

Chapter 1

Introduction

1.1 Background of Study

Environmental degradation now has become global problems in all parts of the world as well as in Indonesia. For example, in a context of global climate changes, there are two challenging issues in Indonesia (Mangunjaya et al, 2010: 117). The first is deforestation and land degradation, including forest fires, legal and illegal logging and land clearings for agricultural purposes. Then, the second is geographical conditions of Indonesia which are vulnerably threatened by the impact of global warming such as el Nino and la Nina. Indeed, Statistics Indonesia citing Indonesia's Regional Disaster Management Indonesia (Badan Nasional Penanggulangan Bencana) concluded that natural disasters of Indonesia in 2014 are bigger than those in 2013 (Statistics Indonesia, 2015: 182). There were 1,965 disasters in 2014 and 1,674 disasters in 2013. Flood, waterspouts and landslides are the most common disasters happening in Indonesia during the period.

Meanwhile, in the field of religion and ecology, especially Islam and ecology, there are problems in articulating environmental ethics stated in Islamic scriptures like *Qur'an*, *Hadith*, and classical Islamic texts like in Sufism or jurisprudence (Nasr, 2003; Dien, 2003; Foltz, 2003). The three scholars discern that the discussions of Islam on Ecology have been written since the emergence of Lynn White's critique which arose three decades ago. However, the three scholars

are aware that Muslim communities less adequately respond to the degradation although they have found some principles of the relation within the Islamic sources. According to them, the challenging issues now should go further on how to implement the principles of how humans relate to nature adequately.

Rethinking of both, the problem of the inevitable environmental crisis and the implementation of Islamic principles to relate with nature are the concern of this research. This research practically and academically intends to bridge those gaps. Therefore, it examines how a religious community responds to the crisis through its practices. Specifically, it tends to examine how the religious community articulates its environmental ethics based on their religious understanding. Interestingly, some religious communities in Indonesia also participate in responding the crisis, especially by developing *eco-pesantren*.

Eco-pesantren (ecological traditional religious and boarding school) is a governmental program to invite communities of *pesantren* in Indonesia to be more aware of the environment. According to Gusti M Hatta, the head Ministry of Environment (MoEv) in 2009, the program was launched in March in 2008 (Koran Akar Rumpit, 9-15 November 2009 posted in MoEv's website). In the program, the MoEv has guided the community how to manage the environment of *pesantrens* to be green, and the MoEv has given fund for them. The consideration of MoEv involving the *pesantrens* is underlain by the number of the *pesantrens* which is more than 17,000 spreading over regions of Indonesia. Initiating the program, The MoEv, the central and the local MoEv, socialize the program to some *pesantrens* in each local region, introducing the importance of the green

environment. The MoEv encourages the *pesantrens* to have an environmental proposal creating a green environment and to submit it to the MoEv. The MoEv then gives fund for those accepted proposals. In short, the government performs like a lighter for the *pesantrens* responding to environmental problems.

In the development, some *pesantrens* seem labeling themselves as “eco” and some also seriously establish the *pesantren* as *eco-pesantren* like *Eco-Pesantren Daarut Tauhiid* founded by Abdullah Gymnastiar, a famous preacher in Indonesia. However, mostly some *pesantrens* recognize themselves with their own names, but they have environmental practices. Although some *pesantrens* work together with the government but some do not, they have spirit to deal with the environmental problems. Studying *eco-pesantren*, Gade (2012) found that some *pesantrens* in Java struggle to be a model of others in their eco-practices; and they are active in promoting agricultural education. These indicate that there is a serious interest in the environment shown by the religious communities.

In examining the *eco-pesantren*, the author focuses on *Pesantren Ath-Thaariq* as the case study. Located in Garut, the *pesantren* has been active in promoting ecological farming since 2008. The *pesantren* was established by Ibang Lukmanurdin and Nissa Wargadipura who were ex-leaders of peasant activists, namely Sarekat Petani Pasundan, abbreviated as SPP. Even though the *pesantren* has a small number of students, it has been a leading *eco-pesantren* as it often appears in mass media and electronic media. Compared to other *eco-pesantrens*, the *Ath-Thaariq* not only cultivates land in the *pesantren*, but it also has created a food forest in Tangoli, Garut Selatan to anticipate environmental problems in the

area. Moreover, the *pesantren* can accept communities of non-Muslim to study there for some periods. Overall, the *pesantren* commits to their ecological practices and actively invites all people to be more aware of the environment.

As a religious study, relating to Islam and Ecology, then this thesis examines the practices of the religious community of *Ath-Thaariq* in relation to Islam which is rather different from previous studies. In this field, most studies refer to Islamic texts (the *Qur'an*, the *Hadith*, or Islamic Classical books) to recover some understanding or ethics to the environment. For example, Nasr (1996, 2017) philosophically and theologically suggests resacralizing nature by recovering worldview stated in the *Qur'an* and some Sufis texts. Khalid (2017), theologically and jurisprudentially, uncovers some insight and practices of Prophet Muhammad stated in the *Qur'an* and *Hadist* that alternatively can be referred as Islamic Natural Resources Management. In similar ways, scholars in Indonesia also refer to the Islamic texts to find understanding and ethics to nature (Mangunjaya, 2005; Abdillah, 2005; Mangunjaya et al, 2007; Abdullah, 2010; Aziz, 2013; Mangunjaya, 2015). The fact of those studies indicates that the studies are mainly in epistemological ways.

Hence, this thesis has another way to study Islam and Ecology. The author examines the ecological practices done by a religious community beside its religious sources. This thesis tries to follow a scholar, Finnegan (2011) who has given a new way to study religion and ecology. She focuses not only to texts, but also focuses to practices in studying Sufi farming communities in the United States. It is because the study of religion and ecology should look not only to at

the primary sources of Islam, but also at the existing practices of Muslims as an alternative source of Islamic understanding or ethics (Bagir and Martiam, 2016: 80). This methodology in studying religion and ecology, and Islam and ecology will be discussed later.

1.2 Research Questions

Regarding the issue of *eco-pesantren*, Islam and Ecology, this research, examining *Eco-Pesantren Ath-Thaariq*, proposes some questions:

- 1) How does *Pesantren At-Thaariq* form ecological ethics through its Islamic texts and practices in resolving an environmental degradation?

The purpose of this question is to examine how ecological ethics are formed in the *pesantren* and in what ways roles of religion work with the practices.

- 2) How does *Pesantren At-Thaariq* demonstrate the ethics?

The purpose of this question is to evaluate how the ethics in the *pesantren* are demonstrated. Furthermore, it is to see whoever works with the *pesantren* in implementing its visions.

1.3 Research Purpose and Significance

The main purpose of this research is to examine the development of the studies of Islam and Ecology or Islamic environmentalism that now need new direction because most of them focus on texts leading to practices. Contributing to Islamic environmentalism as represented by *eco-pesantren*, particularly *Pesantren At-Thaariq*, this research conveys how practices and religious sources of the

community in the *pesantren* coexist to form their understanding and ethics to nature responding the environmental degradation in Indonesia and its solutions.

1.4 Literature Reviews

There is a lot of literature addressing issues on how religious communities in Indonesia, especially Muslims, have raised some alternatives to be involved in solving environmental degradation by turning to Islam although it was not affected directly by Muslims from Indonesia. Based on the literature, there are some scholars who specifically have addressed some Islamic ethics toward nature, and there are some who have addressed both their Islamic ethics and their practices. Particularly, in the context of *eco-pesantren* some scholars addressed the importance of *eco-pesantren* as a program which should be included in existing *pesantrens* in Indonesia because of the rooted role of *pesantrens* in mobilizing society. In detail, the following passages are reviews of the literature classified into three categories so that I could find the significance of this research in this field of study.

1.4.1 Eco-pesantrens in Indonesia

Some scholars mostly question what programs of *eco-pesantrens* are applied in some existing *pesantrens* in Indonesia (Mangunjaya, 2012; La Fua, 2013; Muhtarom, 2014; Munir et. al, 2016; Setyowati, 2008; Hadi, 2008). La Fua (2013), for example, argues that *eco-pesantren* is a program to make *pesantrens* become environmentally friendly. It can be done by increasing eco-friendly life style, developing quality of the healthy life and environment, involving a

curriculum about the environment, and taking real actions like organizing waste, healthy water, sanitation and public bathing, washing and toilets facilities; in which the practices are intended to be examples for the inside of the *pesantren* or the outside.

Understanding the *eco-pesantren*, we can refer to Mangunjaya's work that is considered the forefront of the greening Islamic movement in Indonesia (Saniotics, 2012). He has written many works, and particularly his dissertation addresses how to design an *eco-pesantren*. In his dissertation, entitled *Desain Ekopesantren dalam Kerangka Pembangunan Berkelanjutan* he firstly measures the *eco-pesantrenness* of three *pesantrens* that have been included in preserving and developing the environment. He finds that their programs and their curriculum of the environment are in development. Moreover, what the students have learned about the environment has no big significance to their environmental behavior. To solve such problems, he then urges the government to more strongly implement the *eco-pesantren* program released by the MoEv and ask close cooperation of existing stakeholders and *pesantrens* in Indonesia to succeed the program. In short, he invites *pesantrens* in Indonesia to support the governmental program although the program needs some developments. Moreover, he hopes that the *eco-pesantren* is not only a program but also a *pesantren*, so that he technically has contributed to build an *eco-pesantren* that plays role in sustainable development in Indonesia.

Meanwhile, Gade (2012) addresses the development of environmental programs held by some agencies like NGOs and the government and the

development of *eco-pesantren* in Indonesia. Firstly, she presents some public environmental programs in Indonesia conveyed through NGOs and semi-formal curricula, both religious and secular curricula. She can show that many NGOs nationally and internationally invite some *pesantrens* and cooperatively work together to reinvent the concept of keeping the environment in Islam by holding some meeting of religious leaders (*Kyai*). As a result, there is an implementation of conservation by using the concept of *hima* and the emergence of Islamic jurisprudence. Then, she also finds that there is development of the curriculum about the environment led by government in 2003, *Muhammadiyah schools* in 2010 and *eco-pesantren* program in 2009.

Secondly, she observes environmental theory and practice of Indonesian Muslims, represented by the movement called “*eco-pesantren*.” She discerns that *eco-pesantren* developed to be an institution in 2009 in which it also became a program from Ministry of Environment. Then, looking at Indonesian discussants, it can be assumed that the *eco pesantren* originates from Boy Scout program and agricultural techniques by Muslims during 1950-1960. However, according to her research on *eco pesantren* in Indonesia, she can provide descriptions of activities that she has classified into four themes: (1) the *pesantrens* focus on self-autonomy rather than sustainability in producing their own food and material, and on how to be an enterprise that can sell their products; (2) the design and practice of the *pesantrens* are expected to be a model for others, whether in terms of student learning, local farms and communities, or also farther afield nationally; (3) Practical religious teachings about the environment in the

eco-pesantren tend to cluster around two themes, trees and water; (4) The curricula of the *pesantrens* mostly tend to show their ecological practices visibly.

Thirdly, she discusses the emergence of the adapted and authoritative messages of *eco-dakwah*, such as the idea of cultural traditions like recitation and song. She can show that there is the emergence of *sholawat lingkungan* and a song entitled “*cinta alam*” arranged by some *Kyai* as their reflections after reading ecological verses in the *Qur’an* and *Hadith*. Their understanding of how Islam sees nature can lead them to produce innovative and meaningful works in inviting others to love the environment.

Therefore, looking at the *eco-pesantren* issues above, the literature mostly concerns the practical environmental programs that some *pesantrens* have. Gade has addressed the issue of *eco-pesantren* more closely, but she only focuses on describing the development. However, my research is aimed at seeing how Islamic understanding of the environment and Islamic environmental ethics are produced by considering at the existing practices and religious sources that the *Pesantren Ath-Thaariq* has applied.

1.4.2 NGOs and Islamic Environmental Awareness

Some scholars have addressed the awareness of some Islamic groups in Indonesia specially *Nahdhatul Ulama (NU)* and *Muhammadiyah* because of their role in education and social changes (Amri, 2012; Mangunjaya, 2011; Arnez 2014). In particular, Amri (2011) shows that NU has started concerning the environment since the 1970’s by introducing an idea of *Fiqh al-Biah* (Islamic

Jurisprudence of Environment) and Muhammadiyah also has begun to involved in the environment in the 2000's by the emergence of Lembaga Studi dan Pemberdayaan Lingkungan Hidup (LSPLH), an institution studying and developing environmental issues. In short, they responded the environmental issue by turning to the religion as NU released *Fiqh al-Biah* in 2004 and Muhammadiyah released *Teologi Lingkungan* (Theology of Environment) in 2005.

Indeed, responding the environmental degradations by turning to religion is also conducted by non-religious groups (McKay, 2013; McKay et al, 2013). McKay's work, *Integrating Religion within Conservation: Islamic Belief and Sumatran Forest Management*, shows that some local environmentalists have become aware of the importance of religious approaches, especially Islam as the majority in managing forests in Sumatra as such an idea was initiated by an international environmentalist, The Durrell Institute of Conservation and Ecology (DICE), from the United Kingdom. The Dice's initiative is called Darwin Initiative Project in which local, international, Islamic and non-religious environmentalist groups cooperate together in explaining Islamic environmental ethics to Sumatran society in order to successfully manage the forests by referring some Islamic principles of ecological practices like introducing *hima* (a principle of Islam to create protected forests) and *ihyaul mawat* (a principle to make land productive).

As the program of DICE was held during *Ramadlan* (time for Muslim to fast), the environmentalists supported *ulama* to campaign by delivering

sermons about environment during *taraweh* prayer in nine mosques and implementing a *Ramadhan* conservation curriculum for nine *pesantrens* (McKay et al, 2013: 25). Both programs emphasized the importance of watershed forests, which was then strengthened by Islamic principles by referring to the *Qur'an* and *Hadith*. Then, based on DICE's survey, the society has raised levels of concern after the program in participating in conservation activities, although in some cases it remains low. In addition, it is found that female respondents scored are higher than the males.

1.4.3 Islamic environmental ethics by Indonesian scholars

Many scholars of Indonesia have reviewed how Islam teaches ethics toward nature responding to environmental degradation (Mangunjaya, 2005; Abdillah, 2005; Mangunjaya et al, 2007; Abdullah, 2010; Aziz, 2013; Mangunjaya, 2015), although the issues have emerged recently. It is because works of Islamic environmentalism have just started since the 2000's. For instance, it is important to note that some *Kyais of pesantrens* also has released a work *Fqh al-Bi'ah*. The work is recommended to read and to share because it shows that Islam provide principles toward environment. Therefore, below are overviews of several works of Islamic ethics to environment in more detail by the Indonesian scholars.

Firstly, *Fiqh al-Bi'ah* demonstrates that *Qur'an*, *Hadith* and *Kitab Kuning* (Islamic classical book) discuss the relation between humans and the environment (Fiqh Lingkungan, 2004-2006). The three sources conclude that

humans have responsibility toward the environment. Similarly, Abdillah (2005), in his book *Fikih Lingkungan*, addresses Islamic approaches in building awareness of the environment. According to him, there are two dimensions that can be applied: *aqidah* dimension and *syari'ah* dimension (Abdillah, 2005: 5). *Aqidah* concerns about theology of the environment; meanwhile *syari'ah* concerns about *fiqh* of the environment or guidance of life framed in the concept of *wajib*, *haram*, *mubah*, *makruh* and *sunnah*. Particularly, conceptualizing *Fiqh Lingkungan*, he argues that preserving the environment is *wajib* (obligatory).

Then, Mangunjaya (2005) in his book *Konservasi Alam dalam Islam* addressed how some sources of Islam like Qur'an and Hadith in play roles in observing natural sources because there is no clear concept about natural conservation; and he prefers to turning to religion as the of natural conservation. Also, it is because natural ecosystem has been changed and destroyed because of human activities. Suggesting some practices in conserving biodiversity in Indonesia, he has referred to the *Qur'an* and *Hadith* discussing about conservation. Based on *Qur'an*, he has invited people to be more responsible in this earth. Meanwhile, based on *Hadith*, he has applied a concept of *Hima*, a concept to build a particular area to conserve biodiversity and forest as what Prophet Muhammad did in Madinah.

In addition, he collected some essays of Islam and ecology to be a work and to show that Islam theoretically and practically has principles in conserving the environment in 2007 (Mangunjaya et al, 2007: xxii). The essays collected in a book entitled *Menanam Sebelum Kiamat* are works as a result of

seminar initiated by CII (Conservation International Indonesia) and The World Bank in 2005. The book firstly overviews some concepts of Islam that argue about the importance of conserving our earth because environmental degradation has become global problems. In addition, the book illustrates the activities of Muslims represented by *Ulama* and *Pesantren* in Indonesia that cooperated and was initiated by NGOs and the Government to create Islamic environmental ethics, such as *Fiqh al-Bi'ah*, and involved in some environmental activities like planting trees.

Meanwhile, Abdullah (2010) in his book entitled *Al-Qur'an dan Koservasi Lingkungan* addresses how to build arguments that conserving the environment is a purpose of *syariah* as a foundation for the conservation. He then contends that conserving balanced environment based on *syari'ah* can be implemented in three approaches (Abdullah, 2010: 330): eco-theology, eco-Sufism, eco-*Ushul Fiqh*. Thus, those can show that God, human and nature are in a friendly relationship; and emphasize that nature is the manifestation of God which human should be responsible for.

Later, Aziz (2013), in his book entitled *Upaya Pelestarian Lingkungan Hidup Melalui Pendidikan Islam* addresses how to conserve the environment based on Islamic education. Yet, she limits the scope of Islamic education to its concept not its operation. Therefore, she only explores some basic concept used in education like: *Tauhid*, *Fitra*, balance, harmony, lifelong education and democracy. In addition, she also argues that Islam has taught us what natural resources are and how to manage and conserve those.

Again, Mangunjaya (2015), in his book *Mempertahankan Keseimbangan: Perubahan Iklim, Keanekaragaman Hayati, Pembangunan Berkelanjutan, dan Etika*, provides some environmental problems happening in Indonesia, for example, climate changes, loss of biodiversity, burned forest and government responses. Yet, it is important to note, that at the end of his book, agreeing with Foltz who has criticized Muslims' behaviors on the environment, Mangunjaya criticizes that Muslims in Indonesia have less awareness of understanding Islam practically in conserving the environment (Mangunjaya, 2015:162). Therefore, exploring Islamic environmental ethics is urgently needed.

In part b and c of the classification of literature above, we can see that scholars mostly focus on texts, exactly Islamic texts like the *Qur'an* and *Hadith* in justifying their environmental practices. For example, in part b we can see that some NGOs in doing forest conservation refer to the concept of *hima*. Then, in part c, we can discern that mostly some scholars refer to the *Qur'an* and *Hadith* as sources of the environmental practices. However, what I am going to do in my research is to examine the practices and texts (religious or non-religious texts) in forming understanding of Islam to the environment and Islamic environmental practices.

1.5 Theoretical Framework

Pesantren is a key to change consciousness because religious teachings, exactly Islamic teachings, are very strong in the *pesantren*. Therefore, in examining my object, the *pesantren Ath-Thaariq* I will refer to the concept of

pesantren in Indonesia proposed by Dhofier (2011). According to him there are five basic elements of *pesantren* (Dhofier, 2011: 79-99). The first is *pondok* (dormitory). It is a place where *santri* (student) stay and learn together with a teacher commonly called *Kyai*. The second is a mosque. It is a place to pray and to learn. The third is teaching of classic Islamic books like *nahwu* (syntax), *shorrof* (morphology), *fiqh*, *ushul fiqh*, *hadith*, *tafsir*, *tauhid*, *ethics*, and so forth. The fourth is *santri*. There are two types of *santri*: (1) *santri mukim* who stay in the *pesantren* usually because they are far from their home; (2) *santri kalong* who do not stay in the *pesantren*, but they participate in the learning because they are usually close to their home. The last is *Kyai*. It is the title for those who become a founder in a *pesantren* and teaches his *santri*. He is the source of power and authority and as the guide for his *santri* as well as elites in social structure surrounding the *pesantren*.

Then, in terms of ecology or the environment, there are some definitions. However, referring to a scientist who coined ecology, Earnst Haeckel, he “in his definition of ecology refers to “the surrounding outer world”, which we now call the environment of an organism (Sharma, 2008: 2).” Bauman et al (2011: 49) understands that the definition given by Haeckel “is a science to study organisms in relationship with their living and nonliving environment.” According to Sharma, Haeckel defined that the biotic (the living) factors are the other organism encountered, whether of the same different or different species; and abiotic (nonliving) factors are the physical and chemical conditions such as temperature, moisture, respiratory gases, and substrate. Therefore, the terms

“ecology” and “the environment” may be interchangeable in their use, but overall the ecology and the environment is a study of the interconnectedness of all things. Therefore, if we talk the environment or ecology, it means we talk the condition of all living beings including humans and all nonliving beings that are related to and dependent one another.

Other important terms are texts and practices. Mostly, in Islamic environmentalism, the text refers to Islamic normative texts, the *Qur'an* and *Hadith*; meanwhile because of pluralism within Islam, the text can be other kinds of normativity that can form an Islamic environmentalism (Bagir and Martiam, 2012: 80). For the practices, it should not only be narrowed to which is Islamic or un-Islamic. Some “Islamic or un-Islamic” texts and practices that emerge in the *pesantren* should be seen in how those can form an Islamic environmentalism. Hence, the practices, especially the eco-practices are human ways to interact with the living or non-living beings friendly. Particularly, eco practices is “as a kind of proactively strategic methods used to reduce environmental damage (Taha et al., 2010 in Huang et al., 2012).” In this research, the practices are represented in eco-farming practices cultivated by the *Pesantren At-Thaariq*.

Furthermore, why the eco-practices become one of the concerns in this research is caused by the emergence of shift effort in studying religion and ecology, or Islam and ecology as well. Regarding recent development of field of religion and ecology, there are several works that seem to suggest how to study this field as represented by the publication of recent several handbooks of the field. The most recent handbook is *The Wiley-Blackwell Companion to Religion*

and Ecology (2017), which is edited by John Hart. He seems to suggest that this field needs to go further because there are many distinguished writers from the oldest and the newest like Seyyed Hussein Nasr and so forth who intently concern about religion and ecology. The book “ is intended to be a stimulus for people around the world, from diverse cultures and religions, to learn about and appreciate insights from traditions not their own, and initiate conversations toward development of common perspectives, principles, and practices that open closed doors to religious, spiritual, and humanist traditions, and promote collaborative thought and action (Hart, 2017: xxx)”. Noting Hart’s argument, I underline one of his argument that “the integration of the social and the ecological cannot be done well or exclusively by transcendent thinking, or solely abstract thought and theory, as if the thinkers were disembodied, angel-like beings; it must be deeply related to contexts immersed in and related to the places where and the times in which it is pondered and developed (Hart, 2017: xxiv).” In this sense, he seems to suggest that ecological ideas in religions should be more applicative.

Meanwhile in the same year, there is also another handbook of religion and ecology which is also useful for the future of the field of religion and ecology. It is *Routledge Handbook of Religion and Ecology* with multiple authors’ writings inside. They, for example, question “what forms of symbolic visioning and ethical imagining can call forth a transformation of consciousness and conscience for our earth community? Can religions and spiritualities provide vision and inspiration for grounding and guiding mutually human earth-relation? (Tucker and Grim, 2017: 6).” Furthermore, although religion is a promise regarding the crisis, they

are also aware that there is often disjunction of ecological ideas in religions and their practices (Tucker and Grim, 2017: 7). Thus, in this handbook, it also suggests that ideas and practices of religion should be examined together.

In another chapter in the same book, Jenkins seems difficult to decide the appropriate methods or terms in this new field of religion and ecology. According to him, there are many diverse debates in this field about what ecology is and what religion is. These debates on methods are a positive response because it indicates that there is vitality of this field. However, he argues that there are religious and cultural dimensions which should be understood well in the ecological relationship (Jenkins, 2017: 22). Thus, in this sense, he seems to suggest that scholars also should look at the outside of the religious dimension in studying this field.

Bergmann in the introduction of the handbook also examines the developments of religion and ecology. The interesting one of his arguments is that religion “must respect not only the subjective, sociocultural, historical dimensions of religious traditions, but also the ecological functions of faith (Bergmann, 2017: 14).” He suggests in this field to understand religion as a skill of both perception and action in the diversity of methods in this field. Therefore, he seems to suggest scholars in this field by analyzing practices as well as ideas in approaching the interconnection of images of God and images of nature (Bergmann, 2017: 18).

In 2015, there was also an important book about this field entitled *Grounding Religion, A Field to Study the Study of Religion and Ecology* edited by

Bauman, Bohannon and O'Brien. Bauman et al (2015: 6) in the introduction of the book discussing the debates on the method of religion and ecology, argue that religion and ecology is a field that refuses the choices whether it will only look at the primary ideas or practices. It is "a field based on commitment to understand theory and practices, ideas and actions, worldviews and lived together, as complementary and mutually informative (Bauman et al, 2015: 6)."

The last three books indicate that there is shifting effort in studying religion and ecology with some previous handbooks. The three books suggest studying ideas and practices in this field. This is different with a previous book handbook, Oxford Handbook of Religion and Ecology edited by Gottlieb (2006). In the introduction of the handbook, Gottlieb points out that:

"Thus the subject of this book—religion and ecology—reflects religions' historical concern with the natural world and their response to the current crisis. What have the world's faiths believed about the human relation to *nature*? And how must beliefs (and actions) change as we face the *environment*? These two questions form the heart of the study of religion and ecology." (Gottlieb, 2006: 4)

Thus, the last three books seem to have a broad question "how do ideas and practices of humans and nature relationship coexist together in studying religion and ecology?" The study would examine not only how the religions say but also how the religions work.

Similarly, in a narrower context of Islam and ecology there is also shifting effort in studying this field. As discussed in the introduction of this research, there is shifting effort to study Islam and ecology by not only looking at normative sources of religion, but also looking at some existing eco-practices.

Due to the effort which has been initiated by Bagir and Martiam, they have critical reflection in this field as they comment on Richard Foltz who marks the difference of Islamic and Muslim environmentalism (Bagir and Martiam, 2017: 85; Foltz, 2006: 2). According to Foltz (2006: 3), “for an idea to achieve anything approaching universal acceptance by Muslims as Islamic, it must be convincingly demonstrated that it derives from, or is at least compatible with, the principles laid down in the *Qur'an* and the *sunna*.” However, Bagir and Martiam (2017: 85) comments on him that “what needs to be explored is not only the consistency and coherence of an idea with canonical sources but how Muslim communities develop, justify, and defend eco-friendly practices, and form their ideas about Islam and ecology through their practices.” This research will follow this trajectory in studying *Pesantren At-Thaariq* that is a religious based institution and has creative eco-practices.

Based on Bagir and Najiah’s literature review, it implies that the study of Islam and ecology has emphasized the studying on the scriptures. Moreover, Studies of textual interpretation are an especially rich area of work here, specifically on Judaism and on Islam (Jenkins and Chapple, 2011: 456). Hence, there will be a kind of exclusiveness if some Muslim environmentalists follow what Foltz says. The studies on textual interpretation will only look at what religions say, so that the eco-practices will be only restrictive to certain religion. In these global complex environmental problems, the problems cannot only be resolved by a certain community, but by collaborative communities. The awareness of caring the earth should be discussed more, especially for Muslims,

because the environmental problems are still in isolation (Hope and Young, 1994: 181).

Indeed, in the field of Islam and ecology some works are similar with what Foltz says about human-nature relationship based on the *Qur'an* and *Hadith*. One of the greatest writings about Islam and ecology is collected in a book, *Islam and Ecology, A Bestowed Trust*, edited by Richard Foltz et al. (2003). For example, Ozdemir (2003: 28) argues that “an environmental ethics is the logical outcome of a Qur’anic understanding of nature and humankind”. He has provided eight great principles of the relationship (Ozdemir, 2003: 28). Yet the challenges now are what kinds of practices to serve the nature are.

Another example in the book, Nasr (2003) also has similar tone which recovers the relationship between humans and nature as established in the Qur’an and *Hadith*, but he provides stressful critiques in the book. He examines the obstacles in realizing Islamic view of the natural environment (Nasr, 2003: 87). Why is it difficult? Firstly it is because most people in muslim countries, the government as well as *ulama* neither follow nor preach the Islamic principle of the natural environment to the public. Then the other reason is the advance of technology set by the west. Meanwhile for the solution, he invites others to turn to sacralized vision of nature and perform concrete actions for the earth (Nasr, 2003: 99-102). The vision can be started by rethinking the modern western science whether it is contrast to Islamic principles or not. Next, it needs easy language formulation of the environmental ethics. Then, the courses of environment should not only be limited to modern schools, but they should also focus on traditional

schools or *madaris* led by trained religious leaders. Also, it needs to involvement of media as well as cooperation with NGOs. In other words, the Islamic principles cannot work without any significant effort.

Another important note is what Izzin Dien argues. In amid of difficulty of Islam coming to practice, he proposes “submission” to God will be applicable. He argues Islam can only make sense if it is taken as a system and utilized in such a way that makes it applicable within the notion of “submission” to the paradigm of tawhid that governs the whole (Izzi Dien, 2003: 119). Humans should be aware that they are agents of God. However, Izzi Dien’s view is closer to anthropocentric view because he emphasizes humans who only can perform to protect the environment. I agree with the ideas of submission, but it should be noted that humans and other creatures are interrelated each other.

In addition, there are some examples of works that tend to focus on some insights and practices which are “Islamic”. Khalid (2017) theologically and jurisprudentially uncovers some insights and practices of Prophet Muhammad as stated in the *Qur’an* and *Hadith* that alternatively can be referred as Islamic Natural Resources Management. In similar ways, scholars in Indonesia also refer to the Islamic texts to find understanding and ethics to nature (Mangunjaya, 2005, 2007, 2012, 2015). Also, in Indonesia, in 2004 Nu released *fiqh al-biah* and in 2005 Muhammadiyah released *Teologi Lingkungan* (Theology of Environment). In this term, usually the scholars refer to ideas of *hima* (a principle of Islam to create protected forest) and *ihyaul mawat* (a principle to make lands productive).

However, if we look at Muslim scholars who have recently published their writings (Nasr 2017, Khalid, 2017), there are two issues appearing in the Islam and ecology. Those are *aqidah* dimension and *syariah* dimension (Abdillah, 2005: 5). *Aqidah* concerns about theology of the environment, meanwhile *syari'ah* concerns about fiqh of the environment or guidance of life framed in the concept of *wajib, haram, mubah, makruh and sunnah*. Many proficient scholars have discussed theology about how humans ethically should relate with nature. Yet, many scholars are also aware that the principles need to go further in practices. In terms of practices, many scholars have referred to the certain eco-practices based on Islamic sources, but in my point of view, these can be effective in Muslim countries, however in Indonesia which is rich in diversity, it can be less effective. The main reason is that it can only reach certain communities not all the whole community of the Earth, as ecology supports the interconnectedness of all living and non-living beings.

1.6 Research Methods

This research applies a qualitative field research because it is adequate to study social processes over time (Babbie, 2008: 315). Therefore, I did observation and in-depth interview to examine *Pesantren At-Thaariq* as one of methods to conduct a qualitative field research (Babbie, 2008: 346). I observed the *pesantren* for three weeks. I looked at the daily activities the people of the *pesantren* like the leaders and the students by following their activities. For example, I participated in the daily learning activities in the *pesantren* and did gardening. In addition, I always followed Ibang as *Kyai* and Nissa *Nyai* especially

when both did gardening. In some occasions, I followed Ibang when he was preaching in some mosques. Furthermore, I also looked at their activities which they shared in social medias.

During the observation, I also conducted qualitative interviews. While I recorded and noted the activities, I listed questions after reviewing the notes. I interviewed the key people of the *pesantren* by the questions. I interviewed the people especially Ibang, Nissa and some students. I talked with Ibang and Nissa several times discussing their activities under a general theme, environmental activities. For the students, I did qualitative interview with senior students who have graduated from senior high school, and I created short questions in a paper to be answered by all the students.

1.7 Thesis Organization

This paper has five chapters in examining the *Pesantren At-Thaariq* in the context of religion and ecology. The first chapter is introduction. It discusses the background and the method of this research. The second chapter provides the history of *Ath-Thaariq* including the history of the founders. The third chapter examines the eco-practices of *At-Thaariq* as well as their religious foundations. The fourth chapter observes how ecological inspirations of *At-Thaariq* are demonstrated. The last chapter is conclusion.