

ACTUALIZATION OF THE TEACHINGS OF THE QURAN AT HAJAR ASWAD ISLAMIC BOARDING SCHOOL NGAWEN GUNUNGKIDUL YOGYAKARTA

By

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Abstract: This study examines the actualization of Qur'anic teachings related to the values of Education for Sustainable Development (ESD) at Pondok Pesantren Hajar Aswad, Ngawen, Gunung Kidul, Yogyakarta. This research employs a descriptive qualitative approach using observation, in-depth interviews, and document analysis as methods. The pesantren integrates ESD concepts with Islamic values through environmentally friendly programs such as the Green House and Mini Zoo, which empower students in environmental stewardship and skill development. The findings indicate that Islamic teachings, particularly the Qur'an, support ESD principles in maintaining environmental sustainability, which have been practically implemented by the pesantren. This research contributes to understanding the relevance of religious values and sustainable education practices in Islamic boarding schools.

INTRODUCTION

Education is one of the efforts to provide understanding for the next generation so that they can protect the environment from various damages caused by humans in the future. As mandated by the objectives of education in Indonesia as stated in the 2003 National Education System Law Article 3 which states that the objectives of national education are to develop individual abilities and form noble characters and cultures in society, to increase the intelligence of the nation. Education aims to develop the potential of each student so that they become individuals who believe and fear God Almighty, have good morals, are healthy, knowledgeable, skilled, creative, independent, and become democratic and responsible citizens. This statement emphasizes that the objective of national education is to develop individual potential so that they become individuals who believe, fear God Almighty, have good morals, are healthy, educated, skilled, creative, independent, and have responsibilities as democratic citizens. This means that education plays a role in providing an understanding to protect the environment from the threat of disaster. (Arifin, 2013).

Education for Sustainable Development (ESD) which means Education for Sustainable Development is here to provide knowledge to students about the problem. It is hoped that

with the understanding provided, future generations will have the awareness and skills needed to contribute to sustainable development in the future. This form of education is a new paradigm in both formal, non-formal, and informal education. This education is also contained in the Government Regulation (*PERMEN*) of National Education No. 63 of 2009, which emphasizes the paradigm of education for sustainable development. *Education for Sustainable Development (ESD)* is a new paradigm in education, where everyone will have the responsibility to create environmental balance for a sustainable future. This education seeks achievements in three pillars, namely economic growth, social development, and environmental preservation. (Hastuti, 2009).

The previous explanation describes in detail the complexity of today's life challenges. Education is considered one of the solutions to maintaining environmental balance. Islamic boarding schools, as Islamic educational institutions, do not only focus on religious learning but also expand their scope to developing scientific fields. An example is the Hajar Aswad Islamic Boarding School in Ngawen Gunung Kidul Yogyakarta, which has carried out innovation by establishing a Green House. This boarding school is one of the branch boarding schools of the Sunan Pandanaran Islamic Boarding School in Yogyakarta, so its Green House is named Pandanaran Green House. This initiative aims to empower students in the field of science, such as aquaponic techniques that combine fish and vegetable cultivation. This program aims to help students develop skills in environmentally friendly agriculture. This concept is in line with the teachings of the Qur'an, especially QS. Ar-Rum verse 41, highlights environmental damage caused by humans and teaches the importance of protecting the environment. Therefore, it is not surprising that PP. Hajar Aswad is active in implementing environmentally friendly practices such as this Green House. (Jafarudin, n.d.).

The explanation above makes the researcher want to see the similarity of values brought by *Education for Sustainable Development (ESD)* with the values carried by Islamic teachings through the verses of the Qur'an in PP. Hajar Aswad, Ngawen, Gunung Kidul Yogyakarta. Considering that Islamic boarding schools will not be far from the religious values of their sources and will be implemented into practical teaching in their Green House. Therefore, this study is interesting to be studied more deeply in seeing the similarities between the teachings of the Qur'an with the values of *Education for Sustainable Development (ESD)* in PP. Hajar Aswad, Ngawen, Gunung Kidul Yogyakarta.

This research uses a qualitative approach that mainly concerned with critically reviewing material originating from library research, observation, interview, textbooks, journal articles, seminar papers, newspapers, and relevant data from documents supporting the topic. Then, the data collected from the findings was analyzed descriptively

RESULT AND DISCUSSION

Concept of Education for Sustainable Development (SDGs)

A concept is an idea or notion that has been designed and formed in the human mind. It is an understanding or perception that has been carefully formulated and formed in the mind, functioning as a mental plan or thought scheme. Concepts are the foundation of thought, a way of arranging and organizing information in the mind. This concept is not only limited to abstract ideas, but also includes an understanding of objects, events, and relationships in the real world. Concepts help in sorting and categorizing experiences and

knowledge, making them easier to understand and remember. Thus, concepts are important tools in the learning and thinking process, allowing for the identification, understanding, and application of new knowledge. In short, concepts are how to organize the world in the mind. It is a way of understanding and making sense of the world around us, allowing one to interact with the world in a meaningful and effective way (Badudu, 1994). It means that a concept is a design or idea that has formed in the human mind.

Education for Sustainable Development (SDG) is an innovative and progressive vision of education, which aims to empower individuals of all ages to actively contribute to creating a sustainable future. This concept recognizes that education is not just about increasing individual knowledge, but also about empowering communities and individuals to take action that can help achieve sustainable development goals.

The UN is a key element in the formation of the three pillars of human development, as indicated by the United Nations Development Programme (UNDP). These pillars - economic growth, social development, and environmental sustainability - are the foundation of sustainable development and global sustainability. The UN, as an integral part of this approach, seeks to instill an understanding and appreciation of the value and importance of these pillars in society.

This concept was reinforced at the World Summit for Sustainable Development held in Johannesburg in 2002. There, world leaders and global decision-makers recognized the importance of education in achieving sustainable development goals. They discussed and encouraged the incorporation of education into sustainable development strategies and initiatives.

In addition, the cultural element is recognized as an important underlying theme in the UN. This is because education for sustainable development is not only relevant in a global context but also very important in a local context. Culture, as an integral part of local society, plays a significant role in shaping the way people view and interact with the world. Therefore, education for sustainable development must consider and respond to the local cultural context to be effective.

Thus, the UN recognizes and leverages the important role of education in achieving sustainable development. It creates relevant, inclusive, and future-oriented education that values and promotes economic growth, social development, and environmental sustainability and takes into account the local cultural context. (Ali, 2009).

Education for Sustainable Development is an integration of two main concepts, namely Education and Sustainable Development. The term Education refers to a deliberate and planned effort to create a learning environment and learning process that allows learners to proactively optimize their potential. This includes strengthening religious spirituality, self-control, character building, intellectual enhancement, the formation of noble morals, and specific abilities needed by themselves, their communities, nations, and countries. (Ali, Pendidikan Untuk Pembangunan Nasional, 2009).

Sustainable Development is defined as a process of evolution (whether in the context of land, cities, businesses, or communities) based on the essential concept of meeting the needs of the present without compromising the ability of future generations to meet their own needs. This concept must be understood and applied in the best possible manner, with a level of formality that meets high-quality research standards. (Ali, 2009). In a micro context,

sustainable development can be defined as the capability of a development program or project to create significant added value that drives further growth and development. This interpretation must be understood very formally and with high quality according to scientific research standards. (Wibawa, 1991). This view does not imply that education for sustainable development is a process of learning about sustainable development or simply the transmission of knowledge. It is also not an education that focuses on the environment. This concept is broader, and in its implementation, various theories have emerged today. Although there are differences between these theories, the core of each theory remains the same, including: (Ali, Pendidikan Untuk Pembangunan Nasional, 2009):

a. *Development Education*

Development Education focuses on issues of human rights, personal dignity, individual competence, and social justice in developed and developing countries. This approach addresses the impact of substandard development and improvements in development and aims to create a path towards better international social and economic structures.

b. *Education for Sustainable Development*

In this context, two important terminologies emerged, namely: 1) Sustainable Education and 2) Education for Sustainability. Sustainable Education was first expressed in Chapter 36 of Agenda 21. (Earth Summit, 1992, Rio de Janeiro). The concept of sustainable education includes: 1) Improving Basic Education, 2) Reorienting existing education to aim for sustainable development, 3) Developing community awareness and understanding, and 4) Training. Education for Sustainable Development is a synthesis of environmental education and development education. This concept facilitates individuals to build the knowledge, values, and skills needed to participate in decision-making processes about how to act, both individually and collectively, at local and global levels, to improve the quality of life today without harming the future.

c. *Education for Sustainable Future/ ESF*

An international conference focused on education for sustainable development was held in Ahmedabad, India in January 2005. This event represented the starting point in the UN decade dedicated to education for sustainable development. Over three days, the conference not only discussed development projections and the role of education in supporting this vision but also formulated rationales for ESD action in twenty sectors through a series of workshops. (Deklarasi untuk konferensi internasional dan pendidikan untuk masa depan yang berkelanjutan 18-20, Januari 2005).

d. *Environmental Education*

Environmental education is an effort to regulate the interaction between humans and their natural environment, especially in terms of how humans can manage their behavior and ecosystems to achieve sustainability of life.

e. *Global Education*

There is no standard definition for the theory/practice of this concept. Two possible descriptions are: 1) Global education is an issue that cuts across national borders and concerns the interconnectedness of systems, ecology, culture, economy, politics, and technology. Global education uses perspective, seeing things through the eyes, minds, and hearts of others; and it means that a person or group must see the world differently

because they also have the same desires and needs. 2) The elements of global education include:

There is recognition and appreciation of various aspects of the world. *First*, Cross-cultural knowledge, which includes a basic understanding of identifying cultural characteristics around the world, with an emphasis on understanding similarities and differences between cultures. *Second*, Knowledge of the existence of various countries on this planet, including a deep understanding of global issues. *Third*, Systematic understanding, namely familiarity with the structure of nature and recognition of the complex international system in which all elements are interrelated in patterns of interdependence and dependence across various issues.

f. *Peace Education*

Peace education is an educational process that aims to equip individuals with the knowledge, attitudes, and skills necessary to live in harmony with others. Based on the philosophy of non-violence, love, empathy, mutual respect, trust, justice, cooperation, and respect for fellow human beings and living things, peace education becomes a social practice that instills the best values and opens up opportunities for each individual to make a significant contribution.

Education for Sustainable Development (SDD) is not just an educational process, but rather a holistic commitment that integrates four main pillars: society, culture, economy, and environment. Rather than considering these pillars as separate entities, SDGs view them as interrelated and mutually reinforcing dimensions in the pursuit of improving the quality of life. This dynamic concept emphasizes collaboration in designing an inclusive future, where every individual has access to quality education and the opportunity to learn the lifestyles, behaviors, and values essential to creating a sustainable future. (Ali, Pendidikan Untuk Pembangunan Nasional, 2009).

Sofyan Anwar uses a religious approach to explain the environment and slightly leads to the role of humans as caliphs on earth, who must protect and preserve the environment so that it does not become a disaster for itself. Long before environmental science and ecology became a branch of science, Islamic teachings have been used to control and eliminate since several centuries ago. In the environmental impact analysis (ANDAL) document, there is an interesting example where there is a concept that is relevant to the rules of Islamic jurisprudence which reads, "*adh dhararu yazulu syar'an*", which means according to the sharia, that which is dangerous must be eliminated." In environmental language, this danger can be analogized with the negative impacts of the destruction of natural resources in various forms or can be analogized with the negative impacts of the destruction of (Mufid, 2010).

Therefore, it can be understood that the idea of Education for Sustainable Development is an idea or concept that has been embedded in the human mind about educational efforts to create values of equality, respect, and understanding to make sustainable development a success. As part of the effort to realize sustainable development, several aspects of life function as the main pillars to build and support sustainable development. For sustainable development to run as expected, these elements must be truly strengthened:

1. Economy

The economic pillar is an important component of sustainable development that aims to reduce poverty, improve welfare, and build economic independence, and national competitiveness. In the field of education, the economic pillar focuses on the process of educating and training people who are unskilled, unemployed, and unschooled with various productive skills to improve welfare and manage businesses. The goal is to achieve at least three things: sustainable progress; equality of rights and opportunities; and balance between production and consumption.

2. Environment

The environmental pillar seeks to increase individual awareness and responsibility to create a clean, healthy, and comfortable environment individually or together by cultivating green behavior in daily activities such as maintaining the balance of several WEHAB systems (water, energy, health, agriculture, and biodiversity). The sustainability of future generations is guaranteed by maintaining the environment.

3. Socio-Cultural

The socio-cultural pillar is an effort to maintain and develop a series of good values, culture, customs, and norms that apply in society and bring about changes in bad things. In education, these pillars help build character and instill a sense of tolerance and mutual care, both towards good culture and towards fellow human beings or society.

Islamic Education

In Islamic teachings, the term "education" refers to the meaning and origin of the term itself in the context of Islamic teachings. (Hamruni, 2008). Naquib al-Attas (1988) differentiates three terms in Islamic Education, namely *al-tarbiyah*, *al-ta'lim*, and *al-ta'dib*. Al-Attas defines "*al-tarbiyah*" as the process of learning, transferring knowledge, or guidance to students to increase their intelligence. While the word "*al-ta'dib*" already contains the meanings of "*tarbiyah*" and "*ta'lim*", Al-Attas prefers "*al-ta'dib*" to "*tarbiyah*" or "*ta'lim*" to refer to Islamic education. (Nuryatno, 2008). However, the term *tarbiyah* is more often used to define Islamic education.

Islamic education can be defined as education that is understood and developed from the teachings and basic values contained in its basic sources, namely the Qur'an and Hadith. In this way, Islamic education can be in the form of educational ideas and theories that are based on or built from these basic sources. (Bashori Muchsin, 2009). In addition, Islamic education can be defined as an educational system that covers all aspects of life needed by Allah's servants, because Islam has become a guideline for all aspects of human life both in the world and the hereafter. As a result, Islam remains open to meeting the needs of humanity in terms of science and technology as well as fulfilling their spiritual needs. (Arifin, 1996). According to Islamic teachings, the philosophical concept of Islamic education is based on *Hablum Min Allah* (relationship with Allah), *Hablun Min al-Nas* (relationship between humans and humans), and *Hablun Min al-Alam* (relationship between humans and the surrounding environment). (al-Abrasyi, 2003).

Al-Qur'an Dan Education For Sustainable Development (ESD)

Education for Sustainable Development (SDDP) or in foreign terms called Education for Sustainable Development actually cannot be separated from the values carried by the

Qur'an. Education that includes moral, spiritual, intellectual, and physical aspects can support comprehensive sustainable development. The spirit of education that emphasizes environmental awareness will lead humans to have a sense of protecting and caring for the earth they inhabit. This is also part of the effort to practice the values of the Qur'an, as in the following verses of the Qur'an:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ

Meaning: "Do not cause corruption on the earth after its reformation. That is best for you, if you are believers." Al-A'raf:85

وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ

Meaning: "When he turns away (from you or power), he tries to cause mischief on the earth and destroys crops and livestock. Allah does not like damage." Al-Baqarah: 205

ظَهَرَ الْفُسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

Meaning: "Misery has appeared on land and at sea because of what the hands of men have earned; Allah desires that they may taste a part of that which they have done, so that they may return (to the right path)." Ar-Rum: 41.

The above verse encourages environmental protection and preservation as part of human responsibility, which is relevant to the goals of sustainable development. The Qur'an also teaches the importance of justice and equality in education, which is in line with the goals of sustainable development (SDGs) to ensure inclusive and equitable access to education. As implied in QS. An-Nisa' [4]: 135 below:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَى أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا وَإِنْ تَلَوْا أَوْ نَعَرَضُوا فَقَانَ اللَّهُ كَانَ بِمَا تَعْمَلُونَ خَبِيرٌ

Meaning: "O you who believe, be upholders of justice and witnesses for Allah, even if the testimony incriminates yourselves, your parents, or your relatives. If he (who is weighed in the testimony) is rich or poor, Allah is more worthy of knowing (the benefits of) both. So, do not follow your desires because you want to deviate (from the truth). If you distort (words) or turn away (reluctant to be a witness), verily Allah is All-Aware of everything you do."

In addition, the existence of education for sustainable development will have a positive impact on economic independence and at the same time be able to increase the economic potential of the institution concerned. Religion teaches its followers to strive and be creative to have an income that can maintain the stability of their economy. This right is in line with one of the stories in:

عَنْ أَبِي عُبَيْدٍ، مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَأَنْ يَحْتَطَبَ أَحَدُكُمْ حَزْمَةً عَلَى ظَهْرِهِ، خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ أَحَدًا، فَيُعْطِيَهُ أَوْ يَمْنَعَهُ»

Meaning: "from Abu Ubaid, servant of Abdurrahman bin Auf. He heard Abu Hurairah say, "The Messenger of Allah said, 'Indeed, carrying a bundle of firewood on one of your backs (and then selling it) is better than him begging from other people, whether it is given or not," HR Bukhari.

Independence is one of the characteristics of the prophets. This was told by Rasulullah SAW in the following words.

عَنِ الْمُقْدَامِ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلٍ يَدِهِ، وَإِنَّ نَبِيَّ اللَّهِ دَاوُدَ عَلَيْهِ السَّلَامُ، كَانَ يَأْكُلُ مِنْ عَمَلٍ يَدِهِ»

Meaning: "from Miqdam, from Rasulullah SAW. He said, "There is not a single bite of food that is better than the food from one's own hard work. "Indeed, Prophet David AS ate from his own sweat," HR Bukhari.

1.

Actualization of ESD Teachings with Islamic Teachings as Understood by the Students of Hajar Aswad Sunan Pandanaran

The principles of ESD teachings and Islamic teachings in the Qur'an have several similarities, including protecting the environment from human actions and being fair to all. The matter of caring for the environment to be sustainable for humanity in the future was also understood by one of the speakers, he explained that the Sunan Pandanaran Islamic boarding school's ESD teachings are also found in Islamic teachings regarding environmental ecosystems, namely in surah Al-A'raf verse 85 which explains God's call to humans not to cause damage to the earth. This teaching is one of the similarities between the teachings in ESD and the teachings in the Qur'an and is understood by one of the speakers who is a manager of the Sunan Pandanaran Green House (Muhajiroh, 2024.).

He explained again that the Qur'an also explains the impacts that will be caused if the environment is damaged, it will result in danger to the lives of human beings and other creatures of Allah. Therefore, humans must strive to protect the environment from all damage that will be created. He explained that the teaching is contained in surah Ar-Ruum verse 41 (Muhajiroh, 2024.).

Another resource person explained the similarity of teachings in ESD and the teachings of the Qur'an, namely QS. Al-Alaq verse 1, he explained that the teachings explain education and knowledge. This means that the teachings are included in the ESD teachings regarding continuing education to be able to read everything related to knowledge as provisions in the future. In addition, there are other similarities in teachings regarding this, namely in Surah Al-Maidah verse 2, he explains the attitude of helping other humans, meaning creating a good social environment. This attitude of helping humans will bring humans to a social environment that can be orderly and far from criminal acts or other violations. This is a form of similarity between the teachings of ESD and also the teachings of Islam which are based on the Qur'an (Atussyuhairiyah, 2024).

ESD teachings and Islamic teachings regarding environmental ecosystems are also found in surah Al-Baqarah verse 205:

"And when he turns away (from you), he seeks to make mischief in the land and destroy crops and livestock, and Allah does not like mischief."

The resource person explained that the verse provides an explanation about God does not like damage, and humans are required to guard against all forms of damage that will be caused by it. Therefore, humans are advised to try to avoid all actions that lead to forms of damage, both damage to the natural environment and others. This is the similarity of the form of teaching in ESD and also in Islam, namely teaching not to damage the environment. (Maemunah, 2024).

The similarity of ESD and Islamic teachings is not only taught to the students there but also actualized. This can be seen from the vision and mission of the Hajar Aswad Islamic Boarding School, which has a vision of forming a Quranic generation that has good morals, is environmentally aware, independent, and based on the Ahlussunah waljamaah method. Then the mission is to implement the Qur'an memorization study program, maintain the deresan and study of fiqh books, implement a character deepening program through the application of attitudes in everyday life, implement an environmental awareness and food security program, implement an economic independence program for Islamic boarding schools through entrepreneurship in the fields of agriculture, fisheries, and animal husbandry, implement a program to strengthen the Ahlussunnah waljama'ah method. From this vision and mission, it can be ascertained that the Hajar Aswad Sunan Pandanaran Islamic Boarding School has indirectly actualized the values of ESD because these values follow the teachings in the Qur'an. Where in the vision it is written about the Quranic generation that is environmentally aware and independent. This means that the ESD teachings in creating a good generation, maintaining the environmental ecosystem, and economic independence follow the vision of the Hajar Aswad Sunan Pandanaran Islamic boarding school based on values or teachings in Islam. (Rokhmat, 2024).



Picture 2: Hajar Aswad Sunan Pandanaran Islamic Boarding School

The understanding of religion regarding the environmental ecosystem above is a human effort to maintain the environment so that it is sustainable. This is under the teachings of ESD in maintaining the environment for humans in the future. Therefore, the Hajar Aswad Islamic boarding school provides its teachings through the teachings of Islam, that it is permissible to take what is on earth but not to create damage that will be caused or exploit the environment excessively. Islam teaches about how its people must have balance, so as not to fall into excessive attitudes that fall into greed. (Azizah, 2024).

This is the similarity between the teachings of ESD and the teachings in Islam understood by the students of Hajar Aswad Sunan Pandanaran. How do they understand the similarities of the teachings as explained above? This understanding is important for their provision to influence society about the importance of continuing education. So that later the students can become pioneers in providing an understanding of the importance of humans to maintain the environmental ecosystem, and produce a good, social, and independent

generation based on Islamic teachings. This is important considering the changes that occur throughout the world, both environmentally, socially, and economically, have resulted in several problems faced by society. Therefore, an understanding of continuing education is important for students to become pioneers in explaining these teachings to the community in their respective regions later (Afrizal, 2018).



Picture 3: Vision and mission of PP. Hajar Aswad Sunan PandanaThe the Hajar Aswad Sunan Pandanaran Islamic boarding school has indirectly taught the values in ESD that are by Islamic teachings. Many of the students stated that the suitability of the ESD teachings and Islamic teachings has been actualized by many of their students regarding environmental awareness, maintaining and preserving it.

Form of Actualization of ESD Teachings and Islamic Teachings at PP. Hajar Aswad Sunan Pandanaran

Many verses in the Qur'an explain natural resources created by God to fulfill human needs. However, this benefit must also be balanced by preserving the environmental ecosystem, meaning that it is permissible to enjoy what God created for human needs by taking enough. Therefore, Islamic teachings teach us not to exploit nature excessively for the sake of greed. (Afrizal, 2018). This is the similarity between the teachings in ESD and Islamic teachings taught and actualized by the students of Hajar Aswad Sunan Pandanaran. How the students actualize the teachings in the Qur'an and its values are the same as the teachings of ESD.

Concerning the actualization, the Hajar Aswad Sunan Pandanaran Islamic Boarding School built a place to preserve marine and land ecosystems and the surrounding environment by establishing a Green House, Bustan, and Minizoo. This is an effort by the Islamic boarding school to implement Islamic teachings per the teachings of ESD, namely that humans as Khalifah fil Ardh must always maintain the sustainability of the environment, and

this is explained in Surah Al-A'raf verse 85, where the Hajar Aswad Sunan Pandanaran Islamic Boarding School strives to carry out this command.

In its actualization, the teachings of ESD and Islamic teachings are to create Green House, Bustan, and Minizoo as an effort to preserve the environment. This Green House was created as an actualization of the Pondok in preserving the natural ecosystem, especially preserving clean water which is indeed very difficult in the area. Because not far from the Hajar Aswad Sunan Pandanaran Islamic Boarding School or precisely in front of the gate of the Islamic boarding school there is a water source that is used by the surrounding community and the Islamic boarding school. Therefore, the area is greened as an effort to retain water so that it does not run out, and the area is planted with several trees other than trees that maintain water and landslides, namely the banyan tree (*Ficus Benjamina* L) (al, Pengadaan dan Penanaman Pohon Beringin (*Ficus Benjamina* L) Sebagai Upaya Penanggulangan Longsor, 2021). Minizoo and Bustan are efforts by the Islamic boarding school to preserve the terrestrial ecosystem which includes plants and animals. Green House is also one of the efforts of the Islamic boarding school to empower the community in its management and maintenance. The form of empowerment is how the results of what is maintained by the Islamic boarding school can provide benefits to the community such as maintaining water sources and selling catfish and kale. In addition to being consumed by themselves, it is also used to supply vegetables and side dishes to the surrounding community. (Khasanah, 2024.).



Picture 4: Hajar Aswad Islamic Boarding School preserves the environment

Islam strictly commands mankind to preserve the environment. The Qur'an strongly encourages humans to preserve the environment. Implicitly, many verses of the Qur'an explain that God always preserves and protects His creatures, including animals by providing food and maintaining their homes. This means that the actualization of these teachings is taught to students about the importance of preserving the environment through various activities such as reforestation, waste management, and energy conservation. The verses explained above teach that environmental damage is the result of human actions and invite introspection and behavioral change. Teach the importance of education and knowledge. Encourage students to study hard and utilize knowledge for the good of society. Quality education does not only include religious knowledge but also general knowledge.

One of the pillars of SDGs is quality education. This has been implemented by the Hajar Aswad Sunan Pandanaran Islamic boarding school, namely by teaching and making students aware of the importance of preserving nature and the environment. Also teaching students how to manage a greenhouse so that it can be useful for the boarding school and the community, is proof that the students have broad and innovative thinking. Such as teaching in managing plants, namely water spinach cooked by female students for consumption needs at the boarding school. Then the livestock, such as used for consumption, can also be sold to the surrounding community. Consumption of catfish can also be enjoyed by students almost every month. The concern of the boarding school for the food security program as a form of healthy living, skilled to achieve independence of the boarding school. Not littering, because the motto of the boarding school is "clean, beautiful, and safe. Green House can provide results for the independence of the boarding school as well as being a means of religious education of the boarding school which is carried out smoothly, where there is a cooperation between students and administrators, the boarding school also provides social teachings about the attitude of helping each other and creating an atmosphere like a family in the boarding school.



Picture 5: *Green House, Bustan Nursery, and Minizoo* at Hajar Aswad Sunan Pandanaran Islamic Boarding School

This is the form of actualization of ESD teachings and Islamic teachings carried out by the Hajar Aswad Sunan Pandanaran Islamic boarding school. Where the teachings in Islam, especially in the Qur'an, follow the values in the ESD teachings, namely quality education, producing quality generations, and protecting the environment, society, and economy. The Hajar Aswad Sunan Pandanaran Islamic boarding school has actualized it in various forms where the boarding school established Green House, Bustan, and Minizoo as an effort by the boarding school to protect nature and as an actualization of sustainable education.

CONCLUSION

Hajar Aswad Sunan Pandanaran Islamic Boarding School has implemented the actualization of values in ESD and Islamic teachings. Some of the values that have been implemented and are under ESD that have been understood by the students are environmental awareness, skill development, attitude values, morality, social, quality education in preparing a good generation, and economic independence. Most of the students, both those who are managers, devotees, and students there, have understood this by linking it to Islamic teachings based on the Qur'an such as QS. Al-A'raf verse 85, Al-Baqorah verse 205, Ar-Rum verse 41, and Al-Alaq verse 1 and so on.

From this understanding, they actualize it in various ways in activities at the Hajar Aswad Sunan Pandanaran Islamic boarding school. Some of these actualizations are a commitment to the vision and mission of the Hajar Aswad Sunan Pandanaran Islamic boarding school, creating a good generation, namely students who memorize the Al-Qur'an, have good attitudes, care for the environment and food security, economic independence, and ahlusunnah wal jama'ah. From this vision and mission, it has been described that the actualization of ESD values and Islamic teachings will occur. This commitment is actualized in the Green House, Bustan Nursery, and Minizoo. Where the Green House seeks to develop concern for the natural environment, namely building an environmentally friendly economy. In addition to building the Green House, there is also a Bustan Nursery which is used to maintain the natural environment, namely in the field of plants. Finally, there is Minizoo which is useful for building an economy in the field of livestock that is managed in an environmentally friendly manner.

This is the form of actualization carried out by the students from the understanding of ESD values and Islamic teachings based on the Qur'an. This is the commitment of the Hajar Aswad Sunan Pandanaran Islamic Boarding School in its efforts to build sustainable education.

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