

THE ENVIRONMENTALIST PROPHET: A TEACHING OF HABL MIN AL-'ALAM BOOK IN PESANTREN

Mochammad Maola

CRCs UGM

E-mail: maolamohammad@yahoo.com

ABSTRACT

Ecological crisis is demanding solution from various aspect. While religion as a promising resource to influence it's follower. A lot of researchs about Islam and ecological issue are proof that Islam also concerns with environmental crisis. Many Islamic boarding schools (*pesantren*) identify themselves as environmentalist or ecological *pesantren* which taught the students about ecological issue. The problem among the research about Islam and ecology is less of reference from specific Islamic literature which talking about Islam related with ecology. Neither it can't be found in *pesantren* which taught ecology. Mostly refers with english writing or primary sources from Al-Qur'an Hadith book. The other is refer with fiqh *bi'ah* (the jurisprudence of environment) wich only limited in Islamic law toward environment. One of the famous book is from Yusuf Qardawi entitled *Ri'ayat al-Bi'ah fi Shariat al-Islam*. I argue that Islam has propose a solution which has manifested by Prophet Muhammad activities and words toward environment. The book of *Habl min al-'Alam* is a compilation of 40 hadiths from Prophet Muhammad which consist of his teaching on treating environment. The book is written by the author for the purpose of education, not for profit purpose. It's taught in *pesantren*, for junior high school grades and older. This book is more simple but consist more topics rather than limited to jurisprudence view even also the theological teaching and manner. The contains of this book is focused on overconsumption, nature resources, treating animal, reforestation, sanitation, etc. The research is designed in qualitative ways which the subject was observed through focus group discussion, teaching the book and discussion, and then observed again through focus group discussion. The purpose of this research is to educate ecology for *pesantren* student and their reponses toward the book to find out the effectiveness of the book toward *pesantren* student also the strength and weakness before it is published and spreaded to be taught in other *pesantren*. The result shows that the informants arguing the quality of author, as they convince the book is lack of barakah, absence of sanad

and hadith status. Therefore, the informants are prefer to focus on the hadith science rather than the ecological teaching in the book. It can be concluded that the book is need improvement to attract the students attention toward ecological issue.

KEYWORDS : Islam, Ecology, Pesantren, Education

INTRODUCTION

The ecological crisis is a modern world problem. Various approaches try to minimize the impact of the ecological crisis. Humans as religious beings have an important role in translating the will of god as their duty on earth as God steward as mentioned in various holy book in many religions. Verhagen (2004) explains the importance of re-reading the history of creation in local religious traditions and religions that have become world religions. The re-reading is also need a contextualization because it is contained the teachings of ecology and the environment. The ability of re-reading and contextualization need to be taught to every generation. This is useful because in addition to increasing faith in understanding religion itself, it is also to maintain the environment sustainability.

Teaching ecology through story is believed as something that students are interested to follow. In addition to using historical stories from religion books or manuscripts, fictional stories can also be used as teaching material although the story of the origin of creation in religions is also doubtful, especially regarding for followers from other religions. But the point is that story, whatever it is, is useful as teaching material. Ellis (1997) mentions that fictional stories and experimental activity are good tools for teaching ecology. This is a method that can be applied in various religions even to non-believers.

Islam is a world religion that is not absent from ecological teaching. The ecological teachings can be found in the holy book of Islam (Al-Qur'an) and the history of the Prophet Muhammad life (hadith). Gosling (2001) mentions that Islam and Hinduism are elitist religions in the world and Asia in particular. The role of key figures in Islam has an important role in educating its people. In this case, the example of the Prophet Muhammad became the topic in this paper on how to care for the environment.

To educate the people with the teachings of the Prophet deeply, it can not be done in all places. The right place to do is in institutions that focus on Islamic teaching, in this case is Pondok Pesantren as Islamic teaching institution. Pesantren is an institution that is widely found throughout Indonesia. In pesantren, people study the science of Islam from Al-Qur'an, the hadith of the prophet, and other various authentic books on many disciplines; the creed, jurisprudence, history, arabic, manner, etc. Therefore, pesantren is the best place to teach *habl min al-'alam* book since it's text is in arabic.

Pesantren is a type of Islamic traditional education. Dhofier (1980) mentions five components in a pattern of typical Islamic tradition; dormitory, mosque, students (santri), cleric (kyai) and the yellow book (*kitab kuning* / Islamic traditional literature). 1) Dormitory is a characteristic of Islamic tradition, which distinguish it from other traditional education system in mosques or madrasah which growing in most other Muslim countries. 2) The mosque is an element that can not be separated from the Pondok Pesantren, and the most appropriate place to educate the students, perform daily worship five times a day, the Friday prayer and teaching Islamic education. 3) Santri are students or disciples who came from various regions to study the religion from the kyai. 4) While kyai is the most essential component in the tradition of pesantren. Oftenly kyai is a founder of pesantren or his descendants and growth depends on his ability as clerics. Although most kyai living in rural areas, they are part of an elite group within the social structure, political and economic in Indonesia. The job of the kyai is a teachers and *mufti* (jurist) of Islamic teachings. 5) While yellow book is the classic Islamic literature which became a reference in the science of religion.

Traditional Islamic educational system calls the *sorogan* as individual system given in lectures to the santri who have mastered reading the Quran because they have to read the book in Arabic language and translate it in local language then explain its meaning in front of teachers who are listening and giving correction. The next major method of teaching system in the traditional Islamic environment is bandongan system. In this system a group of santri listening to a teacher who reads, translates/interprets, explains, and to review Islamic books in Arabic. Each santri is watching his own book and make notes of words or footnote to understanding difficult terms in arabic.

This paper discusses a book which composed by the author as a reference for ecology study. This book is entitled *Habl min al-'Alam min al-Ahadits Sayyid Walad Adam* (Connecting to Nature, Some Hadiths from The Master of Son of Adam). This book is a compilation of 40 hadith prophets about ethics on the environment. This book has advantages as will be explained. This paper focuses on the teaching of ecology book in pesantren as a source. The book is in arabic, so in the same time the students could study hadith, arabic, and ecology together, beside for student who able to memorize all of the hadith in the book will get certain benefit as mention later. This is some benefit of the format of this book.

RECENT RESEARCH

Research on ecology in pesantren has been conducted by many researchers. Unfortunately they are rarely have a main source or specific reference in teaching ecology. Most of them using some general verses of the Qur'an or side explanations from other books that teach other lessons. For example when

the teacher explains ablution (*wudhu*), the teacher also explains about water resources and preservation. Mangunwijaya (2014) studied Pesantren Dar el-Qalam Tangerang, Pesantren Al-Musadadiyah Garut, and Pesantren Buntet Cirebon. In those three pesantrens, no books were found to be used as a main reference for studying ecology. Yusron et al. (2013) studied Pondok Pesantren Aswaja Lintang Songo Bantul, there is also no specific book found. But Yusron offers three books; *Bi'ah: Buhuts 'Ilmiyah wa Haqaiq Islamiyyah by Banjalan* (2000), *Nushush Qur'aniyyah fi Syu'un Bi'iyah by Idrissi* (2009), and *Ihya' al-Aradhi al-Amwat fi Al-Islam by Zaid & Sulaiman* (1995).

Another study was conducted by Khitam (2011) at Pesantren Daarul Ulum Lido and Pesantren Al Amin Sukabumi. While at Pesantren Al-Amin, the interpretation and meaning of their ecological teaching is manifested through planting trees in practical. Meanwhile, the ecological teaching in Pesantren Daarul Ulum Lido is manifested through *harim* (conservation zone). This type of conservation as happened in Daarul Ulum Lido Pesantren is the result of firm relations and interaction with an NGO which is working in international conservation. Although there is no specific reference, Khitam refers his paper to *Ri'ayah al-Bi'ah inda Syariah al-Islam* written by Al Qaradawi (2001). This book by Al Qaradawi is one of the famous Islamic literature in environment.

The case of Jember is different as the Muslim scholar in Jember was assembled to design Islamic jurisprudence toward environment. Anam (2016) studied about 18 pesantren in the subdistrict of Silo, Jember which had formulated the *fiqh* (jurisprudence) of the environment. But the formula is contextual and less universal. Beside, it was written in bahasa, the formulation is less to discuss broader issues. But for the non expert, this formulation can be read as a result of *bahtsu masail* (research on specific question) as in various places that already exists.

The socio-culture aspect of the environmental implementation of Islamic teaching is important. Washil (2016) researched at Pondok Pesantren Kebon Jambu Al Islamy Cirebon and Pesantren Langitan Tuban. The response of the Pondok Pesantren Kebon Jambu Al-Islamy Babakan Ciwaringin Cirebon to the environmental problem is still through normative consciousness because it is still depend on the rules that bind it. While the response of Pondok Pesantren Langitan Tuban is engaged with local wisdom which is understanding and believing the hope of blessing (*barakah*). The formulation of the concept of environmental jurisprudence which has developed by Pondok Pesantren Kebon Jambu Al-Islamy Babakan Ciwaringin Cirebon and Pondok Pesantren Langitan Tuban through social goodness (*maslahat mursalah*), especially in the pesantren environment. Although it was not explicitly included in the curriculum of pesantren, but the values which has developed have shown the existence of the values of social goodness (*maslahat mursalah*) in environmental preservation in the pesantren. While in Pondok Pesantren Langitan Tuban, it more emphasis on awareness of environmental preservation in accordance

with Islamic legal norms of social goodness (*maslahat mursalah*) and mixed with the values of local wisdom that is getting *barakah* (blessing) from the kyai.

There is no specific strategy that created by the Pondok Pesantren Kebon Jambu Al-Islamy Babakan Ciwaringin Cirebon in raising awareness of environmental jurisprudence because it is not their main concern but it is one of the activities program among pesantren's activity programs. The reality is a little different from the Pondok Pesantren of Langitan Tuban which began to have special attention to the environment because they began to embedded the idea that maintaining the environment will impact on happiness and prosperity in life. Understanding ecology and environment is based on a belief that by following the footsteps of the kyai will get a living barokah, although the study of environmental jurisprudence is not held formally.

The book of *Habl min al-'Alam* was inspired from the book of *Arbain Nawawiyah* which compiled by Imam Nawawi. The tradition of collecting 40 hadith on certain topic has become common in Islamic tradition. The tradition of collecting and memorizing 40 hadith is a tradition of Muslim scholars which have many benefits. According to Hadith Arba'in An-Nawawiyah by Imam An-Nawawi (2001) which was translated by Muhil Dhofir, it is narrated from Ali bin Abi Talib The Companion, Abdullah ibn Mas'ud, Mu'adz ibn Jabal, Abu Hurairah and Abu Sa'd Al-Khudriy, that the Prophet Muhammad has said, "Whoever of my people memorized forty hadiths about his religion, then on the Day of Judgment he will be resurrected in the group of jurists and scholars." In another narration it is said, "He will be resurrected as a devout" and in the narration of Abu Darda': "and on the Day of Judgment I will defend and witness for him." While in the narration of Ibn Mas'ud, The Prophet said to him, "Enter from whichever door of heaven you desire." And in the narration of Ibn 'Umar, "He will be included in the clergy and included in the group of martyrs." This can be a motivation for students to memorize 40 hadiths.

M E T H O D O L O G Y

This research is using qualitative method with ethnography approach. The researcher stayed with the informants in pesantren for a month and taught the *Habl min al-'Alam* book. The data was collected through focus group discussion (FGD) twice. First before starting to study the book, and the second after studying the book. The research location is at Pondok Pesantren Ali Maksum Krapyak. The number of informants is 11 people, aged between 17 years to 22 years. All informants are men who living in pesantren. The first FGD was conducted on 21 May 2017 or five days before Ramadhan. After the first FGD, the book began to be taught daily with the *bandongan* method. Every day the researchers read two hadiths and then explained the meaning

and participants are invited to contextualize in the modern era. The book is taught until June 10, 2017. The second FGD was conducted on 11 June 2017.

The first FGD material was to capture students sensitivity toward the issue of ecological crisis, Islamic solutions to the crisis, and their role as Muslim students. The second FGD discussed their response to the book of *Habl min al-'Alam*, and their correction to the book.

R E S U L T

The first FGD was focused in three topics. The results are bellow:

a. Ecological Crisis Issue

The informants convinced in ecology crisis which is happening. They mention numerous phenomenons such as global warming, deforestation, trash, animal extinct, etc. They know the issues from newspaper, internet, TV, and from what they have ever seen daily. They also believe about that the escalation of this crisis is getting worse. Adi (20 years) said it is happening because people are busy in war and spreading too much money to make war and not to sustain the planet. While Fathul (17 years) said it is because the activity of uneducated people in poor country. Udin (22 years) sum up the answers, as he said it because of people own fault. People still not taking care the environment, such as throwing the trash randomly out of the trash can. People still love to having a trip using motor cycle, and another cases which make the other informants agree with Udin.

b. Islamic Solution

The informants doesn't know the specific book in Islamic literature which talking about the relationship between Islam and ecology. But they believe there is exist, but they lack of information about it. However they also agree that the teaching of ecology is exist in Quran and Hadith. Huda (17 years) mention about the hadith of cleanness is a part of faith (*an-nazhafatu min al-iman*). Samsul (22 years) mention the ayah about cleanness also, (*Innallaaha yuhibbu at-tawwabiina wa yuhibbu al-mutathohirin*), God loves people who repent and stay clean. Fikri (21 years) giving advance sample when the prophet ask people to pray before they eat, it means the food is not just a food to eat. It is a gift from the God and people should not overconsumse nor underestimate it.

c. Muslim Student Role

As a muslim student in pesantren, their main role is to educate people about the ecology teaching, especially what Islam teach about it. Before going to that, they should learn first. They are delighted to have an opportunity to study the *Habl min al-'Alam* book. Fikri (21 years) said,

“before we educate people, we should practice it. Because the knowledge without practice is like a tree without fruit” then he mention an aphorism “*al-ilmu bilaa amalin kasyajarin bila tsamarotin*”. Therefore, their role is to study, practice, and then educate people.

The results of second FGD about the responses toward the book is below:

1. The Quality of Author

They doubt about the quality of author in compiling the hadith. First, when they asked how the author selected the hadith, the author said through hadith book in pdf, and search the keyword relating to the topic. They said that the authority of compiling the hadith is a scholar job, especially a scholar of hadith and they argue that the author even never study in hadith science in Islamic university.

2. The Lack of *Barakah*

The informant arguing the inner value of the book as they asked the author how to arrange the composition of hadith. Muslimin (20 years) compare it with the way Imam Bukhari arranged his famous book, *Sahih Bukhari*. Imam Bukhari always performing ablution and *salah* two *rakaat* every put a hadith in his book. That was what he did for thousands hadith in his book. Therefore the informants arguing that the book *habl min al-'alam* is less *barakah* in compare to *Sahih Bukhari*. Moreover, they said that the author just write the book in order to join in conference.

3. The Absence of *Sanad*

Sanad is a chain that connecting the hadith toward the source. Generally, every book of hadith is contain a sanad of the author into the Prophet. The informants argue that the book is absence of *sanad*. Although in modern times, *sanad* could be found easily, but the meaning of *sanad* is still valuable and counted as authorization.

4. The Absence of Hadith Status

The book of *habl min al-'alam* is absence of hadith status. Every hadith has it's own status such *sahih* (valid), *hasan* (good), *daif* (weak), and *mawdu'* (false). It is still make them concerning the book because they don't want to practice a false hadith and carefully practicing weak hadith.

C O N C L U S I O N

From the findings already mentioned, it can be concluded that the informant still can not grasp the meaning of the ecological teachings in the book. They focus more on the form of book rather than on the content of the book. No one criticizes the choice of a hadith as there are hadiths about ecology that have

not yet been included, similar hadiths, or hadiths that need not be included. While this may also mean that they are not concerned and criticized about the content of the book, because they are only dubious about the scholarlyness of the book in the Islamic literature tradition.

Ecological lessons do not exist in their curriculum, in the other hand the hadith lesson is a compulsory subject. Therefore, they are more understanding toward the teaching of hadith rather than the teaching of ecology. This leaves them unable to comment much on the ecological dimensions of the book, but in the hadith dimension they criticize quite a lot. This is a correction for the author to improve the book by improving the capability of author in writing the hadith book according to standard hadith book and search for experts hadith scholar to make corrections (*tahqiq*).

Further, the student need to be educated about the importance of studying ecology in Islamic teaching. Studying hadith is important, but it should not exile the ecological teaching contain in the book. Therefore, the student need to be reeducate about the important of learning ecology, and the author need to revise the book to fit with the need and worldview of student in pesantren.

REFERENCES

- An-Nawawi, I. 2001. *Hadis Arba'in An-Nawawi* (Translated by Muhil Dhofir). Jakarta: Al I'tishom.
- Anam, M. S. 2016. Penguatan Fiqh Lingkungan Di Pesantren-Pesantren Desa Pinggiran Hutan Di Kecamatan Silo Jember. *Qolamuna: Jurnal Studi Islam*, 1(1), 133-148.
- Banjalan, M. 2000. *Qadlâya Bi'ah: Buhuts Ilmiah wa Haqaiq Islamiyyah*. Maroko: Dar al-Baidlo'.
- Dhofier, Z. 1980. *The Pesantren Tradition: A Study of the Role of the Kyai in the Maintenance of the Traditional Ideology of Islam in Java*. Disertation: Australian National University.
- Mangunjaya, F. M. 2014. *Ekopesantren: Bagaimana Merancang Pesantren Ramah Lingkungan?*. Yogyakarta: Yayasan Pustaka Obor Indonesia.
- Ellis, B. F. 1997. *Learning from the Land: Teaching Ecology thorough Stories and Activities*. Colorado: Greenwood.
- Gosling, D. L. 2001. *Religion and Ecology in India and Southeast Asia*. London and New York: Routledge.
- Idrisi, J. Z. 2009. *Nushush Qur'aniyyah fi Syu'un Bi'iyah*. Maroko: Dar al-Rasyad al-Haditsah.
- Khitam, H. 2011. *Ecological Movement as the Manifestation of Theological Value (Case Study in the Pesantren Al Amin, Sukabumi, and Pesantren Daarul Ulum Lido, Bogor)*. Thesis: Institut Pertanian Bogor.

- Qaradlawi, Y. 2001. *Ri'ayah al-Bi'ah inda Syariah al-Islam*. Mesir: Dar al-Syuruq.
- Verhagen, F. C. 2004. Contextual Sustainability Education: Towards an Integrated Educational Framework for Social and Ecological Peace. In *Educating for a Culture of Social and Ecological Peace* (ed. Anita L. Wenden). New York: State University of New York Press.
- Washil, I. 2016. Kesadaran terhadap Fikih Lingkungan di Pondok Pesantren Kebon Jambu al-Islamy Babakan Ciwaringin Cirebon. *Holistik*, 14(2) 191-208.
- Yusron, H. M., et.al. 2013. *Eco-theology Pesantren: Studi tentang Peran Pesantren Aswaja Lintang Songo dalam Konservasi Lingkungan di Wilayah Piyungan Bantul Yogyakarta*. http://www.academia.edu/download/34523816/Echo-teologi_in_Pesantren_.doc
- Zaid, A. & Sulaiman, A. 1995. *Ihya` al-Aradhi al-Amwat fi Al-Islam*, Makkah: Rabitah 'Alam Islami.