



Ro'an Tradition: Building Ecological Awareness of Mamba'us Sholihin Blitar Islamic Boarding School

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Abstrak

Ro'an merupakan cara atau praktik pesantren yang bertujuan untuk menjaga lingkungan sekitar, namun tidak banyak santri yang memahami tradisi ro'an sebagai bentuk kesadaran ekologis. Oleh karena itu penelitian ini akan fokus pada pemahaman siswa dalam praktek ro'an yang memiliki hubungan dengan kesadaran ekologis. Penelitian ini menggunakan metode kualitatif dengan pendekatan fenomenologi yang menekankan pada pengalaman individu dan kelompok dalam kehidupan yang mereka rasakan. Hasil analisis ini menunjukkan bahwa bentuk kesadaran ekologis santri dibentuk oleh konstruktivisme keagamaan melalui pengajaran Al-Qur'an dan tajwid, serta behaviorisme yang diulang melalui peraturan pondok pesantren tentang tradisi ro'an santri.

Abstract

Ro'an is a way or practice of Islamic boarding school in which it aims to protect the surrounding environment, but not many students understand the ro'an tradition as a form of ecological awareness. therefore this research will focus on understanding the students in the ro'an practice who have a relationship with ecological awareness. The study employ a qualitative method with a phenomenological approach that emphasizes the experiences of individuals and groups in the lives they feel. The results of this analysis show that the form of ecological awareness of the student is formed by religious constructivism through the teaching of the Qur'an and the recitation of the book, as well as the behaviourism that is repeated through Islamic boarding school regulations regarding the ro'an tradition of the student.

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1. INTRODUCTION

Islamic boarding schools in Indonesia are not only Islamic educational institutions that only work in one scientific field, such as the *kitab kuning*. However, Islamic boarding school is a formal scientific institution, training, community development as well as a symbol of culture (Ibnu et al., 2022). One proof of the development of Islamic boarding school in Indonesia is the rapid development of Islamic boarding school with various specializations and various studies, from traditional to national, so it is not surprising that the existence of Islamic boarding school in Indonesia helps to increase the intelligence of the nation's children. However, what should not be left out of the characteristics of Islamic boarding school is the personality of *amar ma'ruf nahi mungkar* as a social practice in the midst of today's global challenges (Nahar, 2022).

Socio-historically, the position of Islamic boarding school during the colonial period also had a central role in fighting for Indonesian independence, for example, Khadatus KH. Sheikh Hasyim Asy'ari confronted the Japanese at that time. The presence of Islamic boarding school is not only an Islamic educational institution but also a forum for resistance to support of the Indonesian government (Azra, 2018). The proof of the success of the Islamic boarding school as the basis for the struggle for self-defence, among others, is the formation of the *Sabillah* and *hizbullah* as a reserve force and support for the PETA troops in 1944 (Zuhri, 2010), issuing a jihad resolution instruction that fighting for and defending the homeland is obligatory and the fallen troops are included as *syahid fi sabillah*.

The contestation of Islamic boarding school as a forum for the movement against colonialism needs to be interpreted in the current context. As we know that religious constructivism is very strong towards students who are expected to be sensitive to existing social issues such as economic, political, educational, and environmental issues. Today's environmental issues, which are increasingly worrying, need to be discussed for the student, not in the environment consisting of human life, animals, plants, and another biodiversity that we need to protect together, this is in harmony with the Qur'an Surah Al-A'raf verse 56;

"And do not make mischief on the earth, after (Allah) has repaired it and pray to Him with fear (will not be accepted) and hope (will be granted). Verily, the mercy of Allah is near to those who do good."

The above verse is also emphasized in Surah Al-Baqarah verse 205 which also emphasizes the consequences when humans destroy nature:

"And when he turns away (from you), he walks on the earth to do mischief in it and destroys crops and livestock, and Allah does not like destruction."

If we re-reflect the two verses above, it becomes clear that the function of humans is to care for and maintain the nature that God has entrusted to humans, not to be destroyed but to be protected. Human self-awareness that all the activities they carry out are related to nature, we should be aware, because the relationship between humans and nature is a field of ecological study, namely the science that studies the relationship of one organism, namely humans and the environment (Putra et al., 2021). This role is reflected in the *ro'an* tradition of the *santri* in the Mamba'us Sholihin Islamic Boarding School in Blitar.

The *ro'an* is a tradition carried out by the students, apart from being a form of togetherness, *ro'an* is one of the students' awareness to keep the environment clean (Khobir et al., 2022). The implementation of "*cleanliness is part of faith*" which is practiced by the *santri* Mamba'us Sholihin. Awareness about cleanliness, and protecting the environment is contained in the idea of ecocentrism, where the basic principle of ecological thinking claims

that humans and the environment have the same right to live and develop (Gagnon Thompson & Barton, 1994). Ecocentrism directs humans to a new vision that protecting the environment is an obligation for humans to be maintained and can be passed on to the next generation (Kopnina, 2019). This ethic is interesting to see in the new habituation pattern of the *santri* in the *ro'an* tradition.

To measure the novelty of this research, the researcher presents previous research that discusses *santri* and the *ro'an* tradition, one of which was written by Muhammad Arkom Adabi and Neny Muthiatul Awwaliyyah with the title "*The Phenomenon of Islamic Life in the Movement of 'Roan Akbar Pesantren' 'Into the Industrial Age'*" (Adabi & Awwaliyah, 2021). This study seeks to see the development of Islamic boarding schools in the industrial era with an environmental approach through the *ro'an akbar* movement, while the results of this study indicate that there are significant developments in Islamic boarding schools through the *ro'an akbar* movement towards the environmental understanding of the students in the current industrial era, especially when the students already an alumnus. However, the researchers see in this article that it is not yet specific to talk about the position of the *santri* as agents which in the language of the researcher is an awareness of anthropocentrism so that researchers have a reproach to speak of the new habituation of the students as anthropocentrism and why students, especially in the Mamba'us Sholihin Blitar Islamic boarding school, get an understanding. about the self-human-as the central figure in life, who has the sensitivity to ecological issues.

In the second article written by Jazilurrahman "*The Implementation Model of Multicultural Islamic Education Values In Shaping The Humanist-Religious Attitudes of Santris at Pesantren Nurul Jadid, Paiton, Probolinggo*" (Jazilurrahman, 2021), the result of this research is the role of educational institutions and the values instilled by the Nurul Islamic boarding school Jadid towards his students, one of which is by *ro'an* activities with this activity the attitude of mutual cooperation between students is getting stronger, but not only done in the cottage environment, *ro'an* is carried out with the surrounding community as a form of the presence of the Institute and the students by means of activities *ro'an*. However, the emphasis in this study is more on the formation of the religious humanism value of the students. From this emphasis, the researcher does not see how the self-awareness of the *santri* as agents results in the social practice of *ro'an* as ecological awareness.

Departing from the problems that exist in the Mamba'us Sholihin Islamic boarding school in Blitar regarding the alignment of anthropocentrism to ecocentrism in the *ro'an* tradition, it is interesting to investigate further. Just as the identity of the Islamic boarding school is thick with nuances of religious constructivism, of course, there are many explanations about the relationship between humans and nature, as God's creation. This *ro'an* tradition is a forum for students' awareness as agents who must protect nature. This problem will be seen in the integration approach, namely the sociological approach as an analytical knife and the religious approach as a reinforcement for the cultivation of new habituations from the *santri*.

The focus of this research is more on understanding the new habituation of the students towards ecological awareness through the *ro'an* tradition. The *ro'an* tradition is not only an activity that is *behaviorism* but it is hoped that the students will realize that what they are doing has an ecological value that is in line with the teachings of Islam. In addition to being ecological, the *ro'an* tradition is a forum for students to build social solidarity among Mamba'us Sholihin students to carry out *ro'an* activities together, therefore this research is here to see the understanding of anthropocentrism of students towards ecocentrism so that students do not only do the *ro'an* tradition as a culture, but it has knowledge values.

2. METHOD

This research uses a qualitative method based on field data from students and the Mamba'us Sholihin Islamic Boarding School in Blitar (Kalra et al., 2013). This study uses a phenomenological approach that emphasizes the experiences of individuals and groups in the life they feel, in this case the students and Islamic boarding schools in it (Willig, 2007). Therefore, it is necessary to have a study that discusses the awareness of the new habituation of the students in understanding anthropocentrism towards ecocentrism in the *ro'an* tradition. The data was obtained through in-depth interviews with every resource person in the Mamba'us Sholihin Islamic boarding school Blitar as well as students who carry out the *ro'an* tradition. Interviews were conducted by meeting key sources that had been mapped by the researcher, the purpose of this mapping was to make it easier to find sources of information that became the study material in this article (Whittaker, 2000). This research was carried out for 9 months starting from October 2021 to June 2022, involving three collaborating agencies, such as from UIN Sayyid Ali Rahmatullah Tulungagung, Ministry of Religion Kanwil East Nusa Tenggara, and our colleagues from Al-Azhar University.

Participants who became resource persons were divided into four categories, including representatives of 20 students, administrators of Islamic boarding schools 5, caregivers of Islamic boarding schools 1, and head of Institution 1. The classification of the sources above was determined using purposive sampling according to predetermined criteria (Oliveira, 2005). More details about the characteristics of the informants can be seen in table 1.

Tabel 1. Participant Profile

Position	Total
Santri	20
Boarding School Manager	5
Kiai	1
Board Chairman	1
Total	27

The procedural technique in this study was carried out with the stages of data collection, data reduction, data presentation, data analysis, and drawing conclusions (Oliveira, 2005). Data collection was carried out using in-depth interviews, interviews were conducted intensively with resource persons. Questions were asked openly and casually, the informants provided information based on their will without any interference. The interview was conducted at the Mamba'us Sholihin Islamic Boarding School in Blitar. Resource persons were asked to explain various questions according to the research focus, with reference to the interview guidelines. Some questions such as how the awareness of *santri* in understanding anthropocentrism found in the *ro'an* tradition and how the consciousness changes of *santri* from anthropocentrism to ecocentrism in the *ro'an* tradition.

The results of data collected from observations and interviews, were then classified according to the research focus (Engle, 1999). This is done by considering the focus and theme. There are three stages in data analysis, namely the stages of data restoration, data description, and data interpretation. The restatement is prepared with reference to the answers to the questions posed. The description of the data is done to show the sources' point

of view on the research topic. Meanwhile, the interpretation of the data is carried out by considering various aspects and contexts.

3. RESULT AND DISCUSSION

3.1. *New Habituation Dialectic of Anthropocentrism Awareness Towards Ecological Awareness of Santri in the Ro'an Tradition Social*

Phenomena that occur are the product of human actions so that the logic of action can be analysed through the rationality of the perpetrators, this is what Bourdieu conveys as the initial foundation in seeing habitus in society (Bourdieu, 2018). Therefore, the approach to the new habituation of the *santri* in the *ro'an* tradition can be seen in the building of 3 theoretical concepts. *First*, habitus can see the problems that exist in individuals, society, agents of social structure, and freedom and determinism (Mocrei-Rebrean, 2022). In this case, it can be seen in the habituation of the *santri* who perform the *ro'an* tradition. The tradition of *ro'an* is knowledge obtained through their knowledge while in Islamic boarding schools, such as the study of the yellow book, reciting the Qur'an, and da'wah from the teachers.

Habituation that is processed through free constructivism makes the students new knowledge that what they get - in the teachings of Islamic boarding schools - is the first knowledge in the application of the essence of knowledge from the *ro'an* tradition (Farsi, 2019). Therefore, in the study of anthropocentrism, humans are entities that are needed by the universe. It is termed *europopentis*, *heliocentric*, and *selenocentric* which has the meaning of disconnection. Thus, anthropocentrism emphasizes more on the human agent, more than others (Mylius, 2018). No wonder the theory of anthropocentrism assumes that "if there is no I -human- then the whole world of My-humans, will not exist". One proof can be seen from the creation of humans as *caliphs* or stewards of the earth in the letter Al-Baqaroh verse 30;

"And (remember) when your Lord said to the angels, "I want to make a caliph on earth." They said, "Are you going to make people who destroy and shed blood there, while we glorify You and sanctify Your name?" He said, "Truly, I know what you do not know."

Knowledge through constructivism which is religious dogmatism has become a new form of habituation for students at the Mamba'us Sholihin Islamic Boarding School Blitar. Religious knowledge is given in the form of book studies and reciting the Qur'an as a form of awareness that the purpose of humans on earth is not to exploit what is on earth but as nurses or guards, so that human life continues (Nilan, 2021). This new habituation pattern makes the awareness of anthropocentrism which used to be the domination of what is on earth can be suppressed through understanding religious dogmatism in the form of a new understanding, this is contained in the *ro'an* tradition, which is not only a form of self-awareness for the cleanliness of the cottage environment but as a form of caring for the sustainability of a healthy nature, so that synergy will be formed between humans and students and nature, namely the Islamic boarding school environment, this practice is what Bourdieu mentioned in the *second* namely dismantling the dichotomy in the body of social reality (Bourdieu, 1990).

While the *third* is the practical logic of social actors, in this case, Bourdieu takes Marx's concept related to economic infrastructure, this view is formed by various autonomous domains (Andersson, 2007). Therefore, habitus is a habit, appearance, so habitus is an explanation of the logic of society, in this case, the habitus is integrated into the similarity of habitus. Habitus is defined by Bourdieu as a dispositional system that has time resistance and can be inherited in the form of a structure which then functions to form a

practical skill that is then manifested into a natural ability in the social environment, new from the students (Bourdieu, 2018).

However, historically, the habituation of the students was obtained from the role of Islamic boarding schools as the most effective means of learning religion and science, as well as shaping the discipline of students through daily activities. In Islamic boarding schools, students are guided under the leadership or supervision of clerics and clerics. *Santri* who live in the Islamic boarding school will be educated in a very disciplined manner in the hope that someday they will become good human beings when they leave the Islamic boarding school. With this, students are required to have a spirit of concern for the environment and a good character that they must have (Hamdi & Muhajir, 2021). The formation of habituation is what underlies another understanding of the theoretical anthropocentrism view which emphasizes the existence of human beings as a single existence on earth.

Islamic boarding schools were developed solely to study religious knowledge, such as the Qur'an, Sufism, monotheism, and *fiqh*. However, with the development of the times, Islamic boarding schools have many innovations that not only provide religious knowledge but also in the field of entrepreneurship which is prepared to meet the demands of life in society, in its development Islamic boarding school integrates with the community and in the eyes of the community, the position of Islamic boarding school is respected because of the depth of knowledge possessed by *kiai* and *santri*. Therefore, boarding schools are very welcome in the community. Sometimes the *santri* are sent by the *kyai* to fill the recitation in the community as a form of community service (Murtopo, 2016).

Islamic boarding schools are also taught to get used to love the environment, caring for the environment is an act of human behaviour in everyday life as an effort to prevent environmental damage and try to repair natural damage. Every time on the *ro'an*, all students are required to clean the yard according to their part, on that day the students are responsible for maintaining the cleanliness of the environment. Planting care for the environment is very much applied in the Islamic boarding school environment, including maintaining the cleanliness of the bathrooms, east rooms, courtyards, and public kitchens. This habituation process does not occur immediately, because the understanding of students in maintaining cleanliness is only for themselves, this awareness is actually still reflected in the anthropocentrism of the students.

However, with activities such as the *ro'an* tradition at this Islamic boarding school, it is hoped that it can foster disciplined souls and care for the environment. Because of its development, currently, life in Islamic boarding schools blends with the community environment. With this, it is hoped that it will provide benefits for the future after completing learning in Islamic boarding schools. *Ro'an* activities are activities that cannot be separated from Islamic boarding schools. Because *ro'an* activities have become a characteristic that is always carried out by the students. Most of the Islamic boarding schools apply the *ro'an* tradition or community service carried out by all *santri*, by getting directions from the boarding school administrators. The existence of *ro'an* activities certainly has a very large contribution to maintaining the beauty and cleanliness of the Islamic boarding school environment. The technical implementation is also given in detail so that all students get their share of work in *roan* activities.

The intrusion work of the administrators is the initial stage in knowledge constructivism for students to take part in carrying it out because in this process habituation cannot be said to be rocky because there is still knowledge interference, but after time the

ro'an tradition becomes a habit that does not make the students depressed, then the practice is called habituation. This is certainly supported by the habit of repeating the scheduling content that has been provided by the cleaning manager of the Mamba'us Sholihin Blitar Islamic boarding school. *Ro'an* activities are held once a week, namely on Friday morning, where on Friday at the Islamic boarding school is a holiday. On this Friday, all students are required to clean their respective rooms and then clean the cottage environment according to the distribution. The distribution of the *ro'an* is divided into classes and places, for example, grade 7 gets a section on cleaning the yard, class 8 gets a section on cleaning the bathroom, and class 9 cleans the clothesline. For next week's *ro'an* activities, the cleaning staff will reorganize the distribution, so that it is not only that and the schedule changes every week.

As explained by *rais 'am* that the *ro'an* tradition carried out at the Mamba'us Sholihin Islamic boarding school in Blitar is aimed at forming clean and disciplined habits towards caring for the environment. Not only that, *ro'an* activities can also foster an attitude of solidarity that is seen in mutual cooperation in carrying out environmental clean-up activities. This activity has a good goal, namely to encourage students to learn to get used to caring for the surrounding environment. With *ro'an* activities that are carried out repeatedly in Islamic boarding schools, students will instill a disciplined soul towards the environment, with this it can also be seen that students obey the rules in carrying out their obligations.

Of course, the result of various free constructivism is the formation of new habituation for students because the constructivism is in accordance with the arena, namely the Mamba'us Sholihin Islamic boarding school which has scheduled programs and activities. As Bourdieu explained, the arena is a place of chess that is free from various habitus that exists outside of human beings (Kay & Laberge, 2002). This was emphasized by Muthmainnah:

"The *ro'an* activity carried out in this Islamic boarding school is very giving lessons, especially teaching mutual cooperation to clean up the surrounding environment. The students are expected to have a soul that is sensitive to the environment of the Islamic boarding school. This is to create a comfortable boarding school environment. Because this Islamic boarding school is used as a daily place to carry out any activities. Muthmainnah hopes that the students who live in Islamic boarding schools can feel at home and grow their spirit in carrying out activities or learning".

Essentially the *ro'an* tradition is part of a *santri's* dedication to the Mamba'us Sholihin Islamic boarding school in Blitar, but in practice the *ro'an* tradition is divided into two activities, namely, weekly *ro'an* and *ta'zir ro'an*. The weekly *ro'an* must be carried out by all students according to the specified section, while the *ta'zir ro'an* is a special *ro'an* for students who violate the rules of the Islamic boarding school. Often there is *ro'an ta'zir* because there are many who violate the rules, such as permission to leave the cottage and be late to return to the cottage. So that those who violate the rules get punishment for cleaning the yard or cleaning the environment of the Islamic boarding school. After the activities of constructivist teachings, the activities that are practiced in Islamic boarding schools will build up by themselves the existence of cooperation and a sense of caring. By working together in creating a clean cottage environment, the activities carried out in the cottage will feel comfortable. So, consciously or unconsciously, students have grown a disciplined soul towards the environment. This is aimed at the students, so that they become human beings who have environmental concerns, this is what Bourdieu calls habitus (Bourdieu, 2018).

The results of the hatuasi dialectic of the Islamic boarding school with the *santri* finally produce a social practice in the form of habituation in the cleanliness of the cottage

environment and the value of togetherness which is always applied in everyday life. In carrying out *ro'an* activities, the students are enthusiastic with full sincerity in carrying out these activities. In the end, the role of education in the Mam'baus Sholihin Islamic boarding school resulted in a form of self-discipline in life and independence in carrying out all activities. So automatically the formation of an independent spirit and discipline towards the environment is certain. As in *ro'an* activities, all students must follow it.

3.2 *Ro'an as Santri's Social Practice in Building Ecological Awareness*

Santri habituation in forming ecological awareness is the result of regulations that come from the Mamba'us Sholihin Islamic boarding school and religious education contained in the Al-qu'an activities; both the *kitab kuning* and the Qur'an. Habituation of *santri* is the initial stage in building ecological awareness, therefore the *ro'an* tradition is a tradition that becomes a systematic activity at the Mamba'us Sholihin Islamic boarding school Blitar. The awareness of *santri* in forming ecological awareness should be realized because humans live side by side with nature, but the sense of human egocentrism overrides the responsibilities that are carried out as *khalifah fil ard*.

Whereas theoretically, ecological awareness does not only have an impact on the sustainability of natural ecosystems but also cultural, social, political, and economic issues of the community (Raftopoulos, 2020). Knowledge of ecological awareness in *santri* is only limited to the level of behaviorism because every week they do *ro'an* without understanding what the true purpose of the tradition is. Whereas the need for health and sufficiency in economic matters has a wedge with ecological problems. As Ellen Swallo sees the idea of ecology as the most important study because it has the synergy of humans and the environment, so the ecocentrism paradigm sees living things as having a symbiosis of mutualism because they are not focused on just one study but all living things in the world (McGregor, 2020).

The inner ecological manifestations of the Mamba'us Sholihin students are applied according to the schedule, namely every Friday morning all students are required to do *ro'an* activities. This *ro'an* tradition not only cleans the environment of the Islamic boarding school, but the *santri* also perform *ro'an* in the *home* kyai. It's just that the *ro'an* performed at the *ndalem* is not followed by all the students. *Ro'an* in *ndalem* is only done by the students who follow the service in *ndalem*, in that way the students who follow *ndalem* devote themselves to following the kyai and are ready to help ease the work done by the kyai, therefore students have the responsibility to follow and obey all the commands mandated by the kyai to them. The encouragement for ecological awareness is to train and cultivate the spirit of students who are disciplined towards the environment, in addition to the demands of cleanliness in the Islamic boarding school environment, but also in *ndalem* is also a task for the students.

Interestingly, in the *ro'an* tradition which is the ecological awareness of the *santri* which aims to keep the environment clean, but for clean students, they must also pay attention to their sanctity, therefore, *ro'an* is not only limited to cleaning but also removing unclear (*najis*) and dirt in places of worship. The students are required to always maintain the cleanliness of the surrounding environment and always maintain the sanctity of the place, body and clothes. So the tradition of *ro'an* is expected to be a good habit and clean and holy.

The formation of habituation so that it becomes a social practice for students can be seen from the habituation of the students starting from waking up to sleeping again which is regulated by the Islamic boarding school and determined by the kyai. All directions from the

kyai are carried out by the administrators of the Islamic boarding school to straighten the path in the daily lives of the students. With this, it can be seen that a manager has a big responsibility. Especially in *ro'an* activities which are carried out every week, because they also affect the learning process. The process of forming the students toward ecological awareness can be seen in the following forms.

3.3 Students; An Awareness of the Ecological Structure of the Ro'an Tradition

Awareness of the *santri* with the environment is a structural pattern, each of which has a function in maintaining the stability of life, this assumption is the basis for thinking in forming an interconnected ecosystem. *Santri*, as identities who have established religious knowledge, is expected to be able to answer questions related to nature. Because, in the midst of the current ecological crisis, it is hoped that the students can apply ecological awareness in a micro-space such as the *ro'an* tradition in Islamic boarding schools. This, if viewed theoretically, ecological awareness is decreasing day by day because there are many various problems that are a challenge to the continuity of our life on earth.

Theoretically, humans and the environment have a reciprocal relationship, humans have an important role in ecological problems (Comberti et al., 2015). Geo-social ideas place the position of humans or subjects who regulate, manage, and provide benefits to nature in a way that is responsible for what they do. If this practice is applied to the position of *santri* in the *ro'an* tradition, then the role of the *santri* in maintaining the continuity and cleanliness, and sanctity of the place he occupies is a necessity. What's more, religious constructivism has an important role in the formation of new habituations in ecological awareness. As "*cleanliness is part of faith*" is one of the things that becomes a constructive pattern for the students to always maintain the environment, both in the dormitory, the environment, places of worship to the house of the *kiai*.

This means that students in the structural space have dualism over themselves, firstly, students as part of the cottage must be aware of their environment, regulate, process, and provide good performance in the cleanliness of the cottage because they are part of the function of the ecological structure, namely the environment. Second, students as objects of their linguistic reality every week, students must carry out their obligations, namely *ro'an* because this is included in the structure or regulation that has become a tradition in the Mamba'us Sholihin Islamic Boarding School. The ecological awareness of the students is strengthened by various theological constructions such as in Surah Al-Ahzab verse 72:

"Indeed, We have offered a mandate to the heavens, the earth, and the mountains; but all of them are reluctant to carry out the mandate and they are afraid that they will not carry it out (heavy), then the people carry the mandate. Indeed, man is very unjust and very stupid.

Thosihiko Izutsu explained, the form of God's love for humans, in the form of natural signs such as rain, and wind at night and day, then humans should also pay attention to God's love that has been given to us by being grateful and increasing our faith in Him (Marmura, 1967). When humans understand the signs of nature that God has shown, caring for nature is an obligation, because nature is passive, it is the duty of active humans to treat nature wisely. Awareness of ecology also shows awareness of God as the creator, where humans are his creatures. Nature is not only a symbol of the greatness of God, but nature provides a source of livelihood to humans by cultivating it.

The management of nature, as well as the preservation of the environment in the *ro'an* tradition, have two internal and external dongles. The internal impulse is an ecological awareness for the *santri* in the *ro'an* tradition which they have realized as an impetus to get closer to Allah through guarding the surrounding environment. This theological

encouragement makes students feel ownership of nature, especially in the pattern of cleanliness in Islamic boarding schools or later when they graduate. Apart from internal factors, the awareness of the students is also caused by structural relations in the cottage environment, such as the *ro'an* regulations that are required by all students. That is, the encouragement of ecological awareness of the students cannot be separated from the constructivism of religion and the environment of the lodge they occupy. Thus, Van den Berghe describes the structural-functional characteristics of socio-ecological relations as follows (Cole, 1966). Society must be analysed as a unified whole consisting of various interacting parts, this is reflected in social practices in the form of;

1) *Gotong Royong*

Gotong royong is one of the cultures that need to be considered in the world of education, especially in education in Islamic boarding schools. One pattern of education developed in Islamic boarding school shows religious and social values. When students are taught to cooperate, when students enter into community life, they will create a harmonious environment. Cooperation taught to students aims to lead to a generation that has a high concern, a sense of empathy and sympathy and is responsible. It is hoped that it will be developed in the environment around them.

In social life, humans can lead a good life if they work together to meet their own needs. One way is to do cooperation. *Gotong royong* has a very good role in shaping the character of the community. In essence, humans are social creatures, who cannot live without other humans. The existence of cooperation will lead to social solidarity that occurs in society. *Gotong royong* is an original tradition of Indonesian society which is starting to disappear due to being eroded by outside cultures. As a typical institution of the archipelago, Islamic boarding schools have the characteristic of *gotong royong*. With the collective way of life in Islamic boarding school, one of the manifestations of the spirit and tradition of *gotong royong* is found in the *santri*. With the *ro'an* done with cooperation, the work done will be completed quickly. This creates a clean and comfortable learning environment. Existing relationships can be one-way or reciprocal relationships, formed in the social practice of helping each other.

2) *Helping each other*

At the Mamba'us Sholihin Islamic boarding school Blitar, there is a routine cleaning activity that is carried out once a week, known as *ro'an*. In *ro'an* activities, the students help each other clean the cottage environment, such as sweeping and mopping the prayer room. In *ro'an* activities also teach students to have a soul to help each other. By helping, the work will feel lighter. Even if it is only a small help, it will still be useful for others. The factors that encourage students to be willing to help. This attitude sometimes arises by itself and by requests from others. These factors are First, comrades in arms or friends, here friends have a very big role. With their closeness the emergence of their own will to help their friends. The kinship in Islamic boarding schools fosters mutual understanding and provides what their friends need.

Second, to be clean and comfortable, he is encouraged from helping his friends to clean the environment of the Islamic boarding school. A student must make the place they live in clean and comfortable. To create a clean environment, we can start with ourselves. For example, throwing garbage in its place. If the environment is kept clean, then others will follow suit. Third, wanting to do charity, many students consider the nature of helping each other to be worship. As Allah promises a very large reward,

which is 700 times the goodness for the good deeds we do. *Santri* usually does cooperate with their friends in terms of helping each other. For example, helping to wash his clothes. This is a form of closeness between one another. The system is integrated through the selection of the same values, in this case, seen in the form of the value of togetherness between students.

3) *The Value of Togetherness*

Togetherness is expensive and beautiful. Especially in environmental clean-up activities. Islamic boarding school is the most important place to be able to grow the values of togetherness. Because in Islamic boarding schools almost all activities are carried out together. From this togetherness emerged an attitude of mutual love and care for each other. *Santri* who lives in Islamic boarding schools cannot be separated from togetherness. The values of this togetherness should not change at any time even though there will be a change of leader. Because in Islamic boarding schools all activities are carried out together. In Islamic boarding schools, students can fight to enter community life in the future. With this, students must be able to cultivate a potential soul. *Ro'an* is an activity that is always done by the students. In the implementation of *ro'an* students are very enthusiastic to do it. It can be seen that with the existence of *ro'an* activities, then the presence of *ro'an* which is carried out together will create intimacy and always create togetherness. In *ro'an* activities always reflect a sense of togetherness to help each other. So *ro'an* activities will always be nurtured until now.

4. CONCLUSION

From the analysis of the *ro'an* tradition as a form of ecological awareness among Mamba'us Sholihin students, it can be concluded that the initial understanding of the students in this tradition was only to clean the environment of the Islamic boarding school, without knowing what was contained in it. However, the dialectic of religious constructivism, in this case, is the religion of Islam which is studied by the students, both in the form of the Qur'an and books with initial knowledge of the *ro'an*, starting to change. Changes in ecological awareness start from the students' understanding that humans, nature, and God have a mutualism symbiosis, this awareness must start from the students as *khalifah fil ard*, so that religious constructivism provides space for Mamba'us Sholihin students' awareness in understanding *ro'an* as ecological awareness. In addition, the form of student awareness practice is to clean the environment by maintaining cleanliness not only at the clean level, but the students must also guarantee their sanctity, especially concerning places of worship. The ecological awareness of the *santri* level is also found in the polarization of structural practices, such as *ro'an*, which is not only limited to cleaning the environment but also teaches the nature of gotong royong, mutual help, which includes the pursuit that humans have the value of togetherness. It can be concluded that the understanding of students' awareness of environmental issues does not only affect the existing life patterns in Islamic boarding schools but also a more general form of social life.

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