

Hadith-Based Islamic Education and Strengthening Ecological Awareness among *Santri*

Bahrum Subagiya,^{1*}

¹Universitas Ibnu Khaldun Bogor, Indonesia

¹bahrum.subagiya@uika-bogor.ac.id

Received: 2026-02-17

Revised: 2026-03-10

Approved: 2026-03-30

*) Corresponding Author

Copyright ©2026 Authors

Abstract

Environmental degradation has become a pressing global concern, requiring religious education institutions to play a more active role in fostering ecological responsibility. This research aims to understand the meaning of the term *santri* in the hadith about planting trees and its implications for ecological awareness at *Pesantren* Ibnu Jauzy in Bogor. Using a qualitative, phenomenological approach, this study explores *santri's* subjective experience in understanding the ecological values contained in the hadith. Data were collected through in-depth interviews, participatory observations, and documentation of *pesantren* activities related to the environment. The data were analyzed using thematic analysis, involving data reduction, coding, categorization, and interpretation to identify patterns of meaning construction and ecological practice. The study's results show that *santri's* theoretical understanding of hadiths on tree planting still needs improvement. Still, their ecological practices in daily life have already been put into practice. Their ecological awareness is reflected in reforestation activities around the *pesantren*, the creation of biopore holes that produce organic fertilizer, and the use of food waste as fish feed. This shows that ecological awareness can arise from community culture, but will have a greater impact if it is based on religious awareness derived from Islamic teachings.

Keywords: Ecological Awareness, Nature Conservation, *Pesantren*.

Abstrak

Degradasi lingkungan telah menjadi masalah global yang mendesak, sehingga lembaga pendidikan agama perlu berperan lebih aktif dalam menumbuhkan tanggung jawab ekologis. Penelitian ini bertujuan untuk memahami makna istilah santri dalam hadis tentang penanaman pohon dan implikasinya terhadap kesadaran ekologis di Pesantren Ibnu Jauzy di Bogor. Dengan menggunakan pendekatan kualitatif dan fenomenologis, penelitian ini mengeksplorasi pengalaman subjektif santri dalam memahami nilai-nilai ekologis yang terkandung dalam hadits tersebut. Data dikumpulkan melalui wawancara mendalam, observasi partisipatif, dan dokumentasi kegiatan pesantren yang berkaitan dengan lingkungan. Data dianalisis menggunakan analisis tematik, yang melibatkan reduksi data, pengkodean, kategorisasi, dan interpretasi untuk mengidentifikasi pola konstruksi makna dan praktik ekologis. Hasil penelitian menunjukkan bahwa pemahaman teoritis santri tentang hadis penanaman pohon masih perlu ditingkatkan. Namun, praktik ekologis mereka dalam kehidupan sehari-hari telah diterapkan. Kesadaran ekologis mereka tercermin dalam kegiatan reboisasi di sekitar pesantren, pembuatan lubang biopori yang menghasilkan pupuk organik, dan penggunaan limbah makanan sebagai pakan ikan. Hal ini menunjukkan bahwa kesadaran ekologis dapat muncul dari budaya masyarakat, tetapi akan memiliki

dampak yang lebih besar jika didasarkan pada kesadaran religius yang berasal dari ajaran Islam.

Kata Kunci: Kesadaran Ekologis, Konservasi Alam, Pesantren.

Introduction

The increasing environmental damage demands the involvement of all parties, including Islamic educational institutions.¹ In Islam, concern for nature is not only an ecological affair, but also part of the practice of faith and worship. One of the most relevant hadiths from the Prophet Muhammad SAW that motivates every Muslim to plant trees: "From Jabir, may Allah be pleased with him, he said, the Messenger of Allah, peace be upon him, said, 'No Muslim plants a tree except that what is eaten from it is charity, and what is stolen from it is also charity. Nor is there anyone who reduces the fruit (from the tree) except that it will be considered charity for the planter until the Day of Judgment'" (Imam Zakiyuddin Abdul Azhim Al-Mundziri, *At-Targhib wat Tarhib minal Haditsisy Syarif*).²

The above hadith has significant ecological value, encouraging humans to play an active role in maintaining the sustainability of nature. *Pesantren*, as an Islamic educational institution, has great potential to instill ecological awareness by understanding and interpreting such hadiths.³ However, the extent to which *santri* understand and interpret the hadith in the context of ecological responsibility remains to be further studied. From an Islamic educational perspective, instilling ecological awareness can be understood through the framework of internalizing religious values and the knowledge–attitude–practice (KAP) approach to environmental behavior.⁴ Internalization of values is a process of deepening and instilling values until they

¹ Anri Naldi et al., "Ekspresi Ekologis: Kontribusi Pendidikan Agama Islam Dalam Mempertahankan Kelestarian Lingkungan Di Tengah Tantangan Masyarakat Modern Di Kota Medan," *At-Tazakki: Jurnal Kajian Ilmu Pendidikan Islam Dan Humaniora* 8, no. 2 (2024): 116–29; Uci Jerniah Nasution, "Peran Pendidikan Agama Islam Dalam Menghadapi Krisis Lingkungan," *Pedagogik: Jurnal Pendidikan Dan Riset* 2, no. 3 (2024): 385–92; Endang Syarif Nurulloh, "Pendidikan Islam Dan Pengembangan Kesadaran Lingkungan," *Jurnal Penelitian Pendidikan Islam* 7, no. 2 (2019): 237.

² Alhafiz Kurniawan, "Hadits Seputar Keutamaan Menanam Pohon," with Muhammad Faizin, NU Online, accessed March 7, 2026, <https://nu.or.id/ilmu-hadits/hadits-seputar-keutamaan-menanam-pohon-YmVMN>.

³ Ahmad Sholehuddin Suryanullah et al., "Echoing Ecological Ideas as an Option in Teaching Islamic Education in Indonesia: Menggaungkan Gagasan Ekologis Sebagai Opsi Dalam Pengajaran Pendidikan Islam Di Indonesia," *Jurnal Living Hadis* 10, no. 1 (2025): 43–63, <https://doi.org/10.14421/livinghadis.2025.6204>.

⁴ Nusrat Afroz and Zul Ilham, "Assessment of Knowledge, Attitude and Practice of University Students towards Sustainable Development Goals (SDGs)," *The Journal of Indonesia Sustainable Development Planning* 1, no. 1 (2020): 31–44, <https://doi.org/10.46456/jisdep.v1i1.12>.

become part of an individual's attitudes and behavior through guidance, habituation, and repeated social experiences.⁵

In this context, the Prophet's hadith about planting serves as a source of value that affirms the ecological dimension in Islamic teachings. These values are then internalized through educational practices and religious culture that are alive in the educational environment, thereby shaping the ecological habitus of *santri*.⁶ In accordance with the KAP framework, environmental awareness is not only formed by knowledge but also by attitudes and continuous practices, which ultimately encourage the development of ecological behavior as part of humans' religious responsibility as caliphs on earth.

Based on the sources the author has successfully traced, several studies have examined the relationship between *santri*, *pesantren*, ecological awareness (including reforestation and tree-planting activities), and Islamic education through the Eco-Pesantren or *Ecoliteracy* model. Muhyidin et al. studied *ecoliteracy* (ecological literacy) among *santri* as a form of environmental awareness transformation in green *pesantren*.⁷ This study highlights how *santri* experience changes in their perspectives, behaviors, and active participation in environmental conservation through Islamic value-based literacy and the *Pesantren's* local context. While Fifi et al.'s research focuses on the urgency of Islamic education in shaping *santri* ecological piety through the *eco-pesantren* approach. The *eco-pesantren* here is an innovation that integrates Islamic values and environmental sustainability practices, such as greening (including tree planting), waste management, and cleanliness competitions. The reforestation activities are carried out in collaboration with the forestry department.⁸

The research conducted by Nuha and Atikoh examined the initiative of Pesantren Lirboyo Kediri to develop an *eco-pesantren* model through an integrated waste management program. This program not only maintains environmental cleanliness but also strengthens practical skills, ecological awareness, and *santri's* active participation. The Pesantren Lirboyo of HMC unit promotes ecological practices

⁵ Muhammad Alim, *Pendidikan Agama Islam* (PT Remaja Rosdakarya, 2011).

⁶ Pierre Bourdieu, *The Logic of Practice* (Stanford university press, 1990).

⁷ Muhyidin Muhyidin et al., "Ecoliterasi Santri: Transformasi Kesadaran Lingkungan Di Pesantren Hijau Indonesia," *INCARE, International Journal of Educational Resources* 6, no. 2 (2025): 120–34, <https://doi.org/10.59689/incare.v6i2.1224>.

⁸ Fifi Risana et al., "Urgensi Pendidikan Islam Dalam Pembentukan Keshalehan Ekologis Santri Di Pondok Pesantren Berbasis Eco-Pesantren (Studi Kasus Pondok Pesantren Malahayati Bandar Lampung)," *Pendas: Jurnal Ilmiah Pendidikan Dasar* 9, no. 04 (2024): 162–70, <https://doi.org/10.23969/jp.v9i04.20983>.

through star fruit plantations managed directly by *santri*, who are trained in *agricultural management*.⁹ Syawqi et al. examined the role of *Pesantren* in East Java in overcoming environmental crises. In the context of Islamic ecology, Islamic teachings emphasize the importance of planting trees (greening) and maintaining cleanliness in the daily lives of *santri*. This strategy creates local economic models grounded in ecology, such as organic farming and water conservation, that are driven by Islamic values.¹⁰ Finally, Arifin's research examines the roles of religious *fatwa* and *kiai* leadership in shaping *santri* ecological behavior. It was found that the ecological behavior of *santri* is formed through the behavioral sphere dimension, manifested in practical actions such as greening and water conservation.¹¹

This research offers novelty by focusing on the individual and collective meanings of a specific hadith. Most previous studies have examined *ecoliteracy*, reforestation practices, or the programmatic implementation of eco-pesantren. This study uses the hadith about planting trees as the central unit of analysis to examine how *santri* interpret it in their daily lives.

Method

This type of research uses a qualitative, phenomenological approach, focusing on *santri's* subjective meaning of the hadith and the ecological values it contains.¹² The research was carried out at the Pesantren Ibnu Jauzi in Bogor, with the research subjects including *santri* living in the *pesantren* environment and *ustadh* pond coaches who play a role in learning and character development.

Data collection is carried out in several ways: in-depth interviews to explore the meaning of *santri* in the context of hadith, participatory observation to observe the ecological behavior of *santri* in daily life in *Pesantren*, and documentation that includes various activities, learning notes, and *pesantren* programs related to environmental conservation.

⁹ Muhammad Ullin Nuha Muhammad Ullin Nuha and Nurul Atikoh, "Eco-Pesantren Lirboyo: Kontribusi Pendidikan Islam terhadap Kesadaran Lingkungan dan Pembangunan Berkelanjutan," *Proceeding International Conference on Pesantren and Islamic Education* 1, no. 1 (2025): 30–39.

¹⁰ Abdul Haq Syawqi et al., "Ekologi Fikih Muamalah: Inovasi Sains Dan Teknologi Pesantren Di Jawa Timur," *Al-Huquq: Journal of Indonesian Islamic Economic Law* 7, no. 1 (2025): 1–17.

¹¹ Samsul Arifin, "Ekoteologi Pesantren: Sinergi Fatwa MUI No. 86/2023 Dan Kepemimpinan Kiai Dalam Membangun Perilaku Ekologis Santri," *Jurnal Pemuliaan Lingkungan Hidup Dan Sumber Daya Alam* 2, no. 02 (2025), <https://jurnal.mui.or.id/index.php/lplhsda/article/view/29>.

¹² Sugiono, *Metode Penelitian Kuantitatif, dan kualitatif, dan R&D* (Alfabeta, 2022).

The collected data were analyzed using the Miles and Huberman interactive analysis model, which included the stages of data condensation, data presentation, and conclusion drawing and verification. To ensure data validity, this study applies triangulation of sources and methods, conducts member checks with informants, and compiles audit trails as a transparent, systematic record of the research process.¹³

Results and Discussion

Santri's Understanding of the Hadith about Planting Trees

Islam places great emphasis on planting trees. Imam Zakiyuddin Abdul Azhim Al-Mundziri, in the Book of *At-Targhib wat Tarhib minal Haditsisy Syarif*, recorded several hadiths on the virtue of planting trees.¹⁴ He quoted many hadiths, motivating Muslims to plant trees and to consider the magnitude of their benefits to humans and other creatures. Among the hadiths recited is the one narrated by Anas bin Malik.

عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ -صلى الله عليه وسلم- يَقُولُ مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا أَوْ يَزْرَعُ زَرْعًا فَيَأْكُلُ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ إِلَّا كَانَ لَهُ صَدَقَةٌ رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ وَالتِّرْمِذِيُّ

Meaning, "From Anas, may Allah be pleased with him, the Messenger of Allah (peace and blessings of Allah be upon him) said, 'There is no Muslim who plants a tree or sows seedlings, and then (the result) is eaten by birds or humans, but it will be worth alms for the planter'" (HR Bukhari, Muslim, and At-Tirmidhi).¹⁵

In addition to Anas bin Malik, many companions narrate a hadith about the virtue of a Muslim planting, which has the same meaning as the hadith conveyed by Anas.

عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا إِلَّا كَانَ مَا أَكَلَ مِنْهُ لَهُ صَدَقَةٌ وَمَا سُرِقَ مِنْهُ لَهُ صَدَقَةٌ وَلَا يَزْرَعُ أَحَدٌ إِلَّا كَانَ لَهُ صَدَقَةٌ إِلَى يَوْمِ الْقِيَامَةِ

"From Jabir, may Allah be pleased with him, he said, the Messenger of Allah, peace be upon him, said, 'No Muslim plants a tree except that what is eaten from it is charity, and what is stolen from it is also charity. Nor is there anyone who reduces the fruit (from the tree) except that it will be considered charity for the planter until the Day of Judgment (Imam Zakiyuddin Abdul Azhim Al-Mundziri, *At-Targhib wat Tarhib minal Haditsisy Syarif*)."¹⁶

¹³ Matthew B. Miles et al., *Qualitative Data Analysis: A Methods Sourcebook* (SAGE Publications, 2013).

¹⁴ Adit Abdul Hanan et al., "Hadiths About Environmental Conservation," *Taqiriri: Journal of Al-Hadith Science Studies* 1, no. 2 (2025): 69–84, <https://doi.org/10.61166/taqiriri.v1i2.6>.

¹⁵ Kurniawan, "Hadits Seputar Keutamaan Menanam Pohon."

¹⁶ Kurniawan, "Hadits Seputar Keutamaan Menanam Pohon."

Planting a tree is considered a reward for everyone who tries, but humans, livestock, or birds eat the results of the planting. Everything that the person strives for will not be in vain, as a hadith also narrated by Jabir's companions.

وفي رواية لا يَغْرِسُ الْمُسْلِمُ غَرْسًا فَيَأْكُلُ مِنْهُ إِنْسَانٌ وَلَا دَابَّةٌ وَلَا طَيْرٌ إِلَّا كَانَ لَهُ صَدَقَةٌ إِلَى يَوْمِ الْقِيَامَةِ

It means, "From the companion of Jabir ra, the Messenger of Allah (saw) said, 'No Muslim plants a tree, and then the fruit is eaten by a person, livestock, or bird, unless it will be worth alms until the Day of Judgment.'"

Based on the many hadiths narrated by the Prophet's companions, the author conducted interviews with *santri* regarding their knowledge of the hadith on planting trees. Of the 18 *santri* who were successfully interviewed, 66.7 percent, or as many as 12 *santri*, had never heard of the hadith, while 6 other people had heard the hadith about the virtues of planting trees. This is as seen in Figure 1.

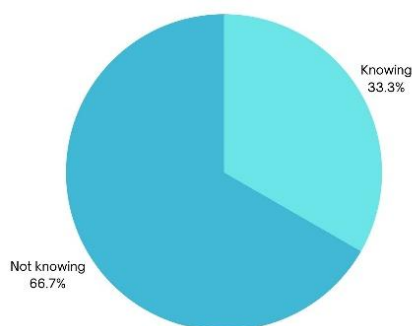


Figure 1. Test Results Related to the Knowledge of Ibn Jauzi Santri about the Hadith of Planting Trees

From picture 1, it can be seen that most *santri* have never heard of the hadith on planting trees. This indicates that learning about ecological awareness has not been included in the curriculum specifically taught at Pesantren Ibnu Jauzi in Bogor. This is corroborated by the statement of the *pesantren* administrator, AA, that the Pesantren Tahfidz Ibnu Jauzi focuses on memorizing the Qur'an, "We make the *Al Qur'an For All, One Home One Hafizh!* One house and one *hafidh* throughout the archipelago." Although based on the results of the observation, the *santri* were also taught other subjects, such as fiqh, creed, and Arabic, the portion on memorizing the Qur'an was greater. Even so, ecological behavior has been applied in the lives of *santri*, as said by one of the administrators:

"Actually, in our *pesantren*, there is no special learning that discusses the hadith about planting trees directly. The hadith is not taught as a separate material in class. However, interestingly, the *santri* have actually practiced ecological values in their daily lives without realizing it. They are used to planting trees around the *Pesantren*, maintaining environmental cleanliness, making biopore holes to process organic waste, and even using leftovers to raise fish. Such

practices are already part of the culture here. So even though it is not taught theoretically, ecological values that are in harmony with the teachings of the hadith have grown and live in the behavior of the *santri*."

Table 1. *Santri's* Understanding of Ecological Hadith

Aspects of Understanding	Indicator	Research Findings
The literal meaning of the hadith	Knowing the content of the hadith about planting trees	A small number of <i>santri</i> know the text of the hadith
Contextual meaning	Understanding ecological messages	Understanding is still limited
Symbolic meaning	Hadith as a form of ecological alms	Understood by a small number of <i>santri</i>

Based on Table 1, the level of understanding of *santri* regarding the hadith on planting trees was analyzed across three aspects: literal, contextual, and symbolic meanings. In terms of literal meaning, only a small number of *santri* could quote or recognize the hadith recommending planting trees. This shows that the *santri's* basic knowledge of the hadith is still limited to recognition, and not all *santri* understand the content of the hadith directly from the source.

In terms of contextual meaning, the *santri's* understanding of the ecological message in the hadith remains limited. Although they know that planting trees is a good deed, most *santri* have not fully connected the hadith teachings with the concept of human responsibility for preserving the environment. Meanwhile, in terms of symbolic meaning, only a small number of *santri* understand that planting trees has spiritual value as a form of charity that benefits other creatures. These findings indicate that the *santri's* conceptual understanding of the hadith still needs strengthening, especially in relating its teachings to ecological values and broader religious dimensions.

Although *Pesantren* in Indonesia focuses on teaching the Qur'an and the traditional works of scholars, this does not mean that ecological awareness cannot be taught there. An ecological understanding can be firmly rooted in the spiritual values and ecological ethics of Islamic teachings, which can be internalized as part of their worship and responsibilities as caliphs *fil ardh* (caretakers of the earth).¹⁷ Hadiths on the environment can be incorporated into the *pesantren* curriculum. Planting trees, as a form of ecological awareness, is an Islamic teaching that is also important and has the value of worship.

¹⁷ Azmi Yudha Zulfikar, "Ekoteologi Dalam Pendidikan Islam: Internalisasi Kesadaran Ramah Lingkungan Sebagai Bagian Dari Ibadah Di Dayah Fathul Ainiyah Al-Aziziyah," *Journal of Islamic Education and Law* 1, no. 2 (2025): 75–83.

This activity is a form of *jariah* alms (charity whose rewards continue to flow), even though the people who died have passed away. As researched by Iman et al., who have implemented the program "*Santri Cinta Alam*" at Pesantren Al Manshur Al Islamy Kediri, they carry out environmental conservation activities, such as planting trees and sowing seeds, which are acts of charity (alms) with merit in the sight of Allah. This activity is seen as not only worthy of worship but also a very noble value for the survival of life.¹⁸

The implementation of ecological awareness in *pesantren* is realized through a holistic and transformative approach, known as the concept of "green *pesantren*" or "eco-*pesantren*". This model integrates Islamic values, eco-friendly practices, and an ecoliteracy approach in the education system and the daily lives of *santri*.¹⁹ The concept of *an-Nadhafatu minal Iman* (Cleanliness is part of Faith) is often instilled. The value of *taharah* (cleanliness) can be expanded to concern for the health of the ecosystem. Keeping the environment clean is not only seen as technical compliance, but as a manifestation of faith in God.²⁰

The managers can also implement the ban on *facades* and *israf*. Islamic teachings prohibit *facades* (decay) on the earth, as in Surah al-A'raf, verse 56, and *israf* (extravagance or excess). The concept of *israf* is associated with an energy-efficient lifestyle and excessive resource use. In QS. Al-A'raf: 56, "*Do not do any damage to the earth after it is well regulated. Pray to Him with fear and hope. Indeed, Allah's mercy is very near to those who do good.*" Allah forbids us to do any harm on earth. This prohibition covers all areas of life, including environmental damage. Allah has created this earth with all its completeness, all of which are intended for human needs, so that it can be processed and used as well as possible for welfare. Allah sent the Prophet (saw), who brought the teachings of Islam as a blessing for the universe. If people follow the teachings of Islam correctly, then everything will be good, people will be good, and the environment will be good.

¹⁸ Didik Tamamul Iman et al., "Penerapan Konsep Islam Dalam Edukasi Lingkungan Bagi Siswa Ma Pondok Pesantren Al Manshur Al Islamy Kediri," *Almustofa: Journal of Islamic Studies and Research* 2, no. 01 (2025): 505–15.

¹⁹ Muhyidin et al., "Ecoliterasi Santri."

²⁰ Nuha and Atikoh, "Eco-Pesantren Lirboyo."

Ecological Values in Hadith and Their Implications for Curriculum Development

The hadith of the Prophet Muhammad PBUH recommending the planting of trees contains ecological values that are important and relevant to be developed in Islamic education, especially in the formation of environmental awareness among *santri*. Based on the research findings, the hadith not only teaches aspects of individual worship but also instills ecological responsibility as part of the mandate of humans as caliphs on earth. Therefore, the values contained in this hadith can serve as a source for developing an Islamic education curriculum that is more responsive to environmental issues.

First, the value of worship and spiritual rewards (*shadaqah jariyah*). The hadith about planting trees emphasizes that this activity is worthy of worship, whose rewards continue to flow as long as the tree provides benefits to living beings. The study's findings show that *santri* understand the practice of protecting the environment through concrete activities rather than a conceptual understanding of the hadith. Therefore, the integration of ecological hadith into the curriculum can be carried out through the subjects of Hadith and Fiqh, for example, by studying hadiths on the environment, memorizing them, and linking them to practical programs such as reforestation activities or plant care in the *pesantren* environment. This approach allows *santri* not only to memorize the hadith, but also to understand its meaning through direct experience.

Second, the value of sustainability and long-term vision. The hadith about planting trees teaches the importance of actions oriented towards the sustainability of natural life. This message shows that Islam encourages its people to contribute to future generations, as exemplified by the Companions of Abu Darda, who continued to plant trees even though they would not enjoy the fruits directly. Based on the research findings, environmental activities in *pesantren* have become a means of ecological habituation for *santri*. Therefore, curricularly, this value can be integrated into project-based learning programs in religious education subjects or into *pesantren* extracurricular activities, such as tree-planting programs, organic waste management, and the maintenance of *pesantren* gardens, as part of the practice of implementing hadith teachings.

Third, the value of universal welfare. The hadith on planting trees emphasizes that environmental benefits are intended not only for humans but also for other living things, such as birds and animals. This perspective shows that Islam teaches the concept

of ecological balance and concern for the whole of creation. Based on the research findings, the ecological practices of *santri* have reflected these values through food waste utilization and environmental greening activities. Therefore, the integration of hadith values in the curriculum can be strengthened through learning that links religious teachings with the concept of Islamic environmental ethics, so that *santri* understand that protecting the environment is part of religious responsibility and a form of social worship.

Ecological Awareness of *Santri* as a Form of Practicing the Hadith of Planting Trees

Based on the research results, *santri's* understanding of ecological awareness from a theoretical perspective is very limited. Still, in real action and habituation in the *pesantren* environment, it has begun to appear. Several movements reflect *santri's* awareness, namely greening the *pesantren* environment, producing organic fertilizer with biopores, and using food scraps for fish.

Table 2. Forms of Ecological Awareness among Santri

Ecological Activities	Form of Activity	Impact
Tree planting	Islamic boarding school reforestation program	Greener environment
Waste treatment	Biopores and organic fertilizers	Reducing waste
Waste utilization	Leftovers for fish feed	Reducing food waste

Based on Table 2, we can see that: *First, the greening movement in the pesantren environment began when the pesantren was built.* This movement can be implemented holistically, integrated, and grounded in Islamic values (*Eco-Pesantren*), thereby fostering deep ecological awareness among *santri* as part of worship and spiritual responsibility.²¹ The greening movement can be rooted in Islam's theological understanding, which makes environmental stewardship an obligation and a pious deed. *Santri* can be taught that humans are the custodians of the earth (*caliph fil ardh*) (QS. Al-Baqarah: 30), who carry out the mandate to protect the environment, not to exploit it. Damage to nature is a form of betrayal of this trust.

The greening movement must be realized through concrete actions that are consistent and integrated in the *pesantren* life system. Carry out regular tree planting and garden maintenance in the *pesantren* environment. At the Pesantren Ibnu Jauzi

²¹ Muhyidin et al., "Ecoliterasi Santri."

Bogor, the planting process has gone well. The *santri* participated in planting trees to green the cottage. This is as expressed by a cottage administrator:

"At the Pesantren Ibnu Jauzi in Bogor, planting activities have been going very well. The santri were directly involved in the reforestation process, starting with planting various fruit trees, including Matoa, Rambutan, Avocado, Guava, Coconut, and Cherry. In addition, they also plant ornamental trees such as Red Shoots, Cambodia, and Puring to beautify the pesantren environment. Not only large trees, but santri also cultivate vegetables such as kale, Brazilian spinach, and green lettuce. All of these activities are carried out with full awareness that taking care of nature is part of the mandate that must be maintained, so that the pesantren environment becomes greener, cleaner, and more useful."

Planting fruits and vegetables provides many important benefits for *Pesantren*, both economically, educationally, and environmentally. Farming activities carried out by *santri* can increase *Pesantren's* food security, as the harvest can be used to meet daily kitchen needs.²² With these activities, the cottage becomes more self-sufficient and less dependent on external supplies. In addition, this activity helps reduce operational costs, as the consumption needs of *santri*, which are quite large, can be partially met with the garden's own produce. The harvested fruits and vegetables are also healthier, fresher, and free from excessive chemicals, thus supporting a better diet for the *santri*.

In terms of education, this planting activity provides real experience for *santri* in developing life skills, such as understanding the cultivation process, caring for plants, and managing crops. This hands-on experience not only adds practical insight but also fosters a sense of responsibility, cooperation, and discipline. More than that, this activity instills ecological awareness in *santri* by teaching them to understand the importance of protecting the environment, caring for nature, and managing resources sustainably as part of their role as caliphs on earth. The cottage environment has also become more beautiful, green, and comfortable thanks to the existence of various fruit and vegetable plants that thrive.²³

²² Suprayanti Martia Dewi et al., "Pemanfaatan Lahan Pekarangan Dalam Upaya Menciptakan Kemandirian Pangan Di Pesantren Tuhfathul Anfaniyah, Lombok Tengah Utilisation of Yard Land in an Effort to Create Food Self-Sufficiency at Pesantren Tuhfathul Anfaniyah, Central Lombok," *Jurnal INDONESIA RAYA (Pengabdian Pada Masyarakat Bidang Sosial, Humaniora, Kesehatan, Ekonomi Dan Umum)* 5, no. 1 (2024): 7–12; Ristani Widya Inti et al., "Pemberdayaan Santri Dengan Pemanfaatan Lahan Sempit Di Pondok Pesantren Bhakti Bapak Emak Jombang," *Prosiding Seminar Nasional Kusuma* 2 (2024): 364–71, <https://journalng.uwks.ac.id/kusuma/article/view/308>.

²³ Tini Gustriani and Mohd Kholis, "Pembelajaran Life Skills Bagi Santri Sebagai Inovasi Pendidikan Di Pesantren," *Ainara Journal (Jurnal Penelitian Dan PKM Bidang Ilmu Pendidikan)* 5, no. 3 (2024): 290–96; Semiono Raharjo, "Pendidikan Kecakapan Hidup (Life Skill) Di Pondok Pesantren Dalam Meningkatkan Kemandirian Santri," *Edusiana: Jurnal Ilmu Pendidikan* 2, no. 2 (2024): 30–42.

Planting activities also support character education and learning in *Pesantren*, especially when linked to Islamic teachings on the importance of caring for the earth and planting trees. The ecological values taught in the hadith can be realized clearly through farming activities. In addition, organic waste from the cottage kitchen can be processed into compost, thereby reducing waste generation while fertilizing the soil of the *pesantren* garden. In fact, if the harvest is abundant, the cottage can sell some of the products to increase income and finance other educational or social activities. Thus, planting fruits and vegetables is not only a routine activity, but also a means of empowerment that provides comprehensive benefits for *pesantren* life.

Second, the manufacture of organic fertilizers with biopores. The *santri* were once trained to make organic fertilizer from fallen leaf waste. There are two manual drill tools from grants that the *santri* use to make biopore holes. This biopore hole is filled with leaf waste that will later decompose and can be used as fertilizer for plants around the cottage.



Figure 2. The Process of Making Biopore Holes and Organic Fertilizer from Leaf Waste

Figure 2 shows the enthusiasm of the *santri* in making biopore holes. Biopore holes are one of the simple technologies applied in several green *pesantren* as part of water conservation efforts. This hole serves another function, in addition to processing waste into organic fertilizer: reducing inundation and increasing soil permeability. In *Pesantren*, the practice of using biopores is part of a broader effort to conserve water resources, along with the application of other simple technologies, such as rainwater reservoirs and ablution water recycling.²⁴

Third, the use of leftover food for fish. The use of leftover food as fish feed at the Pesantren Ibn Jauzi is one of the ecological practices that strengthen the culture of food saving while supporting the *Pesantren's* food security. All leftover food from the

²⁴ Muhyidin et al., "Ecoliterasi Santri."

santri kitchen is collected, sorted, and managed to be suitable for use as additional feed for several types of fish cultivated in the *pesantren* environment, namely pomf, tilapia, catfish, and gurami. This process not only reduces the volume of organic waste but also serves as a form of productive recycling. Omnivorous fish such as pomfret and tilapia are highly responsive to leftover organic feed, while catfish and gourami can utilize certain food residues as nutritional supplements to complement the main feed.

Through these three activities, *santri* learn to understand the relationships among waste management, resource utilization, and pond ecosystem balance, and to practice fish farming skills. This initiative reflects the integration of Islamic values of non-redundancy, environmental responsibility, and independence, so that ecological learning is not only theoretical but also embedded in the daily lives of *santri* through direct experience.

The reforestation movement in *Pesantren* is like a tree in an ecosystem. The roots are the values of monotheism and the caliphate, firmly embedded in the hearts of *santri*. The stem is a structured curriculum and policy of *Eco-Pesantren*. Meanwhile, the branches and leaves are real, daily practices, ranging from planting trees and saving water to managing waste, which yield ecological piety felt by the entire community and the surrounding environment.

The results of this study align closely with those of previous studies on *pesantren* ecology. This study confirms that although the hadith about planting trees is not explicitly taught in formal classes, *santri's* ecological awareness grows through daily practices that occur consistently in the *pesantren* environment. These findings strengthen the research of Nuha and Atikoh, who revealed that *Pesantren Lirboyo* developed an *eco-pesantren* model through integrated waste management and star fruit plantation management, which directly trained *santri* in independence and ecological skills.²⁵ The study shows that ecological practices carried out by *santri* are not always rooted in theoretical teaching but grow through habituation, *pesantren* culture, and direct involvement in environmental activities, findings that align with this study.

This research is also in line with the research of Abdul Haq Syawqi et al., which highlights how *pesantrens* play a role in overcoming environmental problems by integrating Islamic values into organic agriculture, water conservation, and greening activities.²⁶ The ecological practices of the *santri* in this study, such as planting trees,

²⁵ Nuha and Atikoh, "Eco-Pesantren Lirboyo."

²⁶ Syawqi et al., "Ekologi Fikih Muamalah."

creating biopores, utilizing food waste, and caring for plants, demonstrate that *pesantren* is a space for Islamic ecological praxis. This confirms that *santri's* ecological awareness is not merely cognitive but is internalized in daily behavior as part of their understanding of religious values. From the above discussion, this study reinforces the finding that Islamic boarding schools are effective institutions for fostering ecological awareness through an integrative approach that combines religious education, habit formation, and practical activities to protect the environment.

Conclusion

The study concluded that *santri's* understanding of the hadith on planting trees at the Pesantren Ibnu Jauzy remained limited. However, the ecological values contained in the hadith have been realized in the *santri's* daily lives through various activities, such as a greening movement around the pesantren, the creation of biopori holes that produce organic fertilizer, and the use of food waste as fish feed. These findings indicate that although the *santri's* conceptual understanding still needs strengthening, their ecological awareness has been reflected in concrete actions that support environmental preservation as part of the implementation of Islamic teachings. Based on these findings, further research is recommended to examine in greater depth strategies for systematically integrating hadith learning into the Islamic education curriculum with environmental education. In addition, comparative research across various *Pesantren* or educational institutions is important to determine the effectiveness of hadith-based educational approaches in building broader, more sustainable ecological awareness among *santri*.

References

- Afroz, Nusrat, and Zul Ilham. "Assessment of Knowledge, Attitude and Practice of University Students towards Sustainable Development Goals (SDGs)." *The Journal of Indonesia Sustainable Development Planning* 1, no. 1 (2020): 31–44. <https://doi.org/10.46456/jisdep.v1i1.12>.
- Alim, Muhammad. *Pendidikan Agama Islam*. PT Remaja Rosdakarya, 2011.
- Arifin, Samsul. "Ekoteologi Pesantren: Sinergi Fatwa MUI No. 86/2023 Dan Kepemimpinan Kiai Dalam Membangun Perilaku Ekologis Santri." *Jurnal Pemuliaan Lingkungan Hidup Dan Sumber Daya Alam* 2, no. 02 (2025). <https://jurnal.mui.or.id/index.php/lplhsda/article/view/29>.
- Bourdieu, Pierre. *The Logic of Practice*. Stanford university press, 1990.

- Dewi, Suprayanti Martia, Novita Hidayatun Nufus, Afifah Farida Jufri, Dwi Noorma Putri, Anjar Pranggawan Ashari, and Amrul Jihadi. "Pemanfaatan Lahan Pekarangan Dalam Upaya Menciptakan Kemandirian Pangan Di Pesantren Tuhfathul Anfaniyah, Lombok Tengah Utilisation of Yard Land in an Effort to Create Food Self-Sufficiency at Pesantren Tuhfathul Anfaniyah, Central Lombok." *Jurnal INDONESIA RAYA (Pengabdian Pada Masyarakat Bidang Sosial, Humaniora, Kesehatan, Ekonomi Dan Umum)* 5, no. 1 (2024): 7–12.
- Gustriani, Tini, and Mohd Kholis. "Pembelajaran Life Skills Bagi Santri Sebagai Inovasi Pendidikan Di Pesantren." *Ainara Journal (Jurnal Penelitian Dan PKM Bidang Ilmu Pendidikan)* 5, no. 3 (2024): 290–96.
- Hanan, Adit Abdul, Uus Husni Hoer, Dede Sudirman, and Siti Mursalina. "Hadiths About Environmental Conservation." *Taqiriri: Journal of Al-Hadith Science Studies* 1, no. 2 (2025): 69–84. <https://doi.org/10.61166/taqiriri.v1i2.6>.
- Iman, Didik Tamamul, Ida Bagus Afif, M. Fadil Nur Isnain, and Riky Supratama. "Penerapan Konsep Islam Dalam Edukasi Lingkungan Bagi Siswa Ma Pondok Pesantren Al Manshur Al Islamy Kediri." *Almustofa: Journal of Islamic Studies and Research* 2, no. 01 (2025): 505–15.
- Inti, Ristani Widya, Jajuk Herawati, Yhogga Pratama Dhinata, Maria Gardiana Murni, and Achmadi Susilo. "Pemberdayaan Santri Dengan Pemanfaatan Lahan Sempit Di Pondok Pesantren Bhakti Bapak Emak Jombang." *Prosiding Seminar Nasional Kusuma* 2 (2024): 364–71. <https://journalng.uwks.ac.id/kusuma/article/view/308>.
- Kurniawan, Alhafiz. "Hadits Seputar Keutamaan Menanam Pohon." With Muhammad Faizin. NU Online. Accessed March 7, 2026. <https://nu.or.id/ilmu-hadits/hadits-seputar-keutamaan-menanam-pohon-YmVMN>.
- Miles, Matthew B., A. Michael Huberman, and Johnny Saldana. *Qualitative Data Analysis: A Methods Sourcebook*. SAGE Publications, 2013.
- Muhyidin, Muhyidin, Sinta Bella, Achmad Mahrus Helmi, and Maria Mufidah. "Ecoliterasi Santri: Transformasi Kesadaran Lingkungan Di Pesantren Hijau Indonesia." *INCARE, International Journal of Educational Resources* 6, no. 2 (2025): 120–34. <https://doi.org/10.59689/incare.v6i2.1224>.
- Naldi, Anri, Anan Nisoh, Febri Fauzia Adami, and Tomi Pradana. "Ekspresi Ekologis: Kontribusi Pendidikan Agama Islam Dalam Mempertahankan Kelestarian Lingkungan Di Tengah Tantangan Masyarakat Modern Di Kota Medan." *At-Tazakki: Jurnal Kajian Ilmu Pendidikan Islam Dan Humaniora* 8, no. 2 (2024): 116–29.
- Nasution, Uci Jerniah. "Peran Pendidikan Agama Islam Dalam Menghadapi Krisis Lingkungan." *Pedagogik: Jurnal Pendidikan Dan Riset* 2, no. 3 (2024): 385–92.
- Nuha, Muhammad Ullin Nuha Muhammad Ullin, and Nurul Atikoh. "Eco-Pesantren Lirboy: Kontribusi Pendidikan Islam terhadap Kesadaran Lingkungan dan Pembangunan Berkelanjutan." *Proceeding International Conference on Pesantren and Islamic Education* 1, no. 1 (2025): 30–39.
- Nurulloh, Endang Syarif. "Pendidikan Islam Dan Pengembangan Kesadaran Lingkungan." *Jurnal Penelitian Pendidikan Islam* 7, no. 2 (2019): 237.

- Raharjo, Semiono. "Pendidikan Kecakapan Hidup (Life Skill) Di Pondok Pesantren Dalam Meningkatkan Kemandirian Santri." *Edusiana: Jurnal Ilmu Pendidikan* 2, no. 2 (2024): 30–42.
- Risana, Fifi, Hamidah, Muhammad Adib, et al. "Urgensi Pendidikan Islam Dalam Pembentukan Keshalehan Ekologis Santri Di Pondok Pesantren Berbasis Eco-Pesantren (Studi Kasus Pondok Pesantren Malahayati Bandar Lampung)." *Pendas : Jurnal Ilmiah Pendidikan Dasar* 9, no. 04 (2024): 162–70. <https://doi.org/10.23969/jp.v9i04.20983>.
- Sugiono. *Metode Penelitian Kuantitatif, dan kualitatif, dan R&D*. Alfabeta, 2022.
- Suryanullah, Ahmad Sholehuddin, Ahmad Rifai, and Fadhilah Suryanillah Darojah. "Echoing Ecological Ideas as an Option in Teaching Islamic Education in Indonesia: Menggaungkan Gagasan Ekologis Sebagai Opsi Dalam Pengajaran Pendidikan Islam Di Indonesia." *Jurnal Living Hadis* 10, no. 1 (2025): 43–63. <https://doi.org/10.14421/livinghadis.2025.6204>.
- Syawqi, Abdul Haq, Muhammad Khatibul Umam, Achmad Ainur Ridho, Roziana Amaliya Ilyas, and Nurul Fajriyah. "Ekologi Fikih Muamalah: Inovasi Sains Dan Teknologi Pesantren Di Jawa Timur." *Al-Huquq: Journal of Indonesian Islamic Economic Law* 7, no. 1 (2025): 1–17.
- Zulfikar, Azmi Yudha. "Ekoteologi Dalam Pendidikan Islam: Internalisasi Kesadaran Ramah Lingkungan Sebagai Bagian Dari Ibadah Di Dayah Fathul Ainiyah Al-Aziziyah." *Journal of Islamic Education and Law* 1, no. 2 (2025): 75–83.