratman started studying with Ms. Sholeh in Semarang, namely religious knowledge. Upon Kyai Suratman's return from his studies, he immediately distributed or taught it to his students. Under the leadership of Kyai Suratman, Al-Asror Islamic Boarding School learning system is devoted to its educational activities and reciting the yellow book or can be called soraga. In addition to religious knowledge, Kyai Suratman also pursues his expertise which can treat the sick. People who know his expertise will be surprised if they want to study with him. Students who study not only come from the surrounding area, but also from outside the city.

The Al-Asror Islamic Boarding School was disbanded due to the death of Kyai Suratman, and no one was able to continue the pesantren. This is because the generations of Kyai Suratman are still small. His son was still small at that time, so it was not possible for him to take over the pesantren. After his second biological son from Kyai Suratman grew up, namely Kyai Zubaidin, the pesantren was again pioneered and held by Kyai Zubaidin in 1980. He graduated from the Lirboyo Islamic boarding school in Kediri, East Java. The learning system at his time was slightly different from his father's, but still in the sphere of sorogan and bandongan. Kyai Zubaidin's leadership made progress. Among them in 1987 built a mosque and then established Madrasah Tsanawiyah (MTs). Then followed by establishing Madrasah Aliyah (MA) in 1990. Starting in 1990, the classical learning system was pioneered through the madrasah diniyah forum. In the midst of this progress, kyai Zubaidin began to be sickly and eventually fell ill and died in 1999. The Islamic boarding school was then continued by his son, Al-Mamnukin Kholid, who is usually called Gus Nuhi. At that time, he was actually still studying at the Lirboyo Islamic boarding school, Kediri, East Java.

However, due to the death of Kyai Zubaidin, he forced him to continue the Al-Asror Islamic Boarding School. Gus Nuhin's leadership experienced development and progress, both in development and teaching. During the construction, he built a boarding school for male sabtri which is located right next to the mosque built by kyai Zubaidin. Not only that, Madrasah diniyah also has a room for learning, although it is still simple. The number of students has increased, especially the mukim students. Pesantren is an educational institution that is close to social life and even becomes part of a society itself. Pesantren has long been a reference in the development of education and social and cultural development of the local community. The role of pesantren is very large in people's lives, evidenced by the effectiveness of pesantren as an agent of change in the success of various development programs. Pesantren has long been a reference in the development of education and social and cultural development of the local community. The role of pesantren is very large in people's lives, evidenced by the effectiveness of pesantren as an agent of change in the success of various development programs. Pesantren has long been a reference in the development of education and social and cultural development of the local community. The role of pesantren is very large in people's lives, evidenced by

the effectiveness of pesantren as an agent of change in the success of various development programs.

As an educational institution, pesantren must have basic elements. These elements such as cottage buildings, mosques or prayer rooms, kyai, students, books. The existence of these five elements is very important to support and achieve the goals achieved. Al-Asror Islamic Boarding School has covered all five elements. The first is the hut. Pondok is a building for students to live in, especially to sleep, eat, go home from school or something else. This building is in the form of rooms that line each other. In each room there is a guardian who controls the activities and development of the members of each room. In the hut, the santri are under the supervision of the kyai. In the cottage there are facilities that are needed by students in daily activities, such as prayer rooms, dining rooms, study rooms, and other activities. The existence of a hut is very important for students. Because in learning science and digging knowledge from the kyai takes a long time, so the students need a place to stay to settle and leave their hometown. Moreover, Islamic boarding schools are dominantly located in rural areas which are lacking in development, thus requiring the construction of dormitories called Pondok.

In addition, the boarding school can also create a reciprocal relationship between the kyai and his students. The santri regard the kyai and nyai as if they were their parents. So that the realization of intimacy that cannot be separated from the obedience of students to their parents. That way, the kyai and nyai will grow a sense of providing a proper place for their students, namely the boarding school. The rooms in the lodge dormitories are not as good as ordinary residential rooms but are very simple. Santri sleep with carpet or floor mattress. This condition has become the identity of a boarding school, which is full of character training for a simple lifestyle. Although it consists of several rooms, the students do not discriminate against the diversity of ethnicity, race, language. This is what is called the togetherness that grows in the pesantren environment, this is a form of application of Pancasila values in national unity. The male student dormitories and female student dormitories are separated. But the location between the male dormitory and the female dormitory is not far. Al-Asror Islamic Boarding School has three boarding houses, namely the Assalafi boys' boarding school, the Asalafi girls' boarding school, and the Hufadhul Qur'an girls' boarding school. Santri sleep with carpet or floor mattress.

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Islamic boarding schools are identical with the rules and regulations that are promoted for the creation of security and good character education. There are many regulations that are required, namely about cleanliness, the presence of Koran activities, the presence of worshipers. For cleanliness, each room makes a daily picket schedule in which each room member must get a share, so as to create a clean and comfortable room. Not only the rooms must be clean and comfortable, but the environment around the pesantren must also be cleaned so that it is clean and comfortable as well. Such as terraces, balconies, prayer rooms, dining rooms, garbage disposal areas, shoe racks, and also helping Nyai in cleaning the house (ndalem) and helping prepare food such as cooking and so on. So therefore, a special schedule was made for a student at the Al-Asror Islamic boarding school to create a clean cottage environment. This schedule sharing system is taken randomly from each room member and entered into the daily picket schedule member. Every Sunday, there is a routine agenda, namely mutual cooperation, especially in places that have high dirty potential. Such as bathrooms, rooms that are rarely used, empty rooms.

National character can be built through character education. Character development always involves the surrounding environmental conditions. Such as family, community, mass media and much more. The success of a nation depends on the quality of human resources. Awakening the nation's character requires the implementation of Pancasila values which are believed to be the nation's philosophy of life. Pancasila as the driving force and binder in the

struggle for Indonesia's independence, this is a witness that Pancasila is the dream of the Indonesian people.<sup>9</sup>

From these activities, the students are taught to love the environment in which they live and the surrounding environment. So as to form a good character and care for the environment. The values of Pancasila have been embedded in the souls of students and will continue to be attached to the future. This is very influential on the progress of the nation in preserving the environment properly, because the santri are the millennial generation who will build the nation in the future. This is inseparable from the role of the kyai and ustadz/ustadzah who guide. Pesantren also teaches students to be tolerant. Santri from the homeland come with different backgrounds. Therefore, students are trained by the association between ethnic, racial, and cultural differences. The kyai/nyai always provide guidance or provisions for their students in the hope that they will make them great and superior leaders and become agents of change in a better direction to advance religion, nation and state. Great students are students who dare to enter the community as strong students, because of their independent nature, they are not tempted by the lure of positions.

*Second*, mosque. The mosque is a building in a pesantren institution, namely as a center for activities in the lodge. The kyai first build Mosque before building a boarding school. Majid in pesantren is a very important and inseparable element in pesantren life and a place to educate students, especially to worship Allah, namely the five daily prayers, as a place to teach classical books, and khitobah. The mosque is the most important element in the pesantren and is considered the most appropriate and comfortable place for the educational process of the students. In the mosque, students are prepared for character education that is able to be independent, and mentally nurtured in the field of religious knowledge. The mosque is also a place to practice learning to read the yellow book. the mosque is the center of activity for the students, it is the function of the mosque. Likewise with the Al Asror Islamic boarding school where the center of the activities of the students is to use the mosque. The function of the

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<sup>9</sup> Rokhman, Fathur, M. Hum, and Ahmad Syaifudin. "Character education for golden generation 2045 (national character building for Indonesian golden years)." *Procedia-Social and Behavioral Sciences* 141 (2014): 1161-1165; Zulela, M. S., et al. "How is the Education Character Implemented? The Case Study in Indonesian Elementary School." *Journal of Educational and Social Research* 12.1 (2022): 371-371; Hayati, Fitri Nur, and Edhy Susatya. "Strengthening of Religious Character Education Based on School Culture in the Indonesian Secondary School." *European Educational Researcher* 3.3 (2020): 87-100.

mosque itself, apart from being a place of worship, is also to carry out worship such as prayer and to teach various Islamic religious-based knowledge from the kyai and their ustadz/ustadzah for their students. In addition, the mosque is also a place for deliberation with the community or the students. Santri also need to be equipped with contextual knowledge related to the environment and conservation, namely through conservation education programs using the eco-pesantren model.

Conservation education through this is a means to form human resources (HR) who have the knowledge, attitudes, skills, motivation, and are also committed to participating in solving problems related to conservation in the environment and preventing problems from occurring in the environment<sup>10</sup>, also to carry out worship such as prayer and to teach various Islamic religion-based knowledge from the kyai and their ustadz/ustadzah for their students. In addition, the mosque is also a place for deliberation with the community or the students. Santri also need to be equipped with contextual knowledge related to the environment and conservation, namely through conservation education programs using the eco-pesantren model. Conservation education through this is a means to form human resources (HR) who have the knowledge, attitudes, skills, motivation, and are also committed to participating in solving problems related to conservation in the environment and preventing problems from occurring in the environment, also to carry out worship such as prayer and to teach various Islamic religion-based knowledge from the kyai and their ustadz/ustadzah for their students. In addition, the mosque is also a place for deliberation with the community or the students. Santri also need to be equipped with contextual knowledge related to the environment and conservation, namely through conservation education programs using the eco-pesantren model. Conservation education through this is a means to form human resources (HR) who have the knowledge, attitudes, skills, motivation, and are also committed to participating in solving problems related to conservation in the environment and preventing problems from occurring in the environment.

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<sup>10</sup> Desi, Natsar, et al. "Environmental Conservation Education: Theory, Model, and Practice." *Psychology and Education Journal* 58.3 (2021): 1149-1162; La Fua, Jumardin, et al. "Islamic Education on Formation of Environmental Awareness in Pondok Pesantren Indonesia." *IOP Conference Series: Earth and Environmental Science*. Vol. 156. No. 1. IOP Publishing, 2018.

In addition, the mosque is also a place for deliberation with the community or the students. Santri also need to be equipped with contextual knowledge related to the environment and conservation, namely through conservation education programs using the eco-pesantren model. Conservation education through this is a means to form human resources (HR) who have the knowledge, attitudes, skills, motivation, and are also committed to participating in solving problems related to conservation in the environment and preventing problems from occurring in the environment. In addition, the mosque is also a place for deliberation with the community or the students. Santri also need to be equipped with contextual knowledge related to the environment and conservation, namely through conservation education programs using the eco-pesantren model. Conservation education through this is a means to form human resources (HR) who have the knowledge, attitudes, skills, motivation, and are also committed to participating in solving problems related to conservation in the environment and preventing problems from occurring in the environment.

Pesantren is an educational institution that is close to social life and even becomes part of a society itself. Pesantren has long been a reference in the development of education and social and cultural development of the local community. The role of pesantren is very large in people's lives, as evidenced by the effectiveness of pesantren as an agent of change in the success of various development programs. In addition, Islamic boarding schools can also be said to be social institutions because they are considered capable of providing social change for the community around the community.<sup>11</sup>

*Third*, teaching of classical Islamic books. Good boarding schools or those that are still traditional or modern. Classical Islamic books are important literature in pesantren and have been used as a mainstay in every pesantren. The main goal is not to leave all the teachings of the Islamic book. There is a separate teaching, namely, to print or educate prospective ulama in Indonesia. Students who live in Islamic boarding schools for a short period of time are considered not

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<sup>11</sup> Anam, Saeful, et al. "The Moral Education and Internalization of Humanitarian Values in" Pesantren." *Online Submission* 7.4 (2019): 815-834; Marzuki, Marzuki, Miftahuddin Miftahuddin, and Mukhamad Murdiono. "Multicultural education in salaf pesantren and prevention of religious radicalism in Indonesia." *Jurnal Cakrawala Pendidikan* 39.1 (2020): 12-25; Hasmayni, Babby, Farida Hanum Siregar, and Azhar Aziz. "Establishment of Character Through Boarding School Education in Students in Pondok Pesantren." *4th Annual International Seminar on Transformative Education and Educational Leadership (AISTEEL 2019)*. Atlantis Press, 2019.



to have aspirations to become ulama, but have other goals to seek more in-depth experience, according to him. The teaching of classical Islamic books is given to continue what is the main goal of pesantren, namely educating in the hope of becoming candidates for scholars who are very loyal to Islam. Classical Islamic books taught in pesantren are classified into several groups, namely Fiqh, Nahwu and Sharof, Morals, Sufism, Hadith, Tafsir, Tawhid, and other branches. Classical books are known as the yellow book, where the yellow book was written by ancient scholars (16-18 AD). These students explore the contents of the book and study Arabic which is the language of the book. Santri who have graduated from Islamic boarding schools tend to have the knowledge and ability to write Arabic, are able to understand the meaning of the contents of the book and are also able to implement the language in the book into a language that they understand. The time for teaching the yellow book is in the morning or evening. In this yellow book learning, the damat of preserving the environment can raise awareness for Muslims to better understand and be embedded in the character of caring for environmental conditions and be able to explore thoughts and comprehensive studies, namely about Islamic religious concepts related to the environment as well as its application and revitalization.

The ethical principles of caring for the environment such as respect for nature, living simply and in harmony with natural conditions, caring and compassion for the environment are in line with the norms in Islamic boarding schools, namely always prioritizing benefit, equality, togetherness, environmental sustainability, and honesty. So that the concept of eco-pesantren can become one of the successful icons in environmental conservation and can also make pesantren as a means for awareness of living with environmental insight and caring for the environment in the midst of society. The entire classical Islamic book, also known as the yellow book, which is taught to students at the Al Asror Islamic boarding school, is a type of classical Islamic book in Arabic and most of these books have no character or no punctuation. These classic books are for pesantren circles. santri who study in pesantren will be trained in several forms of study and the center is the yellow book. The yellow book is a legacy and legacy of previous scholars who are continuously developing. To respond to the development of attitudes needed for the work of Islamic treasures in Islamic boarding schools, it triggers students, ustadz/ustadzah, boarding school administrators to carry out conservation movements for the existence of Islam in various fields of science. Where an experience will be obtained and to continue

the struggle of previous scholars with the aim of preaching, also the students should not leave the activity, namely by holding a *syawir* activity as a form of anticipation of today's challenges about the problems of life which the yellow book can address.

**TABLE 1.** Yellow books (*Kitab Kuning*) as teaching materials at the Al Asror Islamic boarding school

No	Main Theme	Book Title
1	Fiqh	Safinatun Naja Safinatun Sholah
2	Morals	Tafsir Khalaq
3	Hadits Science	Mihanatul Mughis
4	Tajweed	Mistholatul Tajwid
5	Nahwu	Sulam Sibyan Mutamimah
6	Shorof	Tasrifiyah Amtsilati
7	Qiroatul Kitab	Safinatun Naja Safinatun Sholah
8	Muhafadhoh	Tasrifiyah Amtsilati
9	Aqidah	Tijanu Daroro

*Fourth*, Students. The pesantren tradition is taught various kinds of reciting and studying religious knowledge, the students are also taught the practice and accountability for what has been learned. Not only that, the pesantren also teaches the values of the spirit of cooperation, simplicity, independence, sincerity, and solidarity. The spirit of cooperation and solidarity will realize the desire to carry out caring and personal distribution to a pluralistic society with the aim of sincerely pursuing the essence of life. Simplicity embodies resignation from the ties and hierarchy of a local community and leads to a search for a meaning in life that is deeper and contained in social relationships. From the concept of sincerity, without taking into account the profit or loss of an individual so that a good relationship is created which is not only from within itself, but also between the santri and the kiai/nyai as well as with the community.

From the spirit of sincerity, making the alumni of the Islamic boarding school become a person who is smart and emotionally intelligent, virtuous and has a noble character, and is responsible for every mandate that he carries. Santri are students who live in boarding schools. The students live to get religious knowledge from the kyai. This good will is an absolute requirement for him which allows him to become a real cleric's protégé. The santri who live under the

supervision of the kyai must get the kyai's blessing by continuing to follow his wishes and serving all his needs and interests. That obedience they call blessing. Based on the data above, Islamic boarding schools that instill and cultivate the values of Pancasila in students, especially on environmental sustainability, not only foster religious identity but also a clearer citizenship identity. Obedient students are mirrors of good citizens. It means that there is no doubt to say that Pancasila is the pearl of Islam. Islamic boarding schools also play a role in efforts to maintain the integrity of the Unitary State of the Republic of Indonesia. Religious leaders took part in fighting for an independent Indonesia.

From the explanation above, it can be concluded that the Al-Asror Islamic boarding school instills the values of Pancasila, especially in caring for the environment. However, this application has obstacles, resulting in several problems. The problem that usually arises is the lack of awareness of environmental hygiene which results in the emergence of disease viruses. Not only that, the lack of control and supervision from boarding school administrators also affects. Diseases that attack are usually mild illnesses, such as flu, fever, and others. But there are also diseases that are contagious and cause death. From this problem, students who have infectious diseases will be difficult to overcome. Because the life of the santri is identical with togetherness or interdependence with one another.

#### **D. Conclusion**

Al-Asror Islamic Boarding School instills the values of Pancasila, especially in caring for the environment. However, this application has obstacles, resulting in several problems. The problem that usually arises is the lack of awareness of environmental hygiene which results in the emergence of disease viruses. Not only that, the lack of control and supervision from boarding school administrators also affects. Diseases that attack are usually mild illnesses, such as flu, fever, and others. But there are also diseases that are contagious and cause death. From this problem, students who have infectious diseases will be difficult to overcome. Because the life of the santri is identical with togetherness or interdependence with one another.

The pesantren in dealing with this problem by using persuasive methods, provide socialization of the importance of cleanliness, provide stimulation, provide direction, which makes it possible to raise students' awareness. Al-Asror

Islamic Boarding School instills and cultivates the values of Pancasila in its students, especially on environmental sustainability, not only fostering the identity of religious people but also a clearer citizenship identity. Obedient students are mirrors of good citizens. activities in Islamic boarding schools, the students are taught to love the environment in which they live and the surrounding environment. So as to form a good character and care for the environment. The values of Pancasila have been embedded in the souls of students and will continue to be attached to the future. This is very influential on the progress of the nation in preserving the environment properly. because the students are the millennial generation who will build the nation in the future. This is inseparable from the role of the kyai and ustadz/ustadzah who guide. Pesantren also teaches students to be tolerant. Santri from the homeland come with different backgrounds. Therefore, students are trained by the association between ethnic, racial, and cultural differences. The kyai/nyai always provide guidance or provisions for their students in the hope that they will make them great and superior leaders and become agents of change in a better direction to advance religion, nation and state. Santri also need to be equipped with contextual knowledge related to the environment and conservation, namely through conservation education programs using the eco-pesantren model. Conservation education through this is a means to form human resources (HR) who have the knowledge, attitudes, skills, motivation, and are also committed to participating in solving problems related to conservation in the environment and preventing problems from occurring in the environment.

There are many regulations that are required, namely about cleanliness, the presence of Koran activities, the presence of worshipers. For cleanliness, each room makes a daily picket schedule in which each room member must get a share, so as to create a clean and comfortable room. Not only the rooms must be clean and comfortable, but the environment around the pesantren must also be cleaned so that it is clean and comfortable as well. Such as terraces, balconies, prayer rooms, dining rooms, garbage disposal areas, shoe racks, and also helps Nyai in cleaning the house (ndalem) and helps prepare food such as cooking and so on. Therefore, a special schedule was made for a student at the Al-Asror Islamic boarding school to create a clean cottage environment. This schedule sharing system is taken randomly from each room member and entered into the daily picket schedule member. Every Sunday, there is a routine agenda, namely mutual cooperation, especially in places that have high dirty potential. Islamic

boarding schools also play a role in efforts to maintain the integrity of the Unitary State of the Republic of Indonesia. Religious leaders took part in fighting for an independent Indonesia. National heroes consist of several religious figures, such as KH. Wahid Hasyim who founded the Sugarcane Ireng Jombang Islamic Boarding School. Southeast Asia is a peaceful Islamic region. The religion of Islam that is taught in the region is not enforced by means of violence, such as wars and illegal bombings which are now rife in other Islamic areas. Rather, it is spread with Sufi teachings and traditions that are very suitable and in accordance with the style of Islam that we profess. The areas of Islam that enforce religious teachings by war is the Middle East. As we know, that many terrorism and threats originate from the Middle East which then spread to remote areas of the archipelago. This is apparently not in sync with the learning system taught in the pesantren. It is not impossible that one day our country will be like that. Therefore the role of the kiai/nyai is very important for the future of Islam. The ethical principles of caring for the environment such as respect for nature, live simply and in harmony with natural conditions, care and love for the environment in line with the norms in the pesantren, namely always prioritizing benefit, equality, togetherness, environmental sustainability, and honesty. So that the concept of eco-pesantren can become one of the successful icons in environmental conservation and can also make pesantren as a means for awareness of living with environmental insight and caring for the environment in the midst of society. The entire classical Islamic book, also known as the yellow book, which is taught to students at the Al Asror Islamic boarding school, is a type of classical Islamic book in Arabic and most of these books have no character or no punctuation. These classic books are for pesantren circles.

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The authors states that there is no conflict of interest in the publication of this article.

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*Environmental concern is now firmly  
embedded in public life: in education,  
medicine, and law; in journalism,  
literature and art.*

**Barry Commoner**