

STUDENTS' CONTRIBUTION TO ENVIRONMENTAL CONSERVATION WITH CLEANING SYSTEM CENTERED AT DARUL ULUM KUDUS ISLAMIC BOARDING SCHOOL

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ABSTRACT

This article describes the cleanliness system (ro'an) and waste utilization: a case study of the salaf Islamic boarding school Darul Ulum Kudus, ro'an is a term for cleaning activities in Islamic boarding schools. This research is a qualitative research that uses the type of field research or can be called field research. This method tries to examine the status of a group of people, an object, a condition, a system of thought or a class of events in the present. From the results of the research on the cleanliness system (ro'an) in the Darul Ulum Islamic boarding school, it includes the distribution of daily schedules and ro'an, water technician channels, garbage disposal, bathroom sewerage, toilets and public kitchens of Islamic boarding schools. This Darul Ulum Kudus Islamic Boarding School accommodates about 250 male and female students. Therefore, the cleanliness of students must be considered to prevent disease in students. Including the purpose of the cleaning activity system (ro'an) of this santri to educate and instill a healthy lifestyle through the cleanliness system of the Islamic boarding school.

Keywords: Cleaning System, Roan, Waste Utilization, Islamic Boarding School

1) INTRODUCTION

Education is an institution that has great potential in providing solutions (problem solvers). One of the educational institutions that care about this is pesantren. Raising the significance of the role of Islamic boarding schools in the formation and development of education, especially Islamic education, in Indonesia hardly needs to be debated and doubted. Long before Indonesia's independence, this institution which was nursed by the ulama (Kyai) was present on the earth of the archipelago. (Abd. A'la. 2016, P. 97)

The position of Islamic boarding schools is almost inseparable from the lives of Muslims in Indonesia. This oldest Islamic educational institution has been known since Islam entered Indonesia. The history of Islamic boarding schools is an inseparable part of the history of the growth of Indonesian society. It can be proven that since the period of the first Islamic kingdom in Aceh the first centuries of Hijri, then in the Walisongo period until the beginning of the 20th century many of the guardians and scholars who became the forerunners of the new Village. Recognition of the community or the congregation at all times for the presence of a Kyai or Ulama is the basic capital for the establishment of a boarding school and from this boarding school the formation of a new community and village. In the history of Islamic kingdoms in

Indonesia, the position of Islamic boarding schools has always been at the fore. (Drs. Marwan Saridjo, Drs Abd. Rachman Shaleh, and Mustofa Syarif, BA., 1979).

Pesantren is known as a traditional Islamic educational institution. However, pesantren actually play a significant role in fostering and developing human resources to achieve *excellence*. As an Islamic educational institution, Islamic boarding schools throughout their history have played a major role in efforts to improve human intelligence and dignity. (M. Fajrul Falakh, 1999).

Historically, Islamic boarding schools in Indonesia are products of Walisongo, the first Islamic boarding school in Indonesia was founded by Shaykh Maulana Ibrahim around the 15th century. Which is growing and always increasing from time to time. More or less in Java itself in 2012 the number of esantens that stood reached 27,230. (Abd. A'la. 97).

From the data accessed from the website Ditpontren kemenag.go.id, Indonesia is the owner of the largest number of Islamic boarding schools. From Sabang to Merauke, from Melauboh to Rote Island, current data shows that Indonesia has 25,938 with a total of 3,962,700 students spread throughout this heritage land. (Databaseditpdpontren.kemenag.go.id) This means that Islamic boarding schools have a big role in the style of education in Indonesia.

Apart from being a place for fostering the moral piety of santri and learning Islamic religious sciences, pesantren should also diversify special superior scholarship and/or diversify certain practical skills.

There are many educational institutions in Indonesia, including Islamic boarding schools. Pesantren is an Islamic-based educational institution. Islamic boarding schools have many functions in Indonesia. The important function of pesantren is to build knowledge and morals to the people of Indonesia, develop it and disseminate it. In addition, Islamic boarding schools also function to empower community resources to take part in social improvements, spiritual and spiritual improvements.

The existing Islamic boarding schools have a tremendous influence on the surrounding community. The influence of religion, social, and economic influence. In addition, many Islamic boarding school students are also a positive influence in the community, because the students in Islamic boarding schools are not only equipped with Islamic Shari'a knowledge but are also equipped with general knowledge, social skills, skills needed in society and development. Because pesantren is actually a miniature of community life. (www.nu.or.id).

The general aim of education in Islamic boarding schools is to form or prepare human beings who are akram (more pious to Allah SWT) and pious (who are able to inherit this earth in a broad sense, manage, utilize, balance and preserve) with the ultimate goal of achieving *sa'adatud darain*. Starting from that principle, Islamic boarding schools provide directions for environmental education with various aspects.

The main purpose of the santri reciting at the pesantren is to deepen the teachings or Islamic law through religious sciences, which include fiqh, nahwu, shorof, creed, monotheism, and other supporting religious sciences. As social beings, students have a responsibility to themselves, to others, to other creatures, and of course to their God, namely Allah SWT. From that in essence, the students know and are aware of themselves as servants and as beings who have a responsibility to others because of that they have a strong desire to study the religion / teachings of Islam more deeply in Islamic boarding schools. (www.nu.or.id).

Cleanliness is part of Islamic teachings. And cleanliness is something urgent that is always used in various problems. Therefore, a clean lifestyle needs to be instilled from an early age through certain programs, such as programs in Islamic boarding schools. Many diseases will grow if hygiene patterns are not always maintained. From diseases that do not have a serious impact or diseases that have a severe impact on the health of the human body. And even diseases that arise from unsanitary behavior also have the potential to cause death, and that (cleanliness) is important to be applied through a clean lifestyle in Islamic boarding schools (Ellysakper: 2011).

Managers of Islamic boarding schools in addition to equipping pesantren with cleaning facilities and infrastructure, also need to continuously provide guidance and remind students to maintain cleanliness, maintain hygiene facilities, and be responsible for maintaining personal and environmental hygiene. It takes patience and cooperation between managers. It takes patience and cooperation between the administrator of the pesantren and the parents of students in building a clean culture for children.

Do Islamic boarding schools, especially those with a lot of students, have to use cleaning services so that the pesantren environment is clean? In my opinion, this could be done, although it would be better to empower the students to maintain cleanliness so that it becomes part of the educational process at the Islamic Boarding School. As stated by Misbah Zulfa (2017) in his writings regarding cleanliness in Islamic boarding schools as follows:

1. Lack of awareness and knowledge about a clean and healthy lifestyle among students
2. Lack of knowledge about waste management
3. Lack of knowledge about the importance of waste management for healthy living environment.

With the above conditions, it is hoped that after the completion of the cleaning system (Ro'an) this will be the following conditions are met: (Misbah Zulfa, 2017)

1. Awareness and knowledge for clean living
2. A clean and healthy Islamic boarding school
3. Waste management with an environmental perspective
4. Utilization of materials with the principle of re-use and re-cycle
5. Islamic boarding schools become a model for "clean and healthy pesantren" for local communities
6. Santri are able to disseminate their knowledge about lifestyle health and waste management

From the background that has been described above, the author is very interested in researching more deeply about how the hygiene activities of students in one of the Salaf Islamic Boarding Schools in Kudus, Central Java, namely Darul Ulum Kudus Islamic Boarding School.

2) METHOD

This research uses the type of *field research*, namely research conducted in a particular field/environment. (Mahmud, 2011, p.89) In connection with this research, the researcher conducted a field study to obtain concrete data about Implementation of the "Cleaning System (Ro'an) and Waste Utilization: *A Case Study of the Darul Ulum Kudus Islamic Islamic Boarding School*"

This research is a qualitative research. Qualitative research is research based on the philosophy of postpositivism, used to examine the condition of natural objects, (as opposed to experiments) where the researcher is the key instrument. This method tries to examine the status of a group of people, an object, a condition, a system of thought or a class of events in the

present. (Moh. Nazir, 1988). Qualitative approach is referred to as a type of research whose findings are not obtained through statistical procedures or other forms of calculation. (Anselm Straus and Juliantn Corbin. 2003).

In simple terms, it can be said that the purpose of qualitative research is to understand the meaning system which is the general principle of a phenomenon that exists in people's lives. (Mahmud, 2011. p. 91) Based on the researcher's observations that the conditions in the field indicate a strategy or design used by Islamic Boarding Schools in overcoming problems of cleanliness and waste management at Daru Ulum Islamic Boarding School Kudus, Central Java.

3) DISCUSSION

Pondok Pesantren (Islamic Boarding School)

Pesantren itself has its own term in its development, Pesantren there are various variations, including: Etymologically pondok Pesantren is a combination of Pondok and Pesantren. The cottage is from "*Funduk/ فندق*" Arabic which means hotel, which in Indonesian pesantren is more equated with the hermitage environment which is plotted in the form of room as a dormitory for the students. While the fast is a combination of the word pe-santri-an which means a place for students. (Mustajib. 2020) *Pondok Pesantren* is a term that comes from two words, namely: "cottage" and "Islamic boarding school". The union of these two terms forms one understanding, namely the place of learning for the students (Malik, 2005).

Pesantren is a traditional educational institution that students live together and study under the guidance of a better teacher known as kiai and has a dormitory for a place to stay Students. The santri are in a complex that also provides a mosque for worship, space for study, and other religious activities. The complex is usually surrounded by a wall to keep an eye out the entry of students in accordance with applicable regulations (Dhofier, 2011).

Islamic boarding schools are religious educational institutions that do not can be separated from the society in which the boarding school grew and develop (A'la, 2005). History shows that in general the cottage Islamic boarding schools are located in rural areas and integrated with life villagers. Because the setting of the boarding school life is very diverse, because they are shaped by social and cultural situations as well as the physical environment different.

In terms of type, Zamakhsyari Dhofier (2011) in (Misbah Zulfa, 2017) confirms that there are two types of types of pesantren, namely the old type and the new type. Determination of this type based on the type of teaching. The type of Islamic boarding school called lama or classic is a boarding school that teaches the yellow books and the teaching system with *sorogan* and *bandongan*. While the hut The new boarding school is a boarding school that teaches general sciences and the teaching system uses class (classical). New boarding school This is in addition to teaching formal education in schools, in different times has been determined to sometimes also teach the classical books.

Despite the sorting as mentioned above, actually The diversity of Islamic boarding schools is very large. For example, the existence of a hut Islamic boarding schools that specifically focus more on teaching science "tools" certain activities, such as nahwu-shorof (Arabic grammar), interpretation, yellow books such as the Darul Ulum Islamic Boarding School Ngembalrejo Kudus, memorizing the Koran (*takhtidh*) or other fields of study. certain applications, such as agricultural boarding schools, entrepreneurs, and so on. (Misbah Zulfa, 2017).

Apart from the diversity of the types of Islamic boarding schools, Islamic boarding schools generally become a reference in the community where the boarding school is being or even being a driver in development and development Public. There are at least two reasons for that, first

because Islamic boarding schools are a source of religious knowledge which in society is seen as important; and secondly because of the leadership of the pesantren charismatic (Abd. A'la, 2005).

Charismatic leaders are leaders who is seen as having a certain spiritual power so that it is given a "high" in society because of the spiritual advantages it has. Islamic boarding schools as centers of religious knowledge have made society has high hopes and relies on education for the younger generation to be educated in religious and other sciences given at the boarding school. (Misbah Zulfa, 2017).

Profile and History of Darul Ulum Islamic Islamic Boarding School Darul Ulum Kudus Historically, Darul Ulum

Islamic Boarding School was founded around 1961 AD. It is located in Kauman Hamlet, Ngembalrejo Village, Bae District, Kudus Regency, Central Java. In Kudus itself, the Kudus community often calls it the Eastern Kudus region (eastern Kudus region). And Darul Ulum Islamic Boarding School itself is located in the area of Jalan Pantura Kudus.

Darul Ulum Islamic Boarding School is a boarding school under the auspices of the Darul Ulum Kudus Islamic Education Foundation (YPI), which oversees several institutions including, Darul Ulum Study Groups (KB), Madrasah Ibtidaiyah Darul Ulum 1 and 2, Madrasah Tsanawiyah (MTs) Darul Ulum, Madrasah Aliyah (MA) Darul Ulum, and the male and female Darul Ulum Islamic Boarding School.

Darul Ulum Islamic Boarding School is an Islamic boarding school that was founded on the cooperation and assistance of Mr. H. Ma'roef Rusydji, the owner of the cigarette factory of PT. Guava Bol and KH. Ahmad Zaenuri. The beginning of the establishment of this pesantren began when the arrival of two students from the Demak area who recited the Koran at KH. Zaenuri, and as time went on the number of students increased to ten students, so that over time it grew to hundreds of students. This is thanks to the perseverance and keistikamanan KH. Zaenuri in providing teaching and recitation to students. The books taught by him KH. A. Zaenuri at the beginning included the *Risalatul Muawanah*, *imritii (Nabwu)*, and *Maqshud (Shorof) books*. With the increase in students who recite the Koran, several Kyai around the cottage also help teach. Among them are KH. Ahmad Fatchi MN. KH. Ahmad Nasichun. Kyai Saiful Hadi. Kyai Fahrurrozi, Kyai Rohani, and other Kyai.

The first caregiver of Darul Ulum Islamic Boarding School is KH. Ahmad Zaenuri. He KH. Ahmad Zaenuri apart from devoting his knowledge at the cottage, he also initiated the holding of regular classical recitations in the Kauman area. The study examines the turats/yellow book of Tafsir. In its application, the recitation is held every Monday night and Thursday night led by KH. Akhmad Zaenuri himself and accompanied by Kyai Abdul Bakhri. After he KH. A. Zaenuri died, he was replaced by Kyai Fahrurrozi. In addition, the interpretation study is also held every night of Sunday Legi and Monday Legi which is led by KH. Sya'roni Ahmadi from the Kudus Kulon region. Along with his health condition, he was replaced by KH. Khoiruzzaad is also from Kudus Kulon. Now, the recitation of the interpretation is held every Tuesday night under the direction of Kyai Kasmidi.

By holding recitation activities through routines and establishing Islamic boarding schools, the treatises and teachings of Islamic Shari'a will be spread and known to the wider community. As well as preparing a generation of Muslims who are steadfast, faithful, devoted, having good morals, shalih, and shalihah who are able to deliver happiness, safety in the world, and the hereafter.

Precisely located in the hamlet of Kauman, RT 05/04, Ngembalrejo Village, Bae sub-district, District The Darul Ulum Islamic Boarding School stands firmly and firmly awakened. The one who initiated the creation of the Darul Ulum Islamic boarding school, namely H. Ma'roef Roesdji, the owner of the Jambu Bol cigarette company, told KH. Zaenuri. With that KH. Zaenuri welcomed the initiative. With the moral and material support from him, H. Ma'roef, the aim was to establish a pesantren called Darul Ulum around 1960 under the auspices of the Darul Ulum Islamic Education Foundation (YPI).

Until now, the caretaker of the Darul Ulum Islamic Boarding School has experienced four generations, namely KH Ahmad Zaenuri (1960-1986), then KH Ahmad Fatchi MN (1986-2001) then continued by KH Drs Saad Basyar (2001-2019) then continued by him Mr. Kyai Kasmidi (2019-present). (Documentation Data, 2021).

Vision and Mission of Darul Ulum Islamic Boarding School The

Vision of this Islamic boarding school is:

"To fight for the implementation of the message of the Prophet Muhammad SAW through tarbiyah, by preparing a generation of Muslims who are faithful, devoted and have noble character".

The missions carried out are:

"First, to continue the ideals of the struggle of the pious ulama and to educate the students to become 'alim, 'amil, shalib, mujahid and mukhlis. Second, play an active role in efforts to empower the nation and state, especially in the field of Islamic tarbiyyah".

(Documentation Data, 2021)

Teaching / Recitation

System The system applied in learning / recitation at Darul Ulum Islamic Boarding School follows the classical / salaf system, meaning that it uses several salaf methods, namely the bandongan method, sorogan, muhafadzah / memorization, discussion / deliberation and so on. Regarding the scheduled activity time. Starting from dawn until the evening and rest for the activities of the day after. Which is taught by teachers / Ustadz and Kyai from around the Islamic Boarding School. In addition to studying/reciting in Islamic boarding schools, students are advised to attend formal school in the morning (Documentation Data, 2021).

TheSystem (Ro'an) and Waste Utilization at Darul Ulum Islamic Boarding School Kudus Darul Ulum Islamic Boarding School's

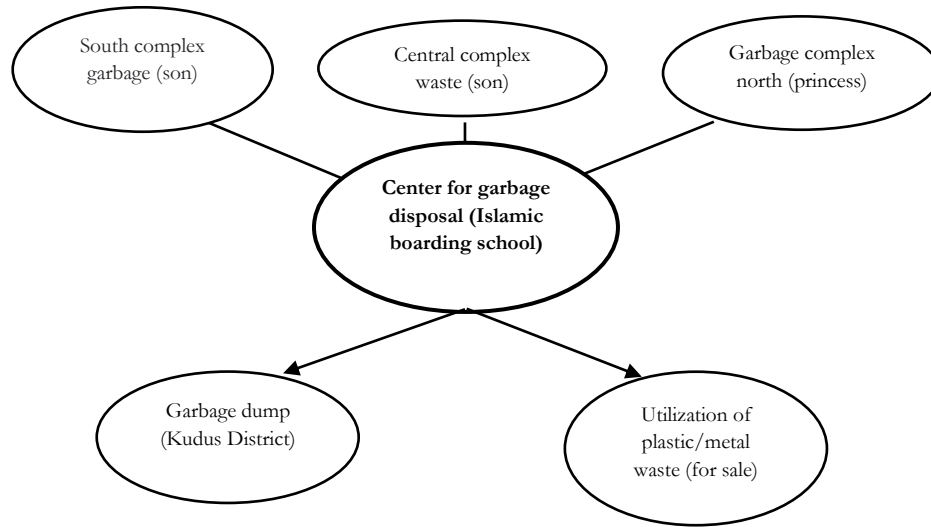
Lack of awareness and knowledge about a clean and healthy lifestyle, waste management, and the importance of waste management for the environment healthy life among students because of the knowledge system students regarding these matters are still limited. The knowledge system is the basis for the formation of culture.(Zulfa, 2017) By Therefore, to form a culture of cleanliness and care for the environment new knowledge system is needed. As for the development of new knowledge systems can be done by awareness through various methods, one of which is the scheduled "habituation method". CleanThe cleaning system of theRo'an includes:

1. Sweeping the students' rooms, Islamic
2. boarding school yard, Islamic school
3. boarding hall,
4. Mopping the floor area,
5. Terrace,
6. front of the dalem (Romo Kyai's house), and
7. collecting garbage and throw into the Islamic boarding school's trash.

This activity is carried out every morning (06:00-07:00) and every afternoon (16:30-17.30), room members are carried out, for the central complex there are six rooms, each room consists of 7-10 Students. So it starts on Saturday by room 1 and ends on Thursday for room 6. Especially on Friday the activities *ro'anare* carried out together.

The garbage is disposed of in the pesantren's trash bin which has been provided and then one of the local residents is often called "Zubair" sorting the waste for personal use. The following is the design of the final waste disposal and waste utilization at the Darul Ulum Islamic Boarding School in Kudus:

Figure 1. The waste management and utilization design



Contribution of Darul Ulum Santri to the Environment of Ngembalrejo Village Community Kudus

In addition to carrying out roan activities, Darul Ulum Islamic boarding school students also dedicate their energy and thoughts to the environment. mingling with the community's houses without a guardrail, the darul ulum students participate in environmental activities in the Ngembalrejo area, such as: cleaning the river together, helping to clean up residual floods and others.

The Urgency of Roan Culture for Santri's Health

Roan for santri is something very close, roan itself is a culture for the santri, where the santri devotes energy to positive activities, ro'an among the community is called mutual cooperation or service. The urgency of roan among santri:

1. Cultivating a sense of santri for khidmah
2. Practicing personal and environmental hygiene and the environment
3. Maintain personal health
4. Cultivating brotherhood and solidarity among students
5. Path to reach the blessing of Kyai
6. Raising awareness about personal health, and others.

This is the urgency of roan culture among Islamic boarding school students, hopefully it can be useful for writers in particular and for readers and all students in general.

4) CONCLUSION

Cleanliness is part of Islamic teachings. And cleanliness is something urgent that is always used in various problems. Therefore, a clean lifestyle needs to be instilled from an early age through

certain programs, such as the program at the Darul Ulum Islamic boarding school by the students. The knowledge system is the basis for the formation of culture. By Therefore, to form a culture of cleanliness and care for the environment new knowledge system is needed. As for the development of new knowledge systems can be done by awareness through various methods, one of which is the scheduled “habituation method”.

Managers of Islamic boarding schools in addition to equipping pesantren with cleaning facilities and infrastructure, also need to continuously provide guidance and remind students to maintain cleanliness, maintain hygiene facilities, and be responsible for maintaining personal and environmental hygiene. It takes patience and cooperation between managers. It takes patience and cooperation between the administrator of the pesantren and the parents of students in building a clean culture for children.

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