

A large pile of plastic waste, including bottles, chairs, and other debris, stretches across the foreground. The background shows a sunset sky with orange and yellow hues, and distant hills. A large teal circle with a white border is overlaid on the right side of the image, containing the title text.

ENVIRONMENTAL CARE MOVEMENT BASED ON SPIRITUAL AWARENESS CASE STUDY AT PESANTREN ANNUQAYAH

By
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*If the earth and mountains were not lovers.
Grass could never sprout out of their breasts...
... .. - (Jalaluddin Rumi: D 2674)*

THE IMPORTANT OF SPIRITUAL AWARENESS

1. Spirituality and Islam cannot be separated, in the same way that higher consciousness or awakening cannot be separated from Islam.
2. Spirituality is the heart of Islam. Islam is not a historical phenomenon that began 1,400 years ago. It is the timeless art of awakening by means of submission.
3. Spiritual awareness is important because outer struggle and work are necessary companions to inner purification and contentment.
4. the laws of Islam are necessary and inseparable from spirituality.
5. Once our outer needs are met, then the inner must also be fulfilled. The two are so interlinked that those who are awakened to both the outer and inner realities see them as inseparable and continuous in the one creational, unific universe.

THE RELATIONSHIP BETWEEN ENVIRONMENTAL DEGRADATION AND RELIGION

- The religious views of a community group are very influential in determining attitudes and behavior towards nature and the environment.
- Modern society tends to behave less friendly towards nature and the environment, including:
 1. The background of Platonic philosophy is that the real world (Physical World) is intangible in relation to the human rational world
 2. Newton's view stated that the natural world is nothing but a collection of particles without life.
- The modern mentality was born from the principles of progress, reason and individualism or secularism, humanism and materialism.
- This mentality is what drives modern society to swallow the world under the pretext of development and prosperity
- The environmental crisis is a real manifestation of the spiritual crisis

ENVIRONMENTAL ETHICS

- The goal of ethics is happiness.
- The entire concept of Islamic ethics is based on spirituality
- Aqidah, sharia and morals are a unified concept in Islamic teachings (spirituality, law, ethics)
- The Religious Foundation of Care for the environment is IBADAH
- Muslim are obligated to pray five time a day and must perform *whudhu'* (Religious ablution) before.
- Muslim are obligated to protect the environment to *ensure ibadah* (the facilities for worship)

EQUALITY CONCEPT

The universe is parallel and in the same boat as humans in submission to Allah, even though humans do not understand it.

- QS. 57: 1
- QS. 59: 61
- QS. 13: 13
- QS. 14: 44

1

2

Even creeping animals, flying birds, and creatures in the water, all belong to a community like you (امم امنا لكم)

➤ QS. 6: 38

COSMOLOGY AS AN ETHICAL FOUNDATION

- **Principles of Islamic cosmology:**
 - Reality is ultimately one.
 - Cosmologically, the real world is just one of many states of existence, all of which, to borrow a Sufi expression, are many "divine presences."
- **Five states of being or "presence":**
 1. Hahut: The world of nature
 2. Lahut: The world of divine names and attributes (universal intelligence or pure form)
 3. Jabarut: The world that is understood or the world of angelic substances
 4. Malakut: The psychic world and "subtle" manifestations
 5. Nasut: The physical world controlled by humans

THE RELIGIOUS COSMOS

Hahut / essence

Lahut / quidity

Jabarut / spiritual

Malakut / Animistic

Mulk/Nasut (Material/Physical realm)

Human

interconection

Nature

physique

Receprocit
y rite

Material

Soul

Soul

Siprit

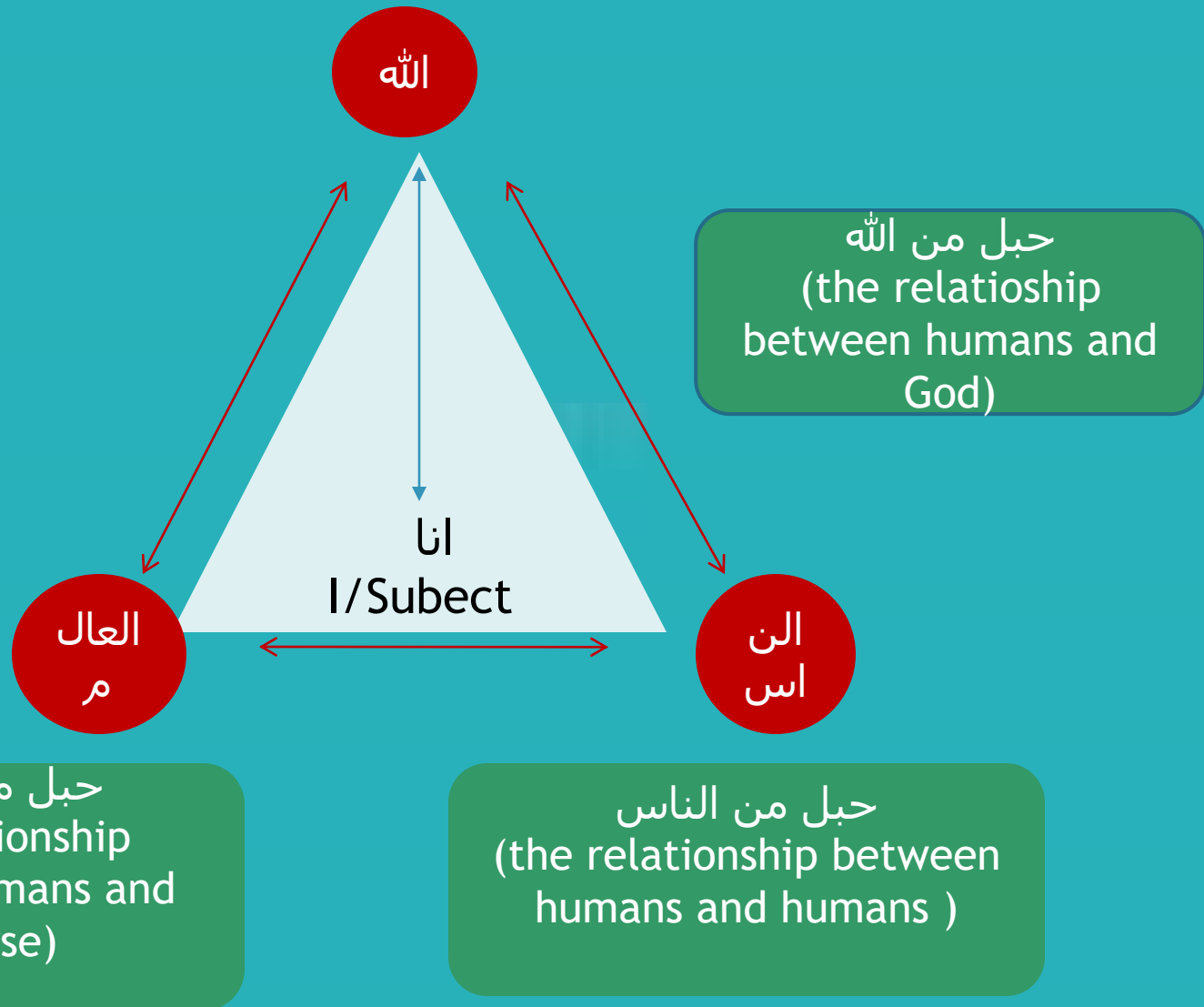
Siprit

Microcosmos

God

Macrocosmos

ETHICAL FOUNDATION USED TO BUILD ENVIRONMENTALLY CARING CHARACTER



ETHICAL PRINCIPLES USED TO BUILD ENVIRONMENTALLY CARING CHARACTER

- Prioritize obligations over rights
- Avoid greed
- Efforts to increase spirituality

EFFORTS TO INCREASE SPIRITUALITY

Efforts to increase the spirituality of female students are carried out through routine *dhikr* activities or incidental *dhikr*.

- a. Reading *Yasin* after Maghrib prayer is an effort to increase spirituality and closeness to God.
- b. Reading *waqiah* after morning prayer is an effort to minimize greed.
- c. Reading sholawat “Dalail Al-Khoirat” once a month.

FROM SPIRITUALITY TO ACTION

- It is not enough to just discuss planetary health but should be implemented continuously.
- Every leader or socially influential figure has a responsibility to care about the environmental degradation due to human actions and to try to create a social movement among society to change better behavior towards nature.
- Number of Pesantren
 - In Sumenep : 380 Pesantren
 - In East Java : 6. 744 Pesantren
 - In Indonesia: 39.043 Pesantren

The total: 4, 08 million santri

The background of the slide features a series of overlapping, semi-transparent teal and light blue geometric shapes, primarily triangles and quadrilaterals, creating a modern, abstract design on the left side. The rest of the slide is a plain white background.

ENVIRONMENTAL MOVEMENT AT PESANTREN ANNUQAYAH: HISTORY AND BENEFITS

REALIZING AN ENVIRONMENTAL VISION

- the concerns of Pesantren Annuqayah, regarding environmental issues, were historically envisioned by the founder of the pesantren (Kyai Syarqawi).
- there are three foundational principles enabling Pesantren Annuqayah to hold to and sustain environmental consciousness:
 1. **The first** is that preserving nature is part of actualising the value of *amal sholih* (virtuous deeds) since faith will not be complete if the faithful person does not perform good .
 2. **The second** is that every environmental action must be carried out for the sake of Allah, and for no other reason, and must be directed towards the betterment of society.
 3. **The third** principle is that what has been done by Pesantren Annuqayah, in dealing with the environment, should always be recognized by all santri (student) as well as by outsiders (society).

➤ The First Generation of Pesantren Annuqayah
pioneered by Kyai Syarqawi

1. the planting of fruit trees, and the digging of wells for students.
2. the manner of maintaining and preserving the environment of this pesantren began in the era of Kyai Syarqawi, because of his knowledge and experience

➤ The Second Generation of Pesantren Annuqayah

1. Kyai Ilyas

- a. he planted many salak trees around his house. He never sold the fruit but practiced fi sabilillah (Arabic: in the way of God) as part of his Islamic teaching.
- b. b. Kyai Ilyas was also diligent in planting other trees, such as belinjo (Gnetum Gnemon, an Asian nut tree) along the path to his house.
- c. c. growing various kinds of fruit trees.

2. Kyai Sajjad

- a. Dug wells and ponds that hold lots of fish
- b. planting many coconut trees.

➤ The Third Generation of Pesantren Annuqayah

- ❖ The most progressive time for Pesantren Annuqayah, in terms of developing an environmental vision.
- ❖ The role that had been played by Pesantren Annuqayah, under the leadership of the third generation, has caused it to become popularly recognized as a successful Islamic institution by “outsiders”.
- ❖ the President of the Republic of Indonesia, in 1981, presented the Kalpataru (Tree of Life) award, the most prestigious environmental award in Indonesia, to the pesantren

- ❖ **Kyai Basith**, as the young leader in the early 1970a, was important in playing his role:
 - a. persuasive approaches to empower local people, to make step by step changes in their social economic conditions.
 - b. He initiated interplay between Pesantren Annuqayah and external social agencies.
- ❖ Pesantren Annuqayah already had a social system, engaging local people, on the one hand, and the NGOs shared their managerial and financial capacities, on the other hand, to develop joint social actions

The Fourth Generation of Pesantren Annuqayah

- the environmental issues and challenges of today are more varied than those faced by the first, the second and the third generations.
- introduction of an environmental curriculum, as a specific subject in the education system. the green curriculum is an introductory work into environmental education, at senior high school level.
- initiated the establishment of the pemulung sampah gaul - psg (the 'cool' rubbish scavengers), to encourage students to be more aware of the environment.
- promoting a campaign to control the use plastics, bottles, waters, and electricity
- Herbs plantation and the home industry of jamu



What We Do Now?

- a. Prohibition to use disposable sanitary napkins
- b. Waste management and recycling
- c. Making organic fertilizer and planting vegetables
- d. Prohibition of using single-use plastic containers
- e. Prohibition of consumption of mineral water in plastic Packaging
- f. limiting consumption of instant food (ex:instant noodle)
- g. Healty breakfast for every santri



*PO (ORGANIC FERTILIZER)
MANUFACTURING PROCESS*



fruit-bearing pumpkin tree



mustard greens plants



vegetable garden



waste sorting activities



recycling plastic waste



the process of burning waste to make chairs



chair leg molding process

Carpet Making Processing

