



Ecological Leadership of Kiai M. Faizi

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Abstract

This study aims to describe ecological leadership as a form of leadership of Kiai M. Faizi, who is concerned about environmental cleanliness, which is implemented in managing a waste-free Islamic boarding school, especially plastic waste. This study was conducted at the Annuqayah Islamic Boarding School in the Sawajarin area, using a qualitative approach with a phenomenological type. Data collection used a structured interview method with the caretaker, in-depth observation of ecological plastic waste-free practices, and documentation. The analysis method used the Moustakas structured pattern: 1) description of phenomena, 2) horizontalization, 3) cluster of meaning, and 4) essence description. The study results showed that M. Faizi's leadership in forming the ecological piety of students used two steps, namely, revitalization of religious teachings and role models and changing the slogan "put trash in its place, not to trash." The ecological leadership pattern applied has an impact in the form of an attitude of caring for the environment, a clean and healthy lifestyle, a comfortable Islamic boarding school environment, and free from trash, mainly plastic waste.

Keywords: Ecological Leadership; Islamic Boarding School; Waste-Free.

Abstrak

Penelitian ini bertujuan untuk mendeskripsikan kepemimpinan ekologis sebagai bentuk kepemimpinan Kiai M. Faizi yang memiliki kepedulian terhadap kebersihan lingkungan yang diimplementasikan dalam pengelolaan pesantren bebas sampah khususnya sampah plastik. Penelitian ini dilakukan di Pesantren Annuqayah daerah sawajarin, menggunakan pendekatan kualitatif dengan jenis fenomenologi. Pengumpulan data menggunakan metode wawancara terstruktur kepada Pengasuh, observasi mendalam terhadap praktik bebas sampah plastik ekologis, dan dokumentasi. Metode analisisnya menggunakan pola terstruktur Moustakas yaitu: 1) deskripsi fenomena, 2) horizontalization, 3) cluster of meaning dan 4) deskripsi esensi. Hasil penelitian menunjukkan kepemimpinan M. Faizi dalam membentuk kesalehan ekologis santri menggunakan dua langkah yaitu revitalisasi ajaran agama, keteladanan dan mengubah slogan "letakkan sampah pada tempatnya menjadi tak menyampah". Pola kepemimpinan ekologis yang diterapkan memberikan dampak berupa terbentuknya sikap peduli lingkungan, pola hidup bersih dan sehat, lingkungan pesantren yang nyaman, dan terbebas dari sampah terutama sampah plastik.

Kata Kunci: Kepemimpinan Ekologi; Pesantren; Bebas Sampah.

INTRODUCTION

Natural phenomena, including landslides, earthquakes, floods, and so on, are environmental crises that seem never to stop and occur alternately from one area to another. This phenomenon is mentioned in the Qur'an: *There has been visible damage on land and at sea caused by the actions of human hands so that Allah will make them feel some of the (consequences of) their actions so that they will return (to the right path).*" This verse shows that all the damage that occurs in

this world is the result of the ignorant actions of humans, who have an anthropocentric view.¹ under the pretext of science and technology,² and get the legitimacy of basic teachings from monotheistic religions and get validation from holy books,³ so that the role of the caliph as a provider of prosperity on earth changed to being an exploiter of the planet.

The main reason Islamic boarding schools have a central role in responding to every problem, whether related to humanity or the environment, is because the Islamic boarding school subculture has the capital to internalize environmental care values.⁴ Among others, as a very important mediator in bridging ecological activities at the grassroots level, namely between the Islamic boarding school community and the surrounding community.⁵ In addition to being an educational institution, Islamic boarding schools are the right place to change people's perspectives and behavior towards nature.⁶ That happens because Islamic boarding schools with kiai as the caretaker and the person who has the central power are very close to the community. The community and the Islamic boarding school are like children with their parents. There is a problem in the community, whether personal or individual. The kiai, as the leader of the Islamic boarding school, is the first to be asked for a solution to the problem. In addition, Islamic boarding schools also have dual power, namely the kiai as the leader of the Islamic boarding school and the Islamic boarding school as an institution and education system.⁷

According to Max Weber, the leadership of a kiai is charismatic. According to him, this charisma is caused by the leader receiving God's gift (divinely inspired gift). Second, the ability to obtain and maintain authority. With the charisma possessed by the kiai as the leader of the Islamic boarding school, it is no longer difficult for him to move and direct all elements of the Islamic boarding school (teamwork). The kiai have an extraordinary role in carrying out the responsibility of sowing goodness and tirelessly guiding society. As has been done by kiai Sahal Mahfudz with his concept of social fiqh,⁸ Kiai Ali Yafie with his Fiqh bi'ah,⁹ Kiai Noer Nasron with his pro-forest eco-theology concept,¹⁰ and Kiai Badruddin Anwar with his tourist Islamic boarding school.¹¹

¹ Ben Mylius, "Three Types of Anthropocentrism," *Environmental Philosophy* 15, no. 2 (2018): 159–94.

² Fritjof Capra, *The Web of Life: A New Vision of Epistemology and Life* (Yogyakarta: Fajar Pustaka Baru, 2001).

³ Rifqiya Hidayatul Mufidah, "Diskursus Pemikiran Fikih Lingkungan Ali Yafie Dan Mujiono Abdillah," *Supremasi Hukum: Jurnal Kajian Ilmu Hukum* 5, no. 1 (June 30, 2016), <https://doi.org/10.14421/sh.v5i1.1998>.

⁴ Rihlah Nur Aulia et al., "Internalisasi Nilai Peduli Lingkungan Di Persekolahan: Studi Kasus Ecopesantren SPMAA Lamongan Jawa Timur," *Hayula: Indonesian Journal of Multidisciplinary Islamic Studies* 4, no. 1 (January 29, 2020): 87–98, <https://doi.org/10.21009/004.01.05>.

⁵ Zulkarnain Zulkarnain and Imam Karya Bakti, "Transformation of Ecology-Pesantren Programme as An Innovation in Environmental Islamic Education," *ICIE: International Conference on Islamic Education* 3, no. 0 (July 20, 2023): 33–48.

⁶ Arne Naess, "The Shallow and the Deep, Long-range Ecology Movement. A Summary*," *Inquiry* 16, no. 1–4 (January 1, 1973): 95–100, <https://doi.org/10.1080/00201747308601682>.

⁷ Muammar Muammar, "Pilar-Pilar Peradaban Pesantren; Potret Potensi dan Peran Pesantren sebagai Pusat Peradaban," *Madaniyah* 4, no. 2 (August 2014): 195106.

⁸ Lutfan Muntaqo, "Fiqh Sosial: Pemikiran KH. MA. Sahal Mahfudz," *Manarul Qur'an: Jurnal Ilmiah Studi Islam* 14, no. 1 (June 2, 2014): 71–86.

⁹ Mufidah, "Diskursus Pemikiran Fikih Lingkungan Ali Yafie Dan Mujiono Abdillah."

¹⁰ Muhammad Afwan Romdloni and Muhammad Sukron Djazilan, "Kiai Dan Lingkungan Hidup; Revitalisasi Krisis Ekologis Berbasis Nilai Keagamaan Di Indonesia," *Journal of Islamic Civilization* 1, no. 2 (October 28, 2019): 119–29, <https://doi.org/10.33086/jic.v1i2.1322>.

¹¹ Muntaha Muntaha, "Pembentukan Kesalehan Ekologis Di Pesantren (Kajian Fenomenologi Warga Pesantren Annur 2 Al-Murtadlo, Bululawang)" (Dissertation, Malang, Universitas Muhammadiyah Malang, 2020), <https://repositori.widyamahusada.ac.id/id/eprint/568/>.

Sahal Mahfudz and Ali Yafie, the maestro duo with ideas that touch on the realities of real life, have continuously conducted in-depth studies and analyses, especially in the matter of fiqh, so that both of them try to offer their ideas that fiqh is not just a dogmatic-normative concept, but is actively progressive through its social fiqh,¹² For the author himself, the ideas of these two figures are exciting and have become a new understanding of the world of fiqh. Fiqh was initially more dogmatic-normative. Now, with the ideas of these two figures, fiqh begins to touch on progressive activity through social fiqh. The author himself sees that one of these ideas connects fiqh with the environment, namely the concept of environmentally friendly fiqh.

According to Sahal Mahfudz, this idea must be immediately contextualized in Islamic boarding schools. That is because the five main benefits called al-maqashid al-syariah, namely maintaining the soul, religion, reason, descendants, property, and self-esteem, will not run well without a conducive, safe, peaceful, strong, and clean environment. That is where the relevance of using the principle of *maa laa seribu al-wajib illa bihi fahuwa wajibun* is that things that are means are the same as the goals. That means that if maintaining the five benefits is obligatory, things that support or are the key to its implementation are also obligatory.

Ali Yafie provides the concept of the environment as contained in QS. Al-A'raf: 156 explains the mercy of Allah, which encompasses everything and QS. Al-Anbiya': 107 emphasizes the purpose of sending the prophet Muhammad SAW as a mercy for the universe. Yafie further refers to the body of the teachings of fiqh, which includes four main lines, namely: first, Rub'ul ibadat, which is the part that regulates the relationship between humans and their creator. Second, Rub'ul muamalat is the part that governs human relations in the traffic of social interaction with each other to fulfill daily life needs; third, Rub'ul munakahat regulates human ties with the family environment. Fourth, *Rub'ul jinayat* is the part that governs security in an orderly social interaction, which guarantees safety and tranquility in life.¹³

K. M Faizi contextualizes the thoughts of Sahal Mahfudz and Ali Yafie at the Annuqayah Darah Sawajarin Islamic Boarding School through the concept of ecotheology. This concept is realized through his various activities both in the Islamic boarding school environment and outside the Islamic boarding school environment. Kiai at the Annuqayah Islamic Boarding School K. M Faizi at the Annuqayah Darah Sawajarin Islamic Boarding School, through the concept of eco-theology, gives full attention to waste control, both in the Islamic boarding school environment itself and outside. That is none other than that the waste problem can pollute the environment, even becoming a nest of diseases. In Addition, Kiai M. Faizi is known as an eccentric kiai¹⁴ and a productive writer.¹⁵ Some of these facts are the basis for researching Kiai M. Faizi, but this research only focuses on his movement in building environmentally friendly Islamic boarding schools.

¹² Qurrotul Ainiyah, "Implementasi Maqashid al-Syariah melalui Fiqh Sosial (Mengkaji Gagasan Fiqh Sosial KH. MA. Sahal Mahfudz)," *Urwatul Wutsqa* 1, no. 1 (2012), <https://ejournal.kopertais4.or.id/mataraman/index.php/wutsqa/article/view/979>.

¹³ Ali Yafie, *Menggagas Fiqih Sosial: Dari Soal Lingkungan Hidup, Asuransi Hingga Ukhrawah* (Bandung: Mizan, 1994).

¹⁴ Redaksi, "M. Faizi: Kiai Nyentrik Dari Madura," *Mojok.Co* (blog), February 13, 2023, <https://mojok.co/movi/m-faizi-kiai-nyentrik-dari-madura/>.

¹⁵ Yulia Novita Hanum, "Kiai Faizi Sumenep: Novel Punya Dunia Sendiri Tergantung Penulisnya," NU Online Jatim, January 13, 2024, <https://jatim.nu.or.id/metropolis/kiai-faizi-sumenep-novel-punya-dunia-sendiri-tergantung-penulisnya-ZNLXC>; Rusdi El Umar, "M Faizi: Penyair, Musisi, Kiai," *Dunia Santri* (blog), June 4, 2021, <https://www.duniasantri.co/m-faizi-penyair-musisi-kiai/>.

From the data found, every day, this Islamic boarding school produces around 275.67 kilograms (kg) of waste. The details of residual waste are 204.53 kg, plastic leaf waste 24.6 kg, hard plastic waste 15.27 kg, paper waste 24.12 kg, and organic waste 7.15 kg. Unmanaged waste will pollute the environment and will affect health. In addition, the more unmanaged waste, the existing waste production site will gradually be overloaded. For this Islamic boarding school established in 1887, the waste problem is significant to pay attention to. From processing to recycling, various control efforts are carried out. So that waste that was initially unusable becomes usable. Even the results of recycling waste in the form of paving blocks and handicrafts have a selling point and also receive support from the government and the Environmental Community.

METHODS

This research uses an interpretive paradigm.¹⁶ This paradigm assumes that social reality is consciously and actively constructed so that each individual has the potential to give meaning to every action they carry out.¹⁷ Kiai, as the leader of the Islamic boarding school in this case, provides a deep meaning about the waste-free Islamic boarding school, which is a pattern in the formation of ecological errors of his students.

The type of research used by the researcher is phenomenology. The data analysis technique uses the Moustakas structured analysis method, including (1) description of phenomena, (2) horizontalization, (3) cluster of meaning, and (4) description of essence. Data validation is carried out using five methods, namely: (1) continuous observation; (2) triangulation of data sources, methods, and other researchers; (3) member checking; (4) discussing with colleagues; and (5) checking the adequacy of references.

RESULTS AND DISCUSSION

Biography at a Glance Kiai M. Faizi and his Ecological Thought.

The author, Kiai, holds a Master of Humanities (M.Hum) degree from Sunan Kalijaga and is named M Faizi. He is a unique figure because apart from being a young kiai and his position as a caretaker of an Islamic boarding school in Annuqayah, he has also been an Indonesian language teacher and lecturer at INSTIK Annuqayah until now. Not only those two roles, but Kiai M Faizi is also known as a productive writer in the field of literature, and several of his works have penetrated the international scene.

As a kiai, M Faizi is highly respected by his students and the community. Unlike other kiai, the humorous character and likes of one of the young caretakers at the Annuqayah Islamic Boarding School can be said to be somewhat eccentric and make him a very familiar figure to anyone who knows him. Like a kiai, M Faizi is consistent in 'reciting' the yellow book for his students at the Annuqayah Islamic Boarding School in the Sawajarin area, including studying the books Ushfuriyyah, Ta'limul Muta'allim, Risalatul Mu'awanah, and the Annuqayah book written by Imam Suyuti. In addition to consistently providing religious studies to students, he also took the time to offer religious studies of the Risalatul Mu'awanah book to teachers at Madrasah Annuqayah, then religious studies of the Jawahirul

¹⁶ Mudjia Rahardjo, "Mengapa Memilih Penelitian Kualitatif?" February 6, 2023, <https://humaniora.uin-malang.ac.id/component/content/article/106-artikel/5571-mengapa-memilih-penelitian-kualitatif>.

¹⁷ John W. Creswell, *Penelitian Kualitatif & Desain Riset: Memilih Di Antara Lima Pendekatan*, ed. Saifuddin Zuhri Qudsy, trans. Ahmad Lintang Lazuardi (Yogyakarta: Pustaka Pelajar, 2014).

Kalamiyah book for students at MTs 3 Annuqayah, religious studies of the Riyadlus Shalihin hadith for SMA 3 Annuqayah, and religious studies of the Iddzotun Nasyi'in book for MA 1 Annuqayah.

In addition, M Faizi's time is also widely used in activities or cultural assemblies of the community, which in Madurese are usually called *kompolan*. Among them are *Kompolan Manaqib*, which is held once a month, following *Manaqib Qadiriyyah wan Naqsyabandiyah*, which is held once a month, and *Kompolan Sarwa*, which is held once every half a month. In addition to the routine *kompolan*, M Faizi is also often invited by the community to provide *taushiyah* on the wisdom of marriage in *walimatulursy* events and many other community activities that the author cannot possibly mention one by one in this article. As a teacher, Kiai M Faizi is a diligent and innovative teacher. At the madrasah and formal school levels, he teaches Indonesian language material. While at university, he is a lecturer in Arabic Translation at the Faculty of Tarbiyah and the Faculty of Usuluddin at the Annuqayah Institute of Islamic Sciences (INSTIKA).

Kiai M Faizi is a writer and literary figure whose name is no stranger in the world of literature, both at the national and international levels. All circles have recognized his achievements in literature, especially in Indonesia and abroad. Many of his poetry collections have been published, and he has also included several poems in several anthology books with famous poets. Not only did he write poetry anthologies, Kiai M Faizi also wrote children's books. Another creative process in the world of writing is translation. Kiai M Faizi has translated several books from Arabic sources, both in loose form (short stories) or full (books). Kiai M Faizi also often wins writing competitions. Some are in the field of poetry. Some are in the form of short story reviews, literary criticism essays, and book writing. Kiai M Faizi has received awards in literacy and literature from several institutions outside competitions. Kiai M Faizi also contributed several religious and other essays to anthology books. The author will describe all works and achievements at the bottom of this article.

From the glimpse of Kiai M Faizi's figure above, we can understand that behind his busy life as a *kiai* who remains consistent in educating and teaching students, participating in various community activities, both giving lectures or his regular assemblies, becoming a teacher and lecturer, he often goes in and out of Madura, Java, from one Islamic boarding school to another, from one campus to another as a resource person for seminars, reading poetry, providing literacy materials and so on, but he continues to exist writing and producing works.

Kiai M Faizi not only educates through religious studies at Islamic boarding schools teaching in schools or campuses, but also through works. That is something that not many other teachers have. In building an ecological culture for the residents of the Islamic boarding school, Kiai M. Faizi instilled the philosophy "whoever is a *santrenah sengkok se ajegeh kabherseyan*, especially plastic waste, then *deggike in the afterlife, provisions for Eakoah Santrenah Sengkok*" (Anyone from my students who wants to maintain cleanliness, one of which is not littering, especially plastic waste, then in the afterlife that student will be recognized as my student)." This philosophy is so deeply rooted in the hearts of the residents of the Islamic boarding school that they are very worried that in the afterlife, they will not be recognized as my students.

Kiai M. Faizi's philosophy is relevant to the eco-theological approach that was developed by Abdillah¹⁸ and the perennial Islamic approach developed by Nasr and Sardar¹⁹ as a religious reflection that originates from the primary texts of Islam combined with the wisdom of the pesantren tradition. These sources are the Qur'an, Hadith, and the Yellow Book.²⁰ The Yellow Book, in this context, is ta'limul muta'allim.

Ecological Leadership of Kiai Mr. Faizi

Islamic boarding schools realize the ecological piety of their students. It cannot be separated from the role of the kiai as a leader and motivator. The kiai as a pesantren leader is unique to study because the kiai in his leadership has many tasks. When we look at the functions and roles played by the kiai, he does not only compile the curriculum, conduct evaluations, and compile the rules of the institution, but rather in the area of organizing the life of the entire pesantren community as well as being a community mentor and a support for the community in various problems faced.

In this case, ecological leadership is a power with environmental concern for saving and preserving the environmental function. Ecological leadership is a set of leadership powers with ecological intelligence that positions itself in the environment in an ecosystemic manner and makes environmental management efforts to overcome the environmental ecological crisis.²¹ The application of Kiai M. Faizi's ecological leadership in the formation of environmental piety is shown by the consistency of the Kiai in implementing Islamic boarding school activities based on an environment free of plastic waste. The steps for forming ecological piety are as follows:

1. Revitalization of Islamic Teachings

Revitalization of religious teachings, according to Sumantri is contextualizing the form of religious teachings in a broader direction, not dominated by narrow dogmas.²² The contextualization of religion needs to be increased so that the horizon of thought and action is wider, not just religious rituals. Students interpret awareness in maintaining Islamic boarding schools as a form of charity, an excellent service, and devotion to Allah. The form of Islamic boarding schools free from waste, especially plastic waste, contextualizes Islamic boarding school residents' practice of the hadith about purity being part of faith.²³

النَّظَافَةُ مِنَ الْإِيمَانِ • ﴿رواه احمد﴾

Meaning: "Cleanliness is part of faith." (HR. Ahmad)

¹⁸ Mujiyono Abdillah, *Agama Ramah Lingkungan: Perspektif Al-Qur'an* (Paramadina, 2001).

¹⁹ Saifullah Idris, "Islam Dan Krisis Lingkungan Hidup (Perspektif Seyyed Hossein Nasr Dan Ziauddin Sardar)," vol. 1 (Dinamika Pemikiran dan Budaya Islam Malaysia-Indonesia, Aceh: Universitas Islam Negeri Ar-Raniry, 2008), 1–20.

²⁰ Rustam Ibrahim, A. Mufrod Teguh Mulyo, and Lilis Fatimah, "Konsep Ramah Lingkungan dalam Perspektif Alquran, Hadis, dan Kitab Kuning di Pesantren," *Madania: Jurnal Kajian Keislaman* 21, no. 2 (December 29, 2017): 209–20, <https://doi.org/10.29300/madania.v21i2.578>.

²¹ Noer Rizki Lailatul Azmi, Ahmad Yusuf Sobri, and Ahmad Nurabadi, "Kepemimpinan Ekologis Kepala Sekolah Dalam Pembentukan Sekolah Berbudaya Lingkungan," *JAMP: Jurnal Administrasi Dan Manajemen Pendidikan* 1, no. 3 (September 2, 2018): 327–36, <https://doi.org/10.17977/um027v1i32018p327>; Muntaha, "Pembentukan Kesalehan Ekologis Di Pesantren (Kajian Fenomenologi Warga Pesantren Annur 2 Al-Murtadlo, Bululawang)."

²² Arif Sumantri, *Kesehatan Lingkungan - Edisi Revisi* (Jakarta: Prenada Media, 2017).

²³ Rangga Sa'adillah S.A.P, Dewi Winarti, and Daiyatul Khusnah, "Keistimewaan Pendidikan Islam Dan Tipologi Pendidikan Ideal Dalam Al-Qur'an Dan Hadis," *Piwulang: Jurnal Pendidikan Agama Islam* 4, no. 1 (September 30, 2021): 01–23, <https://doi.org/10.32478/piwulang.v4i1.671>.

This hadith shows that purity (cleanliness) is part of faith.²⁴ The meaning of purity in the hadith is physical and spiritual cleanliness, both personally and collectively, including environmental cleanliness. According to Al-Kilani, Muslims place cleanliness as one of their main priorities, associated with the level of faith reflected in themselves and their environment.²⁵ Therefore, maintaining cleanliness in all its aspects is a good deed. Every good deed based on faith is categorized as a good deed that will be rewarded with a better life.²⁶

Revitalizing religion as an initial step in forming ecological piety is relevant to the ascetic-traditionalist paradigm.²⁷ This attitude is appropriate to the perspective of the Annuqayah Islamic Boarding School founder in the Sawajarin area, who lives in rural communities, far from hedonistic life, and maintains the tradition of qanaah.

Until now, Kiai M. Faizi and the management at the Annuqayah Islamic Boarding School in the Sawajarin area are not interested in the world of practical politics, even though at every moment of the democratic party, many political figures seek support through this Islamic boarding school. Kiai M. Faizi and the Annuqayah Islamic Boarding School management in the Sawajarin area are more interested in the tradition of the *Salaf al-shalih*, who are sensitive to the environment. Kiai has a perspective on worldly life that is not bound by materialistic things alone but rather the opposite, namely a view that is always oriented towards the problems of the hereafter by making this worldly life an intermediary. That is very apparent from the values instilled in the students, namely *barakah*.

This view is also in line with the argument by Nurkhalis that worldly asceticism is based on ethos and ethics that are socio-centric, not egocentric, only yearning for perfection and self-piousness. The nature of worldly asceticism is not stagnant but somewhat ascetic.²⁸ It aligns with Tobroni's opinion that this world is reality, and the intensification of religious devotion is carried out in the passion of work as a depiction and statement of the chosen human being. Thus, moderate zuhud is the same as productive and participatory zuhud.²⁹

This philosophy is also in line with Islamic ecology.³⁰ Islamic ecology refers to the view of Islamic realism.³¹ Islam is a realistic view, in that truth is something real, and the

²⁴ Mustabsyiratul Ailah and Muh Ridwan, "Aktualisasi Makna Al-Tuhuru Shatru Al-Iman Melalui Bank Sampah Dalam Meningkatkan Kesehatan Lingkungan," *Jurnal Ilmiah Mahasiswa Raushan Fikr* 8, no. 1 (January 23, 2019): 63–82, <https://doi.org/10.24090/jimrf.v8i1.3055>.

²⁵ Majid Irsan Alkilani, *Philosophy of Islamic Education: A Study of the Philosophy of Islamic Education and the Philosophy of Islamic Education* (Beirut: Darul Basyair Al-Islamiyyah, 1987).

²⁶ Rahmi Musaddas and Putri Carolina, "Sanitasi Lingkungan Dalam Islam (Studi Kasus Pemanfaatan Jamban Sehat Pada Penduduk Di Wilayah Kerja Puskesmas Lumpatan Kabupaten Musi Banyuasin)," *HEALTH CARE: JURNAL KESEHATAN* 12, no. 2 (December 29, 2023): 290–302, <https://doi.org/10.36763/healthcare.v12i2.424>.

²⁷ Ifa Nurhayati, "Dimensi Sosiologis Sufisme Dalam Lintasan Sejarah: Dari Asketisme Sufisme-Klasik Hingga Post-Modernisme," *Islamica: Jurnal Studi Keislaman* 3, no. 1 (September 3, 2008): 96–106, <https://doi.org/10.15642/islamica.2008.3.1.96-106>.

²⁸ Nurkhalis Nurkhalis, "Positififikasi Asketisme dalam Islam dengan Pendekatan Paradigma Klasik dan Modern," *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 16, no. 2 (October 12, 2014): 183–98, <https://doi.org/10.22373/substantia.v16i2.4928>.

²⁹ Tobroni et al., *Memperbincangkan Pemikiran Pendidikan Islam: Dari Idealisme Substantif Hingga Konsep Aktual* (Jakarta: Kencana, 2018).

³⁰ Riftin Mazidah, "Pemanfaatan mikroalga *Chlorella* sp. sebagai bioremediator logam berat timbal (Pb) dari lumpur Lapindo Sidoarjo" (Undergraduate Thesis, Malang, Universitas Islam Negeri Maulana Malik Ibrahim, 2014), <https://doi.org/10.10620106%20Lampiran.rar>.

real is the benchmark of truth; everything that exists plays a role and has a position in the ocean of a single reality. This realistic view is then identified as Islamic Realism.³² Tucker also said that religion has an essential role in efforts to raise awareness to save the environment with the five Rs: 1) Reference or belief that can be obtained from texts (holy books) and the values of belief that exist within them; 2) Respect, namely respect for all living things taught by religion as God's creatures; 3) Restrain, the ability to control and manage something so that it is not in vain; 4) Redistribution, namely the ability to spread wealth; joy and togetherness through generous steps; for example zakat, infaq in Islam; 5) Responsibility, a responsible attitude in caring for environmental and natural conditions.³³

The principles of ushul fiqh explain that when an obligation is not perfect except with the presence of something else, then that something else also becomes obligatory, a means to something obligatory becomes obligatory, a means for something forbidden to become forbidden, a means for something sunnah to become sunnah, a means for something makruh to become makruh and for something permissible to become permissible. This principle provides the philosophical meaning of Kiai M. Faizi that educating students to live clean and healthy is an obligation. In contrast, this obligation will not be fulfilled without a clean and healthy environment. Thus, creating a healthy and clean environment becomes mandatory. This effort is a form of effort by the Islamic boarding school community to correct the errors in the way humans view nature, which currently prioritizes only their interests, an anthropocentric view that is mechanistic-partial to a holistic-integralistic-religious understanding.³⁴

2. Exemplary

Kiai M Faizi gives orders and provides an example to the community and students. He hardly uses plastic daily to set an example for the students and the community. He tolerates students who throw away organic waste carelessly, such as banana peels but does not tolerate throwing away plastic waste at all. Here is an interview with him: *"You, if you eat bananas, it's okay to sprinkle them in the middle of the road, but if you drink (packaged) water, even if it's just a straw, I will scold you."*³⁵ According to him, even if scattered, organic waste from fruit skins such as bananas, snakefruit (*salak*), and so on is readily decomposed, unlike plastic waste, which takes hundreds of years to decompose. If forced to use plastic, even if it is only a straw, he suggests that the waste be stored in a pocket and taken home alone.

He said the attitude towards the students was too extreme, but it was necessary. He never forgot to bring his drink bottle wherever he went, such as attending invitations. If he forgot to get a bottle and were offered bottled water, he would look for water in other people's leftover glasses to drink. If he didn't find any, he chose not to drink. Here is his statement when interviewed: *"My intention is to meditate. That's all. The intention is to meditate for children or students, people I teach."*³⁶

³¹ Anwar Sofiyudin Yusuf, "Akar Pemikiran Realisme dalam Hukum Islam," *Asy-Syari'ab* 17, no. 1 (2015), <https://doi.org/10.15575/as.v17i1.637>.

³² Fachruddin M. Mangunjaya, *Menanam sebelum kiamat: Islam, ekologi, dan gerakan lingkungan hidup* (Jakarta: Yayasan Obor Indonesia, 2007).

³³ Mary Evelyn Tucker and John A. Grim, *Religion, Philosophy and the Environment* (Yogyakarta: Kanisius, 2003).

³⁴ Ida Munfarida, "Relevansi Nilai-Nilai Tasawuf Bagi Pengembangan Etika Lingkungan Hidup," *Indonesian Journal of Islamic Theology and Philosophy* 2, no. 1 (July 20, 2020): 19–40, <https://doi.org/10.24042/ijitp.v2i1.3901>.

³⁵ Kiai M. Faizi, Interview, September 19, 2024.

³⁶ Faizi.

3. Transforming the slogan "Throw Garbage in Its Place" to "No Littering."

For the author, his idea of changing the slogan "Throwing Garbage in Its Place" to "No Littering/don't litter or don't create rubbish" is unique and has never been offered by environmentalists to the author's knowledge. A Makki Fawaid, a student of Al-Furqan, said that Kiai M Faizi prioritizes concern for the environment. For Kiai M Faizi, the phrase - throw trash in its place, does not apply. Because the statement is not good, it is permissible to produce trash if it is thrown in its place. He always said it at every opportunity. Here are his words: *"In fact, throwing away" here is nothing more than moving rubbish from one place to another. The best and most important thing for them is not to waste it. "If you still want to buy rice from outside, you have to hold it with your hands. It cannot be wrapped in plastic."*³⁷

The student from Taman Sare Village, Dungkek District, Sumenep, who has been living at the boarding school since 2015, said there is a unique drinking place in his boarding school, so the students no longer need to buy bottled water. When returning home during the holidays, Makki also invites his family to follow Kiai Faizi's spirit by repeatedly minimizing plastic use or reusing plastic products.

In line with what Kiai Faizi said, instilling environmental awareness can be started at school and home, among others. Starting from small things in everyday life. The form of exemplary behavior demonstrated by Kiai M Faizi is reinforced by Ulwan's opinion that character can be formed through educating by example, educating by habit, educating by advice, educating by attention, and educating by punishment.³⁸ Likewise, in creating the ecological piety of students, the method used is educating by example, habit, advice, and attention.³⁹

This value follows the character of integrity, which strengthens character education, namely honesty, exemplary behavior, politeness, and love of truth. According to Ulwan,⁴⁰ educating by example is the most effective and successful way to shape the ecological piety of students.⁴¹ Role modeling is the key to behavior change and successful learning. When one person models another, it creates synergy and sustainable behavior change.⁴²

CONCLUSION

Kiai M Faizi uses various strategies to form ecological piety in PP Annuqayah in the Sawajarin area. *First*, the Revitalization of Islamic Teachings. Kiai M. Faizi aligns ecological awareness with Islamic principles, emphasizing that caring for the environment is a religious duty. He draws from the Qur'an and Hadith, which advocate the protection of nature, thereby instilling a sense of responsibility among students and the community to act as guardians of the earth.

Second, Role Model: By embodying the principles of ecological awareness in his actions, Kiai M Faizi serves as a role model for his students. He practices what he says and advises,

³⁷ Faizi.

³⁸ Abdullah Nashih Ulwan, *Tarbiyatul Aulad Fil Islam* (Solo: Insan Kamil, 2012).

³⁹ Muntaha, "Pembentukan Kesalehan Ekologis Di Pesantren (Kajian Fenomenologi Warga Pesantren Annur 2 Al-Murtadlo, Bululawang)."

⁴⁰ Ulwan, *Tarbiyatul Aulad Fil Islam*.

⁴¹ Johan Istiadie and Fauti Subhan, "Pendidikan Moral Perspektif Nasih Ulwan," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 1, no. 1 (2013): 45–60, <https://doi.org/10.15642/jpai.2013.1.1.45-60>.

⁴² Eka Machfutra et al., "Perilaku Hidup Bersih Dan Sehat Santri Putri Pesantren X Yogyakarta," *Buletin Penelitian Sistem Kesehatan* 21, no. 4 (January 2, 2019): 236–46, <https://doi.org/10.22435/hsr.v21i4.930>.

demonstrating how to live sustainably and responsibly through his lifestyle and leadership. Changing the slogan "Throwing rubbish where it belongs" to "Don't throw rubbish or don't make rubbish" is interesting and quite extreme. For the author himself, wherever the free-living movement is encouraged, trash bins are still provided for rubbish disposal. But here, there are almost no trash cans at the Islamic boarding school raised by Kiai M. Faizi.

Under his leadership, the pesantren has implemented practical steps to manage waste effectively. It includes recycling, reusing waste materials, and turning trash into usable products such as paving blocks and handicrafts. These initiatives not only reduce waste but also demonstrate the value of sustainability in everyday life. Kiai Faizi actively engages the community in environmental activities, encouraging collective action to address waste management issues. He believes that environmental problems require a communal response, and he fosters a culture of collaboration among students, staff, and residents to promote a waste-free environment. Kiai M Faizi promotes ecological awareness through religious teachings, practical initiatives, educational programs, community involvement, and personal examples. His holistic approach addresses environmental issues and inspires others to take action for a sustainable future.

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