The Implementation Of Ecology-Based Islamic Education Model In Baitul Ulum Islamic Boarding School At Mojoduwur-Mojowarno Jombang

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ABSTRACT

Education is an effort to optimize human potential in its entirety, potential, humanity and natural potential (environment) that as an effort to ask Islamic students to the realization of righteous human beings. Baitul Ulum Mojoduwur Jombang Islamic Boarding School guides students to carry out activities to maintain the cleanliness of the Islamic boarding school environment (natural potential) as a form of implementation of an ecological based Islamic education model. Therefore, the purpose of this study is to describe the forms of activities to maintain the cleanliness of the environment of Islamic boarding schools in the ecology-based Islamic education model and the ecological concept in the fiqh perspective and the problematic implementation of ecology-based Islamic education in Baitul Ulum Mojoduwur Mojowarno Jombang Islamic Boarding School. Descriptive analysis type qualitative research, with data collection techniques namely observation, interviews and documentation. Data analysis techniques are description, reduction and interpretation. The results of the discussion that the concept of ecological-based Islamic education in its application can be reflected in two models. First, the classical model, which is applicable, still uses the Islamic distinctive cultures, such as Roanan (workmanship) once a week, and cleaning pickets clean the cottage environment. Second, the modern model, namely by utilizing natural technological advances such as findings in the field, is to replant the land around the hut and fertilizing it with natural fertilizers. The problem of the implementation of Ecological-based Islamic education in Baitul Ulum Mojoduwur Mojowarno Jombang Islamic Boarding School is the existence of historical factors, land factors, and the density of literary activities with the activities of reciting and attending school making the implementation of ecologically based Islamic education models only a small part in its application.

Key Words:
Baitul Ulum Islamic Boarding School, Ecology-Based Islamic Education Model

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INTRODUCTION

Islamic boarding schools or abbreviated as pondok or ponpes, is a traditional educational hostel, all of their students live together and study under the guidance of the clerics and have a dormitory to stay at the Islamic students. East Java is the easternmost region of Java which has many Islamic boarding schools. It is both modern boarding schools and salafi boarding schools. Not only in urban areas, but in many areas throughout East Java there are many Islamic boarding schools. Some of the best and most popular boarding schools in East Java include: Tebuireng, lirboyo, Krapyak, Gontor, Assalam and so on.

Baitul Ulum Islamic Boarding School is one of the salaf Islamic boarding schools located in the eastern end of the Jombang area, namely Mojoduwur village, Mojowarno sub-district, Jombang regency. This Islamic boarding school has a mission to uphold Islamic religion. Initially only in the form of a Musholla building and the clerical house, then with the increase of the surrounding community who wanted to study religion, a room next to the small mosque was built to have three rooms, along with the increasing number of students who wanted to study religion the 7 (seven) women's rooms and dormitories 2 (two) rooms.

The Baitul Ulum Islamic boarding school initially had 10 village Islamic students who only studied Maghrib prayers and Isha prayers, then in 1990 an education unit for junior high school (SMA) and high school (SMA) level was established, along with its development the Islamic students became 65 male and 40 female students of both junior high and high school level.

The facilities in the Baitul Ulum Islamic Boarding School are Musholla, Islamic students dormitories, offices, caregiver dormitories, kitchens, schools (SMP, SMA), Islamic students cooperatives, libraries, computer laboratories, laboratories, warehouses, bathroom / wc. The extracurricular activities are; The study of the yellow books (the book of the salaf), the Tilawatil Coaching of the Qur'an, the training speech in Indonesian, Scouting, Sports Development, the Development of Qashidah and Marawis, and Tahfidhul Qur'an.

Life in a boarding school environment emphasizes the formation of personal believers, Muslims who are virtuous, have good bodies, are knowledgeable, and think freely. Likewise, it was illustrated in the Baitul Ulum Islamic Boarding School, in terms of maintaining environmental cleanliness in order to create a comfortable atmosphere in studying carried out with various traditional and classical efforts. The effort aims to make all students discipline to maintain cleanliness and be able to be healthy.

Healthy of "Al aql al salim fi al jism al salim" which means a healthy mind is in a body healthy. A body healthy is another side that is very important in education in Islamic boarding schools. Because in a body healthy, the students will be able to carry out life and worship activities as well as possible. Health care is carried out through a variety of clean and comfortable sports and maintenance activities. This has been done by all elements of Baitul Ulum Islamic Boarding School, namely Islamic students and Islamic teachers.

Clean c is a reflection of people's attitudes and behavior in maintaining personal and environmental cleanliness in their daily lives. In order to improve the health status of Islamic students, efforts need to be made to increase the knowledge of Islamic students about health in general, especially regarding infectious diseases so that there are
expected changes in attitudes and followed by changes in personal hygiene behavior with the end result of the decline in infectious diseases.

Changes in attitudes and followed by changes in Islamic students hygiene behavior were carried out by efforts to apply the Ecology-based Islamic education model in the Baitul Ulum Mojoduwuwur Islamic boarding school in Mojowarno Jombang. The Ecological Based Islamic Education Model that researchers found illustrates that there are two models, namely; first, the Classic Model, which is an ecologically based model of Islamic education, its application only displays soft ones. This paradigm is much influenced by the conditions that have been built since the first time, for example the tradition of ro'an (cooperation). Second, is the Modern Model, where technological progress is undeniable is the fruit of the progress of civilization created by humans themselves, this is in line with the principle of life that is to increase prosperity and prosperity of mankind. Therefore, researchers are interested in discussing this article entitled Implementation of Ecology-Based Islamic Education Model at Baitul Ulum Islamic Boarding School in Jombang

METHODOLOGY

This research was conducted at Baitul Ulum Mojoduwuwur Islamic Boarding School Mojowarno Jombang. The approach used in this study is qualitative research. According to Bogdan and Taylor (1975: 5) defines the one cited by Lexy J. Moleong, that qualitative methodology as a research procedure that produces descriptive data in the form of written or oral words from people and observable behavior. This approach is directed at the background and the individual holistically (intact).

The approach used in this study is descriptive-analysis, this is based on efforts to approach the object of research by describing data about the implementation of ecologically based Islamic education models in Baitul Ulum Islamic Boarding School and scholars' perspectives on the concept of ecologically based Islamic education.

The data in this study are words or actions indicated to answer the problem about the implementation of Ecology-based Islamic education in Baitul Ulum Mojoduwuw Mojowarno Jombang Islamic Boarding School. The source of data in this study is informants who can provide data in the form of verbal answers through interviews with Islamic-religious people at Baitul Ulum Islamic Boarding School Jombang. It is a data source that presents signs in the form of letters, numbers, images, or other symbols. In this study can be in the form of literature or documentation relating to research.

Data collection techniques by observation. This technique the author uses to obtain data about the description of the implementation of ecologically based Islamic education in the Baitul Ulum Jombang boarding school. Furthermore, the interview technique, which is for communication between two people, involves someone who wants to get information from someone else by asking questions, based on certain goals (Mulyana, 2008: 180). Documentation technique is the documentation method is to look for data on things / variables in the form of notes, transcripts, books, newspapers, magazines, inscriptions, agendas, etc. (Arikunto, 2006).

Data analysis techniques by way of description by describing the situation as a whole about the phenomenon of the findings of the field related to the Islamic-religious people perspective in Baitul Ulum Islamic Boarding School about the concept of Ecologically based Islamic education. Reduction is a reduction that is to classify the data obtained from the field with a sufficient number, for that it needs to be carefully recorded and detailed. This is done to anticipate the complexity and complexity of the data obtained
later in the field. Interpretation is thinking, by making the categories of data obtained have meaning, looking for and finding patterns and relationships, and making general findings.

RESULT AND DISCUSSION

Ecology-based Islamic education model, is a new study that has no legal guidance and jurisdiction for its implementation, both in curriculum and practice, but has been carried out in practice. Ecological discussion in fiqh studies will be found, for example babub thaharah, hima, ihyaul mawat. The study content of the three terms, further if interpreted will produce a form of environmental jurisprudence (fiqhul bi'ah).

Technically, the implementation of Baitul Ulum Islamic Boarding School, the form of ecologically-based Islamic education appears practically. This fact is supported reflected in the form of voluntary work activities (roan) cleaning the Islamic boarding school environment, which was held on Sunday morning, cleaning the dormitory and the bathroom and toilet. The form of application is not based on the awareness of the person, but is scheduled in such a way, and there is a form of punishment if it is not implemented.

Cleanliness or in the concept of fiqh better known as thaharah, is an important aspect in Islamic teachings. Humans are called upon by the Shari'ah to always guard the sanctity of filth and uncleanness. This concept, is the basic foundation of the teachings of Islam.

In jurisprudence, thoharah is ranks first in fiqh discussion, so Shari'a strongly teaches Muslims to always maintain cleanliness and purity. So, thoharah means to always maintain the cleanliness of the surrounding environment, for example to dispose of garbage in the place, all that is done to avoid the flood. This concept has been understood by the students of Baitul Ulum Islamic Boarding School, only the practice has not been consciously built to maintain environmental cleanliness by removing garbage in its place, immediately washing dirty clothes to avoid skin diseases and becoming a place for mosquitoes to nest.

It was found that the Islamic students had dumped garbage in the trash, but if the trash bin was full they did not yet have the initiative to empty the trash, so that the trash was left to mount and dumped tomorrow morning according to the schedule determined by the hut. Another thing is because the activities of the hut are very crowded starting from the morning of the book reciting followed by formal schooling, so that in one day the activity is very dense, making them difficult to find free time except Sunday to wash clothes. The word "soon" is a thing that is difficult for Islamic students to do because it prioritizes mandatory activities rather than washing clothes. Therefore, many Islamic students are affected by skin diseases because they are not clean in terms of what they use.

The forms of applying ecological values can be realized in the form of ihyaul mawat (cultivating unused land), this is an ecological concept in Islam. This concept, can be realized by farming either in the form of rice fields, aquaculture, and or plantations.

Even, the local government has provided assistance for trees to be planted in the Baitul Ulum Islamic Boarding School. This proves that there is little level of concern from the government to instill love for the Islamic boarding school towards the environment by continuing to plant trees.
Golden Teak tree assistance is an arena for students to learn to plant and preserve the environment around the hut. There is not extensive land around the cottage. The land grows a lot of wild plants that are not useful for the cottage. With the help of mas teak seeds even though all cannot be planted because of the lack of available land and on the advice of the caregiver added vegetables (eggplant, chili, basil, spinach, tomatoes, pare) between the teak trees. The benefits can help the cottage (kitchen matters) to maintain the nutrition of Islamic students in terms of processing food.

Besides planting, maintenance is carried out by watering and providing natural fertilizers which are processed by the Islamic students. Natural fertilizers are made from broiler manure maintained by the hut, so it is useful for the maintenance of plants planted in the cottage area.

The findings in the field, that the form of ecologically based Islamic education is classic and modern in nature. From the description above, it can be understood that the model of ecologically based Islamic education seems applicable, even though it is still partial. considering this boarding school, more focused on the application of the study of the Book of the Salaf (classical book), almost a full day of activities boarded a lot to attend learning activities in the formal education unit and study the Qur'an and the Book of Salaf (Classical).

Based on the results of interviews with caregivers (Rouf, October 20, 2018) the problem of implementing Ecological-based Islamic education found at Baitul Ulum Islamic Boarding School includes:

a. Macro Factor
In this macro factor, the researchers only examined the historical aspects of the establishment of Islamic boarding schools, historically the establishment of the Baitul Ulum Islamic boarding school has a mission to uphold the Islamic religion. But the mission was then translated more broadly in accordance with the aspects of vision that were owned. The findings in Pondok Pondok, for example, have a mission to make work for Islamic students because the majority of Islamic students come from orphans, so the historical aspect greatly influences the application of activities in Islamic boarding schools not especially on the application of ecological values.

b. Micro Factor
For this micro factor can be categorized in two perspectives, namely supporting factors and inhibiting factors. The findings at the Baitul Ulum Islamic Boarding School illustrate the lack of supporting factors, namely in the form of not extensive land, to implement ecological values and the form of cooperation carried out by the Islamic boarding school with related parties to develop ecologically based Islamic education models. However, the main limiting factor is the tight schedule of activities at the Islamic boarding school. This, making the application of the ecological based Islamic education model only a small part in its application

CONCLUSION
Some conclusions can be formulated as follows:

1. The concept of ecologically based Islamic education in Baitul Ulum Mojoduwur Jombang Islamic Boarding School is reflected in the moral aspects of the Islamic students towards the environment, from a legal point of view reflected in environmental jurisprudence, namely by interpreting the laws governing humans and nature as in the thoharo concept, hima, and ihyaul mawat, and the form of practice is habituation to always love cleanliness. The concept of ecological-
based Islamic education in its applicability can be reflected in two models. First, the classic modernization is that it is still applied using typical Islamic boarding school cultures, such as Roan (voluntary work) every week, and cleaning pickets to clean the cottage environment. Second, the modern model is the concept of replanting empty land.

2. The problem of the implementation of the ecology-based Islamic education model in the Baitul Ulum Jombang Islamic boarding school is related to the historical aspects of the lodge’s vision and mission which are interpreted to develop, thus requiring the readiness of the hut to provide land related to land management (farming) and lack of land and the density of Islamic students activities. This, making the application of the ecological based Islamic education model only a small part in its application.

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