



DECONSTRUCTING THE CONCEPT OF "GREEN DEEN" BY ABDUL MARTIN AND ITS IMPLEMENTATION FOR BOARDING SCHOOLS IN THE CITY OF KEDIRI

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Abstracts

The root of problem of this research begins with nature of humans who are positioned as caliphs on earth, and are mandated to maintain sustainability and not act antropocentrically towards nature and its ecosystem. Then researchers discovered the fact that from students in Islamic boarding schools movement could be created to protect and preserve natural ecosystems, as well as behaving in a friendly manner towards the environment according to the teachings of the Islamic religion. Through this research the author will examine this issue by deconstructing Abdul Matin's "Green Deen" concept. This research is a literature study, which examines 6 Green Deen concepts that will be implemented in the lives of students in Islamic boarding schools in Kediri City. The results of this research include analyzing Abdul Matin's Green Deen theory into 6 concepts that can be implemented into daily lives of students in Islamic boarding schools in Kediri City.

Keyword:

Anthropocentric, Green Deen, Abdul Matin, Santri, Participatory Action.

Introduction

The growth of Muslims in Indonesia in 2020 is predicted by www.globalreligiusfuture.org to reach 229.62 million people. This data has given Indonesia the title of being the country with the largest number of Islamic adherents in the world and has Law Number 32 of 2009 concerning Environmental Protection and Management. Ironically, this predicate does not guarantee that the lifestyle of Indonesian Muslims is friendly to the natural environment. As evidenced by data collected by the Ministry of Environment and Forestry (KLHK) in early July 2019, it is known that Indonesia produces 175,000 tons of waste/day, which is equivalent to 64 million tons of waste/year.

Responding to this problem, the demographic bonus of the growth of Indonesian Muslims should become a positive potential for campaigning for the jargon "back to nature" or "go green" in everyday life. In interpreting these two jargons, we also understand the 4R steps that humans must take to save the environment. 4R explains the concept: "reduce, reuse, recycle and repair". Reducing means reducing the use of materials that damage the environment. Reuse is an effort to reuse certain items, for example giving used clothes that can still be used (perhaps the size is no longer suitable for our bodies) to those who need them. Then Recycle, one of the

most popular efforts is the effort to recycle used goods. And the last one is repair, namely efforts to improve the environment, for example reforestation.

Islam positions its people as "Caliph Fil Ardhi", making them leaders (rulers) on earth. As explained in Surah Ar-Rum verses 41-42, humans are positioned as caliphs on earth who are mandated to maintain sustainability and not act antropocentrically towards nature. This verse also emphasizes the statement that nature should only be used as a provision for worshipping Allah and doing good deeds. Allah also further perfected the creation of humans with reason and lust. As a result of unequal perfection in humans, greed, greed, anthropocentrism and exploitation emerge. The earth has become a field for fulfilling human desires which causes damage to natural ecosystems and the emergence of various kinds of natural disasters.

Through this research the author will examine this issue by deconstructing Abdul Martin's "Green Deen" concept. Deconstructing is interpreted as a method of reading the Green Deen concept. By deconstructing Martin's thoughts through his perspective, he believes that Islam is a green religion. It is part of the way of teaching religion and plays a role in synergizing religion and nature. He also emphasized that religion has an important role in teaching human values, morals and behavior in having a 'caretaker' and 'conservator' attitude. If so, Muslims must re-examine their relationship with water, land, air, food (sembako), and even waste resulting from consumptive habits. In this understanding, Martin offers "6 Green Deen Concepts" that can be put into practice in the lives of Muslims, including: Tauhid, Mizan, Adil, Ayat, Khalifah, and Amanah.

Methods

This research method is descriptive-library. Intended for exploration and clarification of a phenomenon or social reality, by describing a number of variables related to the problem and unit being studied. The qualitative-descriptive method is aimed at deconstructing Abdul Martin's "green deen" concept and its implementation for Islamic boarding schools in the city of Kediri.

Data sources in this research are divided into two, namely primary data and secondary data. The main data source (primary source) used in this research comes from the book Green Deen by Abdul Martin, translated by Aisyah, "Green Deen Islamic Inspiration in Protecting and Managing Nature", (Jakarta: Zaman, 2012). The secondary data source used in this research comes from field information from students at Islamic boarding schools in Kediri City. Meanwhile, literature which is a source of secondary data includes documents which are the result of research reports (journals, academic research, articles, magazines) relating to environmental theology issues as well as books written which are deemed relevant to the problem being researched.

Data collection techniques in this research used observation and in-depth interviews. Data analysis in research uses qualitative analysis processes according to Miles & Huberman which can be explained in three steps, namely: data reduction, data display, conclusion and drawing.

Results and Discussion

1. Deconstructing the Green Deen Abdul Martin Concept

Greendeen, Ibrahim Abdul Martin's perspective, has six principle elements in it. First, the unity of God and His creation (tauhid), second, seeing God's signs (verses), third, humans as caliphs of the earth, fourth, God's mandate to humans, fifth, fighting for justice ('adl), sixth, balance (mizan). The following is an explanation of Greendeen's six principle elements:

a. The unity of God and His creation (tawhid)

If you follow Greendeen's way of life, you must understand something that everything that exists or everything that exists, all of it comes from God. Allah is the Almighty Creator of all things and protects everything He created, nothing escapes His knowledge. As in the word of Allah in the Koran surah az-Zumar verse 38:

And indeed, if you ask them: "Who created the heavens and the earth?", they will surely answer: "Allah." Say: "So explain to me what you call on besides Allah, if Allah wants to bring harm to me, can your idols remove that harm, or if Allah wants to give me mercy, can they withstand His mercy? Say: "Allah is sufficient for me." In Him are those who surrender their trust.

The verse above asserts that Allah is a verbal and bodily being. "Who created the heavens and the earth?" is a question that appears in the text of the verse in question, and Allah SWT is the answer. The language used in the verse in question possesses a Meaning of expressions of truth information that was disclosed by the reader and cannot be revealed by the person who provided the information. For this reason, the purpose of the linguistic style used in the mentioned passage is to convey meaning. Namely, the only God who truly embodies this deeply resonant realm of existence is Allah. To prevent destruction and the occurrence of any extinction, the almanac that is being referred to here is likely to be a member of influence for the human race.

Destroying nature and causing the extinction of other living creatures, it would be said, is basically killing God's servants and stabbing all living creatures who pray to the Almighty. As a result, the objective of the current world's creator has been achieved. As a result, it is now possible for Him to be recognized by any creation in order to be able to offer Him or her prayers. Destroying nature's evil is an expression of gratitude to Allah. People who pray to Allah in public are referred to as kafirs, and those who do it from an ecological perspective as kufr ecologists. However, it is a particular example of a form of faith, and the person in question is a believer. On the other hand, for people who express fear by looking at and threatening the night, this is a form of benefit.

b. Seeing God's signs (verses)

Whatever is happening in this cave or nighttime phenomenon is described in detail with an verse (sign) in the Qur'an. The mentioned ayah in Arabic refers to the first of the enumerable ayahs that are found in the Qur'an. However, it also refers to some types of signs that exist, such as bends in the sky, bends in the earth, bends in the body, structures within human society and elsewhere. When it comes to the existence of Allah, all of this constitutes a statement of fact, along with statements about His will and principles, whether stated in a positive or negative light. According to Sayyed Hosein Nasr, there are parallels between the substances found in the lands and those found in the Qur'an, which are depictions of the revelation's enduring forms of written and spoken language. Similarly, the word "alam" is a graphical representation of the Wahyu that is found in this area and has a particular nilai, such as the Alquran. Due to this, both are referred to as Allah's ayas.

In the Qur'an, Surah Ar-Rum verse 24 states: "And among the manifestations of His power, He showed you a flash to ward off fear and anger, He drew rain from the sea, He covered your earth with the air as it was morning," among other things. For the one using his wits, there is undeniably a sign in this situation.

c. Humans as caliphs of the earth

Mankind is not only designated as the servant of Allah, but it is also designated as the caliph in the earth and the whole that is present in the body.

Relativeness between the two realms is something that cannot be expressed; it is necessary for each to live their lives in peace. In fact, the human being in the cave is acting as a person responsible in the current era of sustainability. Allah has granted mankind a status known as privilege, wherein every aspect of life is intended to be carried out in order to fulfill the duties of man's caliphate. Allah's word, Surah Ibrahim, Verses 32–33.

In addition to this, humans have the potential to make the current state of the planet's habitat more favorable, and conversely, they have the capacity to make the sky's structure more dense by drawing on unimportant air for their needs. Despite the fact that man is permitted by Allah to benefit from what He has decreed for him in this world, he still needs to be capable of realizing that benefit by resuming whatever he has already begun in order to satisfy his needs.

d. God's trust in humans

Due to the human race's acceptance of Allah's invitation to live and explore this world, they became khalifah. As such, this amanah is a type of human capacity for exploring and appreciating the object in question. It is possible to deduce this from the isyarat found in verse 20 of Surah Al-Luqman of the Alquran.

To fulfill this mandate, Allah has given humans privileges such as the ability to communicate, learn science, and the freedom to decide what to do with nature. Every action humans choose on Earth always has consequences. Because everything humans own on this earth is actually owned by God, they must be responsible for what they do to nature.

There are three mandates that humans must fulfill while they live on Earth. The first mandate is that God gives humans the ability to utilize and operate nature effectively for their own benefit. The second mandate is that humans must continue to think, learn, and find wisdom from all natural phenomena.

e. Fighting for Justice ('adl)

One way society responds to environmental pollution to save the environment is by taking action to fight for environmental justice. Communities without power are often overlooked and become easy targets for waste dumps, bearing all the bad consequences. One part of the injustice that occurs is the economic program operated by humans. This program was initially built for the benefit of humanity, but was ultimately blinded by wild passions that used any means to develop the economy. Switching from religion, the earth is seen as providing material for self-enrichment, building industrial branches in various locations to expand marketing reach, and ignoring the interests of others.

f. Balance (Mizan)

Everything that has been created by Allah is in a balanced position (mizan). All Islamic legal structures and teachings aim to maintain this balance. When He created man, He also created the heavens, which placed him in the right orbit. and keeps it inside the earth because of its gravitational field. Growing plants to meet human needs. Now back to the frequently mentioned Koranic phrase "for a people who think." In this case, the Koran teaches humans to consider their every action towards their environment to ensure that the environment is always in balance. They must start to conserve the environment and take reasonable benefits from it rather than overdoing it, which can lead to a loss of balance and an ecological crisis.

The concepts above show that the Koran teaches people to love nature. This is because humans' love for nature means their love for Allah, their Creator, and themselves. This shows that the teachings of the Koran are in accordance with science. Guided by the Koran, one of the six ideas above can be used as a basis for efforts to prevent environmental crises.

2. Implementation of the "Green Deen" concept for students in Islamic boarding schools in Kediri City

After deconstructing the green deen concept, which consists of six behaviors or stages, the researcher then designed research on the green deen concept, which includes participatory action, observation and reflection. This research is part of the implementation of the green deen concept in Islamic boarding schools in Kediri City.

The sample for this research will be selected based on the standards of Islamic boarding schools in Kediri City, using the Salfiyah curriculum. However, this research will first concentrate on the conception of actions that students in Islamic boarding schools can take every day by implementing behavior based on the six elements of Green Deen. This is the explanation:

Participatory Action

The main activity of research is participatory action. In this phase, researchers intervene by implementing previously designed actions based on an analysis of the six green elements, namely the values of monotheism, verse, caliphate, trust, fairness, and mizan. It is hoped that this participation can increase the environmental awareness of Islamic boarding school students. A participatory action formula consists of five actions: focus group discussions, socialization, one rubbish day, cleanliness demonstrations, and cleaning day. Here's the explanation:

a. Focus Group Discussion (FGD)

Researchers started with a Focus Group Discussion (FGD) to initiate participatory action interventions. The aim of this FGD is to build understanding among everyone in the Islamic boarding school, especially those who will participate in creating a clean Islamic boarding school environment. The pattern used in the FGD is that the researcher as a resource person invites the students to find environmental problems.

Researchers also asked the students to be assisted by Islamic boarding school supervisors and managers to find solutions together. Researchers asked all parties involved in the Focus Group Discussion (FGD) to commit to implementing all agreed recommendations to achieve the goal of creating environmentally conscious students. One of the points of collective agreement is socialization, "one day one trash" (one day one trash), and the installation of devices indicating cleanliness and cleaning days.

b. Socialization

Participatory action begins with socialization. The aim of this community is to increase students' understanding of environmental issues. After participating in the outreach, it is hoped that the students will better understand the dangers of waste, in particular, and can change the way they handle waste in the surrounding environment. The boarding school administrators selected as samples were involved in implementing the socialization plan.

The researcher himself acted as a resource person, students at the Islamic boarding school acted as socialization participants, and three dormitory supervisors and Islamic boarding school managers acted as observers. Among the material presented in this seminar are six green ideas that can be taught to students about waste management and its dangers, the waste situation in Indonesia, the dangers of plastic, and suggestions for reducing waste.

c. One Day One Trash

One of the second participatory actions after socialization is "one trash day", where all students in Islamic boarding schools are asked to pick up at least one

piece of trash every morning before going to school. The aim of this initiative is to teach students to be caring when they see rubbish.

All students are required to pick up rubbish and throw it in the trash every morning before going to Islamic boarding school. Researchers also asked dormitory supervisors to carry out One Day One Trush to motivate and encourage the students to carry out this activity regularly every day. They also asked dormitory supervisors to monitor these activities every day to ensure that these habituation efforts were consistent.

d. Hygiene Demonstrator (APK)

APK is a device in the form of a poster with an invitation to protect the environment which is posted in various places in the Islamic boarding school. Places such as bathrooms, reading gardens, dining rooms, mosque overhangs, canteens, dormitories, room doors, waiting rooms and dormitory gates include:



(Picture 1)



(Picture 2)

Researchers will also ask students to find content that encourages keeping the environment clean and make it into their respective APKs in various ways. This APK aims to be a motivation and reminder for all students to consistently protect the environment.

e. Clean Up Day

Researchers took participatory action by holding a cleaning day. In this action, the researcher invited everyone in the Islamic boarding school, especially the students, to carry out community service to clean the Islamic boarding school environment as a whole. Apart from the students, there are also teachers, supervisors and boarding school managers.

Researchers, teachers, and coaches encourage students to participate in these participatory actions. Places that need to be cleaned include the cottage environment (bathroom, gutter, bedroom, dining room, bedroom terrace and yard) and the school environment (bathroom, classroom, school yard).

Conclusion

According to Ibrahim Abdul Matin's formulation, Greendeen, or Green Religion, aims to increase awareness and the spiritual value of faith by applying the teachings of the Islamic religion to verses from the Koran relating to environmental issues. That caring for, looking after, and loving all His creations in the heavens and on earth is another way to worship Him, according to Greendeen, Ibrahim Abdul Matin's perspective, has six principle elements. First, monotheism—the unity of God and His creation; second, seeing His signs (verse); third, making humans caliphs on earth; fourth, promoting justice ('adl); and sixth, balance (mizan).

This research aims to apply the "green deen" concept to students in Islamic boarding schools in the city of Kediri through participatory actions consisting of five actions that can be carried out by students. These actions include focus group discussions (FGD), outreach, using campaign props (APK), one-trush day, and cleaning day.

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